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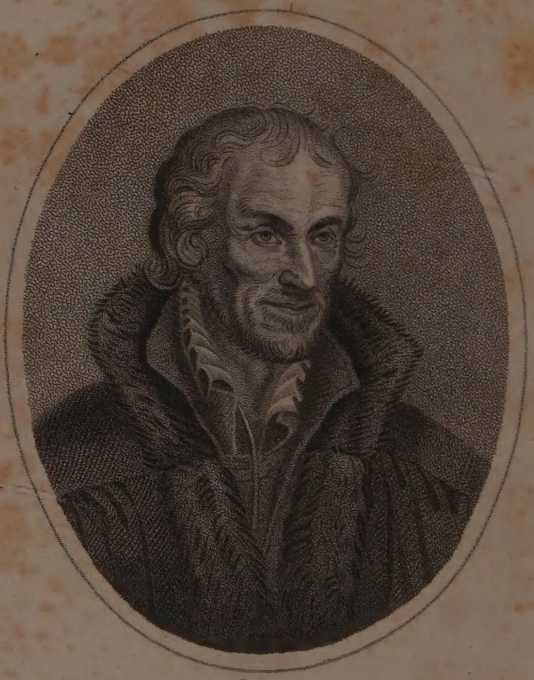


Pudley Sc

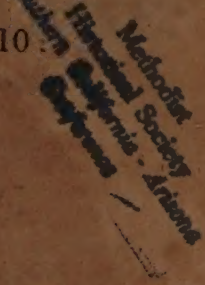
Philip. Melancthon S T P
The celebrated German reformer
Born at Bretten 1497
Died at Wittemberg 1560.

THE

METHODIST MAGAZINE,

FOR

THE YEAR, 1810.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BEING

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OR,

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THE

METHODIST MAGAZINE,

FOR JANUARY, 1810.

BIOGRAPHY.

MEMOIR OF MR. WILLIAM VIPOND.

TO THE EDITOR.

Dear Sir,

IN compliance with the injunction laid upon me at the District Meeting, I here present to you an account, or rather a sketch of the experience, holy life, and peaceful death of my late dear brother. It is much to be regretted that he did not leave any account of his conversion to God, nor of his subsequent experience in the divine life, in writing. This is not of great consequence, I allow, to his friends who knew him; for they, judging of the tree by its fruits, are well convinced that his piety was not only sincere, but rational and exalted; yet there are thousands of persons who will read the following Memoir who cannot be fully able to appreciate his excellencies, and who consequently will not praise God on his behalf, nor be stimulated to follow him in such a manner as they probably would have done if they had been favoured with extracts from a Journal, or diary composed by himself. For these private productions may be supposed, and I think, are generally allowed, to speak the genuine language of the heart: whereas, the testimony of friends, especially relatives, is exposed to the criticisms and censures of the suspicious and uncharitable. I therefore consider myself as being called to perform a difficult though important task, and under very inauspicious circumstances; in consequence of which, little can be expected but a confirmation of those things which all consider as essential to the character of a minister of Jesus Christ, viz. a sound conversion to God, a holy life, accompanied with ministerial gifts, and a peaceful, if not also triumphant death. I am, dear Sir, your's affectionately,

DAVID VIPOND.

AN Old Teſtament writer enquires, with great proprjety, "Canſt thou by ſearching find out God? Canſt thou find out the Almighty to perfection?" This queſtion amounts to a poſitive aſſertion of the contrary. But though we cannot fully comprehend the infinite God, it is our mercy that enough is revealed concerning him to form the baſis of the eternal happineſs of his rational and immortal offspring. The uniform language of Revelation is, "God is love:" the truth of this is daily exemplified in numberleſs inſtances. The care and kindneſs which he manifeſts towards our bodies is a proof of it; but his love to our ſouls ſurpaſſes comprehenſion. This was the ſource of that ample proviſion made for our ſalvation in the Goſpel of the Son of God:—"For God ſo loved the world, that he gave his only begotten Son." And this ſame love is perpetually diſplayed in the merciful concern which God manifeſts in influencing ſinners to accept ſalvation; and he frequently works upon the minds of his intelligent creatures at an early period. This was the caſe with my late dear brother: in his childhood and youth, ſerious impreſſions were frequently made upon his mind, and his deſires were drawn after God; but through his neglecting to liſten to the voice of divine mercy, the vanities of the world, again gained an aſcendancy over him; ſo that no particular alteration appeared in his ſpirit or conduct till he was about eighteen years of age, when it pleaſed God to awaken his conſcience under the miniſtry of the late Mr. Charles Kyte, who now reſts from his labours, and who, no doubt, has already embraced his ſon in the Goſpel, in the kingdom of their common Father. His convictions were unuſually deep, and therefore his diſtreſs of ſoul was great in proportion. And no wonder; for, of all things in the world, to reflect on time ſpent in rebellion againſt a merciful God, and in entire oppoſition to our own beſt intereſts, muſt be the moſt appalling. Infirmities may be ſuſtained whilſt the ſpirit is at eaſe, but a "wounded ſpirit who can bear?" This diſtreſs continued ſome weeks, during which he reſolutely forſook all known ſin, and ſought the Lord earneſtly, day and night, in private and in public, being fully perſuaded that he muſt die eternally, if he did not obtain an intereſt in Chriſt, and union with him. At length the time of his deliverance drew near:—As he was walking on the highway with weeping eyes lifted up to heaven, and a heart pouring out the Publican's Prayer, and labouring to lay hold on the hope ſet before him, the Lord ſpoke in mercy to his ſoul, and he received an aſſurance that his ſins were forgiven for Jeſus's ſake. A change indeſcribably great now paſſed upon his mind; his guilty gloom was exchanged for heavenly peace and conſolation, and he praiſed his God with joyful lips. This change, which was real, and not feigned or imaginary, laid the foundation of a ſubſequent life of devotedneſs to God.

As

As he had much forgiven, he loved much, "and was exceedingly zealous for the Lord of Hosts." His attention was first of all turned to his old companions in sin and folly. For these he constantly and fervently prayed, and literally gave them no rest. He was instant in season and out of season, reproving, rebuking, and exhorting continually. Some of them were given him for his hire, among whom is the unworthy writer of this memoir. Others treated his remonstrances with indifference and neglect, and pursued their own way. I believe, however, that the remembrance of his loving and earnest intreaties will not easily be erased entirely from their minds while they live. But should this be the case, the day, when the secrets of all hearts shall be disclosed, will be sure to revive it; may it not be to their everlasting shame and sorrow!

Being truly in earnest in the cause of God, it might be expected that the common enemy of mankind would not be inactive in assaulting him: temptations of various kinds soon became his portion. Sometimes it was suggested to his mind that all his former experience was a mere delusion; that the whole system of the religion of Jesus Christ was a cunningly devised fable; and that a proper regard to the dictates of reason was all that the Divine Being requires of men, in order to their eternal happiness. But that which caused him the greatest distress of all, was an almost continual temptation to blaspheme the name of God. This caused him to sigh and weep in secret places, in the bitterness of his soul, till God directed him to a veteran in the spiritual warfare, who put the Life of John Bunyan into his hands; in reading this he saw his case was not singular, and that his being thus tempted was not a new thing in the earth. Here he received much comfort, and went on his way rejoicing, although he was occasionally assaulted with this temptation, I believe, till his spirit returned to God.

But it was not only from the suggestions of Satan that he met with opposition; he was also exercised with trials from various other quarters. But in the midst of all, his concern for the glory of God, and his desires to promote the interests of the Redeemer's kingdom, were intense. He exerted himself in every possible way to receive good himself, and to communicate it to others. He reproved sinners with great boldness, and yet with humility and affection. His zeal and diligence provoked many to emulation; so that many professors were roused from their lethargy, and open sinners were brought to the knowledge of God. It soon became evident to all his friends that God had more extensive work for him to do. A powerful conviction was also wrought in his own mind, that he ought to become a public witness for that God whom he loved. This conviction was, for some time, a source of great trial and exercise of mind to him. The idea of standing

forth as a public character, and preacher of the Gospel, made all his bones to shake. Influenced by fear, and the violent assaults of the enemy of souls, for some time he reasoned and remonstrated against what he was nevertheless obliged to acknowledge was his duty, and, like Jonah, he more than once fled from the presence of the Lord, refusing many providential calls to speak for his master. At length he saw clearly that he must either preach the Gospel or lose his soul, St. Paul's words sounding in his ears,—"Woe is unto me, if I preach not the Gospel." He therefore, at length, consented to make trial of his gifts; which he did in the presence of a few select friends; and the Lord greatly enlarged his heart, and opened to him a door of utterance, so that he explained and enforced the Gospel of Christ, with the Holy Ghost sent down from heaven. All who were present were constrained to say, "It is good for us to be here." It was a memorable time. Surely not one who heard him then will be content to live and die without a good hope of meeting him again in the Church above. May I be there!

From this time, he continued in a local capacity till the Conference following, and it may properly be said, that he filled his new station with profit to the people and credit to his own character. "In labours he was abundant." He preached frequently, endured fatigue joyfully, and did not count his life dear unto himself, so that he might win souls to Christ. And in this, his desire was fulfilled, for under his preaching many were turned from lying vanities unto the living God.

At the Conference he was called to labour more extensively in the vineyard of his Lord. He was appointed to the Diss Circuit, in which he lived, and in a part of which he had preached for twelve months before. It soon appeared that the appointment was of God. He had much honour, even in his own country, being greatly beloved by all who knew him. But, what is much more important, he was made very useful, and much people were added to the Lord. At the request of the people, he was reappointed at the Conference following; and still continued to labour faithfully, and with success. He gave himself up wholly to his work, considering himself as the people's servant for Jesus's sake. He also applied himself very closely to study and prayer this year, not unfrequently spending the greatest part of the night in prayers and tears for the good of the people. This, I believe, was known but by very few persons; I think it my duty, however, to mention it now he is gone to his reward, that those who survive, for whom he thus "travelled in birth," may give all diligence to make their calling and election sure, in order that he who sowed, and they who reaped, may eternally rejoice together. This year was crowned, in that circuit, with an abundant blessing from the Lord. The united labours of himself and his beloved

colleague

colleague were remarkably owned of God. Nevertheleſs, to the great grief of his numerous friends, there was too much ground for apprehending that his career, though glorious, would be but ſhort. His conſtitution being naturally weak, ſuch cloſe application to ſtudy, and great labour in preaching, ſoon deranged the ſyſtem, ſo that he became the ſubject of many infirmities, which ultimately terminated his holy and uſeful life.

(To be concluded in our next.)

DIVINITY.

TO THE EDITOR.

Sir,

THE following Sermon, preached before the London Miſſionary Society, May 13, 1802, by John Maſon, A. M. of New-York, poſſeſſes ſo many of the eſſential requiſites of a uſeful diſcourſe, that I am perſuaded it will afford ſatisfaction and profit to your readers, S. B.

MESSIAH'S THRONE.

HEBREWS I. 8.

"But unto the Son, he ſaith, Thy Throne, O God! is for ever and ever."

IN the all-important argument, which occupies this epiſtle, Paul aſſumes, what the believing Hebrews had already profeſſed; that Jeſus of Nazareth is the true Meſſiah. To prepare them for the conſequences of their own principle, a principle involving nothing leſs than the abolition of their law, the ſubverſion of their ſtate, the ruin of their city, the final extinction of their carnal hopes, he leads them to the doctrine of their Redeemer's perſon, in order to explain the nature of his offices, to evince the value of his ſpiritual ſalvation; and to ſhew, in both, the accompliſhment of their economy, which was "now ready to vaniſh away." Under no apprehenſion of betraying the unwary into idolatrous homage, by giving to the Lord Jeſus greater glory than is "due unto his name," the apoſtle ſets out with aſcribing to him excellence and attributes which belong to no creature. Creatures of moſt elevated rank are introduced, but it is to diſplay, by contraſt, the pre-eminence of Him who is "the brightneſs of the Father's glory, and the expreſs image of his perſon." Angels are great in might and in dignity, but "unto them hath he not put in ſubjection the world to come." Unto which of them ſaid he, at any time, "Thou art my Son?" To which of them, "Sit thou at my

my right hand?" He saith, they are spirits, "ministering spirits, sent forth to minister unto them who are the heirs of salvation." But unto the Son, in a style which annihilates competition and comparison; unto the Son he saith, *Thy Throne, O God, is for ever and ever.*

Brethren, if the majesty of Jesus is the subject which the Holy Ghost selected for the encouragement and consolation of his people, when he was shaking the earth and the heavens, and diffusing his Gospel among the nations; can it be otherwise than suitable and precious to us on this occasion? Shall it not expand our views, and warm our hearts, and nerve our arm, in our efforts to exalt his fame? Let me implore, then, the aid of your prayers, but far more importunately the aids of his own Spirit, while I speak of "the things which concern the King;" those great things contained in the text—his personal glory—his sovereign rule.

I. His personal glory, which shines forth in the name by which he is revealed; a name above every name—"Thy Throne, O God!"

To the single eye nothing can be more evident, in the *First place*, than that the Holy Ghost here asserts the essential Deity of our Lord Jesus Christ. Of his enemies, whom he will "make his footstool," some have indeed controverted this position, and endeavoured to blot out the text from the catalogue of his witnesses. Instead of, "thy Throne, O God!" they would compel us, by a perversion of phraseology, of figure, and of sense, to read, "God is thy throne;" converting the great and dreadful God into a symbol of authority in one of his own creatures. The Scriptures, it seems, may utter contradictions or impiety, but the Divinity of the Son they shall not attest. The crown, however, which "flourishes on his head," is not to be torn away, nor the anchor of our hope to be wrested from us by the rude hand of licentious criticism.

I cannot find in the lively Oracles a single distinctive mark of deity which is not applied, without reserve or limitation, to the *Only Begotten Son*, "All things whatsoever the Father hath, are his." Who is that mysterious WORD, that was "in the beginning with God?" Who is the ALPHA AND OMEGA, THE BEGINNING AND THE ENDING, THE FIRST AND THE LAST, THE ALMIGHTY? Who is he that "knows what is in man," because he searches the deep and dark recesses of the heart? Who is the OMNIPRESENT, that has promised, "Wherever two or three are gathered together in my name, there am I in the midst of them?" the light of whose countenance is, at the same moment, the joy of heaven and the salvation of earth? who is incircled by the seraphim on high, and "walks in the midst of the golden candlesticks?" who is in the assembly; in all the assemblies of his people? in every worshipping family? in every closet of prayer? in every holy heart? "Whose hands have stretched out the heavens and laid the

foundations

foundations of the earth?" Who hath repleniſhed them with inhabitants, and garniſhed them with beauty; having created all things that are in both, "viſible and inviſible, whether they be thrones or dominions, or principalities or powers?" By whom do "all things conſiſt?" Who is "the Governor among the nations, having on his veſture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." Whom is it the Father's will that "all men ſhould honour, even as they honour himſelf?" Whom has he commanded his angels to worſhip? Whom to obey? Before whom do the devils tremble? Who is qualified to redeem millions of ſinners "from the wrath to come," and preſerve them by his grace to his everlaſting kingdom? Who raiſeth the dead, "having life in himſelf to quicken whom he will," ſo that at his voice, "all who are in their graves ſhall come forth; and death and hell" ſurrender their numerous and forgotten captives? Who ſhall weigh, in the balance of judgment, the deſtinies of angels and men; diſpoſe of the thrones of paradiſe; and beſtow eternal life? Shall I ſubmit to the deciſion of reaſon? Shall I aſk a reſponſe from heaven? Shall I ſummon the devils from their chains of darkneſs?" The reſponſe from heaven ſounds in my ears, reaſon approves, and the devils confeſs—This, O Chriſtians, is none other than the GREAT GOD OUR SAVIOUR!

Indeed, my Brethren, the doctrine of our Lord's Divinity is not, as a fact, more intereſting to our faith, than, as a principle, it is eſſential to our hope. If he were not "*The True God*," he could not be "*Eternal Life*." When preſſed down by guilt, and languiſhing for happineſs, I look around for a deliverer, ſuch as my conſcience, and my heart, and the word of God aſſure me I need, inſult not my agony by directing me to a creature; to a man, a mere man like myſelf! a creature! a man! My Redeemer owns my perſon; my immortal ſpirit is his property; when I come to die, I muſt commit it into his hands. My ſoul! my infinitely precious ſoul, committed to a mere man! become the property of a mere man! I would not, thus, entruſt my body to the higheſt angel who burns in the temple above. It is only the "Father of ſpirits," that can have property in ſpirits, and be their refuge in the hour of tranſition from the preſent to the approaching world. In ſhort, my Brethren, the Divinity of Jeſus is, in the ſyſtem of grace, the ſun to which all its parts are ſubordinate, and all their ſtations refer; which binds them in ſacred concord, and imparts to them their radiance, and life, and vigour. Take from it this central luminary, and the glory is departed; its holy harmonies are broken; the elements ruſh to chaos—the light of ſalvation is extinguiſhed for ever!

But it is not the Deity of the Son, ſimply conſidered, to which the text confines our attention. We are, in the

Second place, to contemplate it as subsisting in a personal union with the human nature.

Long before this Epistle was written had he "by himself purged our sins, and sat down at the right hand of the Majesty on high." It is, therefore, as "God manifested in the flesh;" as my own brother, while he is "the express image of the Father's person;" as the Mediator of the new covenant, that he is seated on the throne. Of this throne, to which the pretensions of a creature were mad and blasphemous; the Majesty is indeed maintained by his divine power, but the foundation is laid in his Mediatorial character. I need not prove to this audience that all his gracious offices, and all his redeeming work originated in the love and the election of his Father. Obedient to that will, which fully accorded with his own, he came down from heaven, tabernacled in our clay, was "a man of sorrows and acquainted with griefs," submitted to the "contradictions of sinners," the temptations of the old serpent, and the wrath of an avenging God. In the merit of his obedience, which threw a lustre round the divine law; and in the atonement of his death, by which "he offered himself a sacrifice without spot unto God;" repairing the injuries of man's rebellion, expiating sin through the blood of his cross, and conciliating its pardon with infinite purity, and unalterable truth; summarily, in his performing those conditions, on which was suspended all God's mercy to man, and all man's enjoyment of God; in these stupendous "works of righteousness" are we to look for the cause of his present glory. "He humbled himself and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, and every tongue should confess that he is Lord, to the glory of God the Father." "Exalted" thus, "to be a Prince and a Saviour," he fills heaven with his beauty, and obtains from its blessed inhabitants the purest and most reverential praise. "Worthy," cry the mingled voices of his angels and his redeemed, "worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." "Worthy," again, cry his redeemed, in a song which belongs not to the angels, but in which, with holy ecstacy, we will join, "Worthy art thou, for thou wast slain, and hast redeemed us to God by thy blood."

Delightful, Brethren, transcendently delightful, were it to dwell upon this theme; but we must refrain. And having taken a transient glance at our Redeemer's personal glory, let us turn to the second view which the text exhibits—The View of his Sovereign Rule.

(To be continued.)

THE

THE TRUTH OF GOD DEFENDED.

REVIEW.

An Inveſtigation of the Definition of *Juſtifying Faith*, the *Damnatory Clauſe* under which it is enforced, and the *Doctrine of a Direct Witneſs of the Spirit*, &c. By *Melville Horne*, Miniſter of Chriſt-Church, *Macclesfield*.

IN looking into this publication, we recognized the language of an old acquaintance and familiar friend, whoſe voice we have often heard from our pulpits, and who has often expoſed himſelf to the contempt of the ungodly in our defence. From the title of the book, we concluded that our former fellow-labourer and eulogiſt had become our cenſor; but remembering his Chriſtian ſpirit in his early days, we did not dread any uncharitable hoſtility from him, however different his preſent opinions might be from ours, on any ſubject. We regret, however, that the face of Mr. Melville Horne ſhould be turned againſt us, in any reſpect, and that we ſhould be under the neceſſity of vindicating ourſelves againſt the attacks of a man who once loved us as his brethren, and who had no greater happineſs than to preach and promote the religion of Chriſt among us. Of Mr. Horne we could ſay much good; and of the excellencies of many of his truly pious relations, now in the kingdom of glory, we could ſpeak at great length, with joyous gratitude to God; and tell how Nathaniel Gilbert, Eſq., the Speaker of the Aſſembly of Antigua, preached the Goſpel, and laboured to ſpread the knowledge of God our Saviour in that iſland. We could alſo tell how the pious daughters of that excellent man, and others of his family, were ornaments of Chriſtianity, and of the Methodiſt Societies, and died in the full triumph of faith. But we will content ourſelves with a ſhort extract from Mr. Horne's own account of ſome of thoſe worthy perſons:

" Nathaniel Gilbert, of Antigua, on reading the Appeals, &c. of Mr. Weſley, which had been ſent him from this country by his brother Francis, obſerved,—' The religion here deſcribed, if it be true, is what will make me happy, and it is what I have been ſeeking from my youth up.' To enquire into this religion he made a voyage of ſome thouſand miles acroſs the Atlantic, with his wife and young children; though with his father's pointed diſapprobation, and at the hazard of forfeiting his inheritance. After hearing Mr. Weſley, converſing with him, and reading all his writings, he returned to Antigua, where he and his wife

 walked

walked for many years, as Zachariah and Elizabeth. No ſtain ever attached to their character, their piety was not only ſincere, but exemplary. Chriſtianity and Methodiſm were openly avowed. He preached the whole Methodiſt doctrine, and the whole iſland bare teſtimony to him.

"The Methodiſt Preacher who ſtood by his death-bed, a pious Definition-man,* aſked, 'Brother, do you know your ſins forgiven?' 'Alas! no; I fear it is too great a bleſſing to be beſtowed on ſuch a wretched ſinner as I.' 'On what do you truſt?' 'On Chriſt crucified.' 'Have you peace with God?' 'Unſpeakable.' 'Have you no fear; no doubt?' 'None.' 'Can you part with your wife and children?' 'Yes; God will be their ſtrength and portion.' Thus died the good Nathaniel; and thus, after a year or two, died his pious partner. Of the early piety of one of his daughters, and of the bleſſed deaths of two, your own Book-room bears teſtimony. A third daughter, Mrs. Yates, of Madeley, has bleſſedly fallen aſleep in the Lord. His eldeſt ſon, the late Rev. N. Gilbert, witneſſed in his death the ſaving grace of Jeſus, of which he had, for years, been a miniſter. Two of his pious daughters are ſtill living among yourſelves; and his only ſurviving ſon ſhall yet, I truſt, be with his father, and his father's God," p. 36, 37.

Of the Methodiſts, we are glad to hear Mr. Horne ſay, that "early and ancient friendſhip, reciprocity of love and kindneſs, and various delicate recollections, which influence the feeling mind, give them a peculiar claim to his love," Pref. p. 10. And in return, we have great pleaſure in aſſuring him, that he is entirely miſtaken in ſuppoſing that "the Methodiſts conſidered him as their enemy, becauſe for ſeventeen years he had declined preaching in their pulpits," &c. (Pref. *ut ſupra.*) The Methodiſts have many friends, who love them as well as Mr. Horne once did, but who never yet preached in their pulpits, and who think it right to confine themſelves to the pulpits of the Church. For the ſucceſs of the labours of thoſe men, the Methodiſts ſincerely pray; and they would rejoice to ſee all the pulpits of the Church of England filled with men of the ſame ſort.

Notwithſtanding our high opinion of Mr. Horne, we have the mortification to find him indulging in very unjuſtifiable language, even before he has finiſhed his Preface. A ſtranger to Mr. Horne, and the Methodiſts, cannot poſſibly underſtand what is meant by "an *abſurd* definition," or "an *execrable*, *damnatory clauſe*," before the definition or clauſe is quoted, or he is told where to find either definition or clauſe, or what either is about. Nor can he underſtand what is meant by "the *ignis fatuus* of the

* *Definition-man* is an appellation of contempt which Mr. Horne gives to a man who holds the doctrine of faith as ſet forth in the Homily of Salvation.

direct

direct witneſs," before he is informed whether the direct witneſs, is a witneſs which relates to God or man, to religious or civil concerns. And where is the prudence of introducing ſuch terms as "ignorance, preſumption," &c. juſt as if Mr. Horne had made his readers fully acquainted with the ſubject of diſcuſſion, and had confuted his opponents beyond all poſſibility of contradiction. This ſhews that Mr. Horne is ſo heated by his ſubject, as to forget all the neceſſary forms of argument. *Per ſaltum* he comes to the concluſion before he has ſtated his premiſes. Biſhop Warburton, in one of his Letters, lately publiſhed, ſays, "If I were to define enthuſiaſm, I would ſay, it is ſuch an irregular exerciſe of the mind as makes us give a ſtronger aſſent to the *concluſion*, than the evidences of the premiſes will warrant." But in the part of Mr. Horne's Preface, which we have juſt quoted, we have the concluſion without any premiſes. Mr. Horne gives us an ebullition of opprobrious epithets as his concluſion, without his propoſitions, or his arguments in ſupport of them. Controverſy, as he juſtly obſerves, "is a dangerous deceitful, ground," and he ſeems to have met with an *ignis fatuus* upon it, which has led him quite aſtray, before he has reached the end of his Preface.

But we will haſten in purſuit of the "*execrable, damnatory* clauſe," and lay it before our readers. Mr. Horne informs us in the firſt page of his book, after his Preface, that this clauſe is in Mr. Weſley's ſermon, entitled, *The Almoſt Chriſtian*, preached at St. Mary's, Oxford; and then adds, "The God and Father of our Lord Jeſus Chriſt who now ſtandeth in the midſt of us, knoweth, that if any man die without *this* faith,* good were it for him that he had never been born." Still, however, Mr. Horne does not give us the *execrable, damnatory* clauſe. The reader will naturally think that a clauſe which deſerves ſuch hard names, ought to have been given us in all its execrable damnatory language, *verbatim et literatim*, and he will aſk, Where is it? On turning over the leaf to look for it in the ſecond page of the book, Mr. Horne informs us that he diſpoſed of it when he was between the age of fifteen and thirty, by giving it "quietly and cordially to the *devil!*" But notwithſtanding Mr. Horne's cordial donation to Satan, in language, we think, bordering on profaneneſs, we will find a copy of the clauſe in Mr. Weſley's ſermon, if poſſible. When Mr. Horne gave it to Satan, of courſe he did not keep a copy of it, as it cannot be ſuppoſed that he ever wiſhed to read ſuch an "execrable, damnatory clauſe" any more; but yet when he thinks it neceſſary to write a great part of a book

* This is an incorrect quotation of a ſentence from Mr. Weſley's ſermon. Mr. Weſley's words are "this faith and *this love*," &c. Mr. Horne ought not to have left out the words, THIS LOVE. Love to God and man is as neceſſary to ſalvation as faith.

upon

upon it, he might have ſuppoſed that his readers would like to take a look at it.

How will our readers be ſurpriſed! We have made our ſearch, by reading carefully Mr. Weſley's ſermon from the beginning to the end, yea, and many editions of that ſermon, and we can find nothing execrable or damnatory in it. Let any man, who is in poſſeſſion of the ſermon, examine it for himſelf. The intent and matter of the ſermon are moſt excellent. The ſtyle is terſe and logical, and we believe that, by reading this ſermon, many perſons have been convinced, under the bleſſing of God, that in order to be ſaved, it is neceſſary to be not only *almoſt*, but *altogether* Chriſtians. Mr. Weſley ſhews, that to be altogether a Chriſtian, a man muſt be poſſeſſed of the love of God, of the love of his neighbour, and of *faith;* and he adds, agreeably to the *Homily of Salvation*, 3d part,* "It is diligently to be noted, the *faith* which bringeth not forth repentance, and love, and all good works, is not that right living faith which is here ſpoken of, but a dead and deviliſh one." And then he goes on to extract from the Homily one of the definitions of the right and true faith of a Chriſtian, as given by our Reformers. "It is a ſure truſt and confidence which a man hath in God, that by the merits of Chriſt his ſins are forgiven, and he reconciled to the favour of God, whereof doth follow a loving heart to obey his commandments." Mr. Weſley then particularly deſcribes the ſaving effects of this faith, in purifying the heart, and in working by love, and ſays, "The God and Father of our Lord Jeſus Chriſt, who now ſtandeth in the midſt of us, knoweth that if a man die without *this faith*, and THIS LOVE, good were it for him that he had never been born." Thus Mr. Weſley is ſcrupulouſly careful to preſerve the connexion between faith and its fruits. Surely Mr. Horne does not call this the "execrable, damnatory clauſe;" and yet we now begin to ſuſpect that he does. Is this really the clauſe which Mr. Horne ſo repeatedly abuſes? (He, however, leaves out of it the word *love*, as we have ſeen.) Is it *execrable* and *damnatory* to aſſert that if a man die without faith in Chriſt, and love to God and man, he had better never have been born? If there be any thing plain and deciſive in the Scriptures, it is the great truth ſtated in this clauſe. Is this then the clauſe which Mr. Horne *quietly* and *cordially* gave to the devil ſo many years ago? Many of our readers who know Mr. Horne, will not believe it, and will

* Mr. Weſley abridges, without miſtating, the language of the Homily. *Vide* the octavo Edition of the Homilies, Canons, and Articles of the Church of England, printed at the Clarendon Preſs, Oxford, 1802, price 7s.—to be had at the Methodiſt Chapels. We recommend this cheap edition of the Homilies, &c. to the peruſal of every perſon, who wiſhes to be acquainted with the true doctrines of the Church of England.

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assert that we are yet totally ignorant of the clause which Mr. Horne alludes to. It may be so,—let them read the sermon for themselves, and we shall be happy to be better informed by those who may be more successful in their researches than we have been; or who are, by any means, in the possession of the secret. In the mean time we retain our good opinion of Mr. Wesley's sermon, and recommend it to the perusal of all our friends, and all our enemies, high and low, rich and poor.

Mr. Horne acquaints his readers, that he was connected with the Methodists from the fifteenth to the thirtieth year of his life, as a member of their society, a preacher in their pulpits, or as a clergyman, living with them on terms of confidential amity. He then informs us what doctrines he preached among the Methodists, and those doctrines we are certain the Methodists would then, as now, rejoice to hear from him or any other preacher, clergyman, or layman. "I taught," says Mr. Horne, "what I knew, and *my hands had* spiritually *handled of the word of life*. I preached justifying faith, as, *The receiving the Lord Jesus as a Saviour, in an humble, penitent, and obedient heart.* I preached assurance as an inevitable consequence of faith, when the believer *did* understand that his *so* receiving Christ was justifying faith, &c. I preached the witness of *the Spirit*, peace, love, joy, and every good fruit abundantly shed abroad in the heart by the Holy Ghost given unto us, and producing the most luminous and *indubitable* assurance," p. 2.

We would here ask Mr. Horne, Why he cannot go on preaching these doctrines, and be at peace with his neighbours? We are sure that the Methodists will not quarrel with him for preaching them. They are doctrines which are preached in all the Methodist Chapels in the United Kingdom. They contain the essence of true Christianity, and the Methodists were taught them, by the Spirit of God, before Mr. Horne was born, and at a period when darkness covered the land. If Mr. Horne preach these doctrines with the Holy Ghost sent down from heaven, the Methodists will thank God for the success of his labours, as they are sure that whoever cordially receives these doctrines, and lives and dies under their influence, will, without doubt, be saved everlastingly.

We will now give our readers Mr. Horne's own account of his conversion to God, as we hope that it may tend to their edification, and may be a counterpoise in their minds to some highly improper language which we shall afterwards be obliged to quote from Mr. Horne's book, and to reprehend with severity. But still with regard to Mr. Horne, we will restrain ourselves as much as possible, and keep in mind the rule which restricts the degree of censure to the crime:

Adsit

Regula peccatis quæ pœnas irroget æquas. HOR.

"From

"From six years of age to fifteen," says Mr. Horne, "I heard many hundred Methodist sermons, from both the Mr. Wesleys and others, but only one of them, from Mr. John Hampson, sen. ever reached my heart. He testified of Christ, and at six years old I saw Christ's glory, and wept bitterly from a conviction that I loved him not. The impressions made on me under that sermon, were indelible. For a time, they were improved by reading Watts's Hymns for Children, Doddridge's Dialogues, Janeway's Tokens, and above all, the Book of Martyrs. There I beheld the glory of Jesus, reflected from each of his suffering servants: my infant heart burned with young desire, demanded their alliance, and then, blessed be God, as now, I envied more a Martyr's chain, than a Bishop's crosier, or a Monarch's crown.

"The good seed was, however, checked, and, in a great degree, rendered fruitless, by the influence of bad example at school. At fourteen, reading Trap's Four Last Things, I felt myself a lost sinner. In a few months more, I traced the streams to the fountain, and found my nature *radically* and *universally* corrupted. Then I was weary and heavy laden, the *remembrance* of my sins was *grievous* to me, and the *burden* of them was intolerable. Then I began in good earnest to flee from the wrath to come, and one of my first steps, before I was fifteen, was to join the Methodists, —a people among whom I had been educated from my childhood, whose piety I respected, and whose doctrine I considered as unexceptionable. I had heard so much of pardon and assurance, that I firmly believed both, and my only difficulty was *how* to obtain them.

"From that time I was no careless hearer. My eyes devoured John Wesley; my spirit hung upon his lips. From that time to the day of his death, I heard several hundreds of his sermons, and I bear record before God, that I never *once* heard that great man, nor his venerable Brother, denounce *damnation* on any man for *non-assurance*," p. 27, 28.

In the succeeding part of our Review, we have a far less agreeable task to perform than the recital of the conversion of Mr. Horne, or of his relatives; but it is necessary that we should repel Mr. Horne's misrepresentations of the Methodists.

Mr. Horne greatly dislikes the doctrine of faith, as given in the Homily of the Church of England, and in Mr. Wesley's Sermon on *The Almost Christian*; and he endeavours to make us believe that Mr. Wesley discarded it before his death. The words in which the doctrine is contained, are quoted by Mr. Wesley from the *Homily of Salvation*, in which it is said, that the right and true Christian faith is not only to believe that Holy Scriptures, &c. are true, but also to have "a sure trust and confidence in God's merciful promises to be saved from everlasting

damnation by Christ." And again, this same true faith is described to be a "sure trust and confidence (which a man hath) in God, that by the merits of Christ his sins be forgiven, and he reconciled to the favour of God." Thus we have in the 3d part of the *Homily of Salvation*, in the compass of a few lines, two accounts, or two *definitions*, as Mr. Horne would call them, of the same Christian faith.

To prove that Mr. Wesley changed his opinion on the doctrine of faith, Mr. Horne relates a conversation which he had with that excellent man about three years previous to his death. With part of this conversation Mr. Horne blazons the title page of his book, and his advertisements in the newspapers. We will suppose that Mr. Horne wrote down Mr. Wesley's words at the time when he heard them, and now reports them faithfully, although we have seen that his quotation from what Mr. Wesley wrote in his sermon, is very incorrect. Mr. Horne gave Mr. Wesley an account of his early experience, until he had received the promise of the Father. "The venerable man," says he, "heard me with visible satisfaction, requested me to write my experience for the Magazine, and added these memorable words: When fifty years ago, my brother Charles and I, in the simplicity of our hearts, told the good people of England, that unless they knew their sins forgiven, they were under the wrath and curse of God, I marvel, Melville, they did not stone us. The Methodists, I hope, know better now: we preach assurance as we always did, as a common privilege of the children of God; but we do not enforce it, under the pain of damnation, denounced on all who enjoy it not," p. 3. Now we ask, What does this prove against the doctrine of faith, in the Homily? How does it militate against *A sure trust and confidence in God*, &c.? And if we have actually found out the clause, which Mr. Horne nicknames the *execrable*, *damnatory clause*, How is that contradicted by what Mr. Wesley said? We do not admit that what Mr. Wesley said, contradicts either the one or the other.

Mr. Horne chooses to consider the quotation from the Homily, as a logical definition of faith, and dwells on the "damnatory clause, and consequently the definition" in which it is *involved*, and "the definition and the damnatory consequence *involved* in it," and goes on, *obscuris vera involvens*, and raging against the harmless doctrine in the Homily, until he tells us, that, instead of finding the Methodists "better instructed as to the definition and its consequence," it was whispered that he "*laughed* at the definition, and *abhorred* the damnatory clause," p. 4. What was whispered was probably the truth. He tells us in another place without hesitation, that he *laughs* at the voluntary humility of the definition men. "They publish themselves as a set of

damned ſincere penitents," p. 88. If there are ſuch ignorant men in the world, he ought to weep over them rather than laugh at them. *Damned ſincere penitents!* Where did Mr. Horne learn ſuch language? Not among the Methodiſts certainly. He adds, "they preach that the God of Love damns *ſincere penitents*." We call upon Mr. Horne to prove his aſſertion to be true; and until we have proof that it is true, we ſhall believe it to be falſe. Whoever heard any Methodiſt preacher, or any man in his ſenſes ſay that "the God of Love damns ſincere penitents?" Mr. Horne knows that the Methodiſts neither believe nor preach any ſuch doctrine.

(To be continued.)

THE WORD OF GOD ILLUSTRATED.

He ſhall be called a Nazarene, Matthew ii. 23.

THE explanation of this paſſage given by Biſhop Chandler in his Defence of Chriſtianity, (as quoted in the Chriſtian Obſerver, Vol. 8, p. 545,) we believe will be ſatisfactory to our readers.

"A quotation," obſerves the Biſhop, "occurs in St. Matthew (ii. 23,) where the Evangeliſt, relating that Chriſt came and dwelt in a city, called Nazareth, ſubjoins, *that it might be fulfilled which was ſpoken by the Prophets, He ſhall be called a Nazarene*. To which it is objected, 'That that cannot be fulfilled which was never predicted; there is no ſuch text in the Old Teſtament, and therefore the writer was deceived himſelf, or hoped to deceive his readers with a falſe citation.'

"Now if I ſhould reply, with many learned men, as well ancient as modern, that ſuch a text was formerly in the prophetical writings, but ſince St. Matthew's days is ſlipt out of the copy that hath been followed by the weſtern Jews, it would not be reaſonable to deny it; ſince ſome books, that we ſee quoted in Scripture, and ſome paſſages quoted out of books ſtill extant, are not now to be found: and it is moreover highly improbable, that a grave hiſtorian writing the actions of Chriſt's life, and the deſign of his holy religion, for public cognizance, ſhould in the entrance upon his hiſtory aſſert a falſity, which an adverſary could as eaſily, as he was watchful, diſprove; the event to be ſupported by the prediction, being not of that conſequence as that the Evangeliſt ſhould venture his own credit, and the honour of his religion, upon the diſcovery; eſpecially, ſince in his other quotations from the Old Teſtament, which are many, he is found faithful.

"But out of regard to truth, I will not diſſemble the difficulty that hinders me from reſting on this anſwer. Had this quotation been in ſo many words in the prophets, about our Saviour's age, it muſt have been vulgarly known to the Jews, and interpreted of the Meſſias, as other remarkable predictions concerning him were. But ſo far from that, neither the Jewiſh doctors nor the people, with whom

the true traditions often remained, did expect the Meſſias from thence, 'Can any good' (which ſeems to be a deſcription of the Chriſt from Jer. xxxiii. 14, 15.) 'come out of Nazareth?' was Nathaniel's queſtion to Philip, who told him they had found the Meſſias there. 'Search and ſee,' ſaid the Phariſees at another time, when the people thronged after Chriſt, 'for out of Galilee ariſes not the prophet,' viz. expected to come. They would not have ſaid thus, had the Scripture plainly declared, that he ſhould be called, i. e. be, a Nazarene.

"But what was not plainly declared there, might be obſcurely intimated, or hid in an equivocal word or expreſſion, till explained by the event, and then appear to be ſo naturally and certainly the ſenſe of the place, as to leave little doubt that this event was intended by the Spirit of prophecy.

"This is the common anſwer, and I think the true one, though it hath not been ſo ſufficiently maintained out of the Scripture as it might. And I the rather incline to it, becauſe of Jerom's remark, that the learned of the Hebrews, i. e. thoſe of the ſect of the Nazarenes, according to father Simon, that read the Old and New Teſtament in Hebrew, conceived St. Matthew's quotation was taken from the prophet Eſay.

"By their account, St. Matthew had the word Netzar in his thoughts, whereby Eſay, propheſying of, deſcribes the Meſſias. 'And there ſhall come a rod of Jeſſe,' ſaith Eſay, 'and a branch [נצר Netſar or Nezar] ſhall grow out of his roots, and the Spirit of the Lord ſhall reſt upon him,' &c. Were any learned Jew aſked, of whom did the prophet here ſpeak, he would reply, without balancing, of the Meſſias, who is the ſubject of this whole chapter. Their Targum ſo explains it, as doth Jonathan's Targum, on Deut. xxiv. 1. Their Talmud, their ancient homilifts, and moſt of their modern commentators agree with them, that the Netſar or Branch, in Eſay, ſtands for the Meſſias.

"Names, we know, were given, to imply the country, the deſcent, the qualities or actions of thoſe, on whom they were impoſed. They frequently ſignify, that a perſon ſhall be, or do, what is imported in his name.

"What then doth the word Netſar ſignify in the Hebrew tongue? It ſignifies firſt *appelatively*, a branch, flower, or bud: and from thence, it paſſed by a tranſlation into the proper name of a place, which was ſo denominated from its fruitfulneſs, as much as to ſay, the garden, the flower of Galilee.

"In Hebrew, the town was called Netſar; in Syriac, Nazareth; the Syrians commonly augmented the Hebrew termination, and ſoftening the letters *ts* into *z*, in the pronunciation, though they write both ways, and particularly Nazareth, with a *ts*. And a corrupt Syriac was the language ſpoken by the Jews in St. Matthew's time.

"The uſual word in the prophets for the Meſſias, and almoſt appropriated to him, was צמח *Zemach*, which ſignifies a branch; and was uſed by them, as *Nezar* here, both appellatively and properly. But Eſay in this place, puts the word *Netſar* for *Zemach*, guided, as

it ſeems, by the Spirit of God, to foretell therein the country where this bud of David ſhould be nouriſhed: to inſinuate that the Meſſias ſhould be a *Netſar*, on a twofold account, as he ſhould grow out of the ſtock of David, and be educated in the flower of Judea, in Nazareth.

"Among the Jews, ſuch a way of writing did prevail. They wrapped up their meaning in riddles; or hinted it by words of like ſound, but different ſignification; and ſometimes implied two or three events, in the change of a ſingle letter of the ſame organ, or tranſpoſition of one or more letters.

"This may ſeem ſtrange to us, and will give modern wits a contemptible idea of former times. But it is nevertheleſs ancient, and hath been thought by other nations a beautiful and ſkilful way of writing. The modes of expreſſing one's thoughts have not been the ſame in all countries, nor in all ages of the ſame country. What mode ſoever anſwered beſt the end of ſpeaking and writing (reading and writing were known to few) was certainly the beſt to them. However, being received into faſhion, in the age of the prophets, they are not to be ſlighted for conforming to it. God himſelf is pleaſed to accommodate himſelf to the conception and language of men. And if this was the language of other prophets, why not of Eſay in this place, to which the notion of a Nazarene is well ſuited, that St. Matthew grounds upon the word *Nezar*, in the text."

This propoſition the Biſhop ſupports by ſeveral ſatisfactory inſtances, one only of which, will it be neceſſary to tranſcribe, by way of example on this occaſion.

"My ſecond inſtance I take from Daniel. During Belſhazzar's impious feaſt, a hand-writing was ſeen upon the wall, in theſe words, *Mene, Tekel, Upharſin*. Daniel was called to tell the meaning; and this is his interpretation of the laſt word, *upharſin*, thy kingdom is *divided*, and is given to the *Perſians*. The Hebrew word [פרס] *Peres*, as an appellative, ſignifies to divide or break, and it is alſo the proper name of the people or country of Perſia. And a word of this double ſignification, is here uſed, to foretell the breaking, or diviſion of the Babylonian empire, and that the Perſians ſhould be principal inſtruments in the doing of it.

"Now where is the difference between Daniel's interpretation of the hand-writing, and St. Matthew's interpretation of this paſſage in Eſay? Eſay ſpeaks of the Meſſias by the name of *Netſar*, which ſignifies a *branch* or *flower*, and alſo a *town*, or an *inhabitant of a town*, of the ſame name. Why might he not intend the Meſſias ſhould be a *Netſar* in both ſenſes, as well as *upharſin* be interpreted of a *diviſion*, and of the *Perſian* nation that ſhould effect it? Eſaiah doth not interpret it ſo himſelf! Nor doth he ſay the contrary: he doth not tell us, in what ſenſe he uſed the word *Netſar*. If the word be capable of the ſenſe St. Matthew puts upon it, Eſay might intend that ſenſe, for aught any one can ſay to the contrary.

"For it is of no weight, what the Jews have ſaid, that were a Nazarene intended, it ſhould be writ *Netſri* or *Notſri*. They well know, that the Scripture is not always accurate in the names of nations,

nations, tribes, and people: and leaſt of all, where an alluſion would be ſpoiled, by a grammatical exactneſs. Proper names are often put in the Hebrew for Patronymicks; and the name of the father, for the whole race deſcended from him. Derivatives and primitives are expreſſed by the ſame word. The ten tribes are called Jacob or Iſrael, not Jacobi or Iſraeli: and the two tribes Juda, not Jehudi. Ephraim is the name of the tribe, as well as the anceſtor. So Moab, Ammon, Edom, Eſau, Amalek, comprize all the families and people that ſprung from men of that name."

THE WORKS OF GOD DISPLAYED.

THOUGHTS ON THE AIR.

TO THE EDITOR.

AS I had the honour ſeveral times, in your laſt year's Magazine, of calling the attention of your Readers to ſubjects which I judged would prove not only entertaining, but inſtructive, I am happy to find, by the teſtimony of many perſons, that my weak efforts were not altogether fruitleſs. In your Number for September laſt, you were ſo kind as to devote two pages to the publication of ſome Obſervations I ſent you on the Sea. Permit me now to offer to your conſideration, ſome Thoughts on the Air: the difficulty of aſcertaining its Elementary Qualities, and its Corrupt State, taken from St. Pierre's Studies of Nature.

The Elementary Qualities of Air, are difficult to be aſcertained. "Air, we ſay, is an elaſtic body. When it is ſhut up in the grains of gunpowder, the action of fire dilates it to ſuch a degree, as to communicate to it the power of hurling a globe of iron to a prodigious diſtance. But how could it, with all its elaſticity, have been compreſſed into the grains of a crumbling powder? If you even put any liquid ſubſtance into a ſtate of fermentation in a flaſk, a thouſand times more air will be ſeparated from it than you could force into the veſſel without breaking it. How could this air be confined in a ſubſtance, ſoft and fluid, without diſengaging itſelf by its own action?

"The air when loaded with vapours, we farther ſay, has the power of refracting the rays of light. The farther we advance to the North, the more elevated does the ſun appear over the horizon, above the place which he actually occupies in the heavens. The Dutch mariners who paſſed the winter of 1597, in Nova Zembla, after a night of ſeveral months, ſaw the ſun re-appear fifteen days ſooner than they expected his return. But if vapours give the air a power of refraction, why is there no aurora, nor twilight, nor any durable refraction of light whatever, between the tropics, not even on the ſea, where ſo many vapours are exhaled, by the conſtant action

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tion of the ſun, that the horizon is ſometimes quite involved in miſt by them?"

As I have ſhewn the difficulty of aſcertaining its elementary qualities, permit me to ſuggeſt, by the way, ſome ſimple methods of remedying its corruption. "The firſt is, to remove the cauſes of it, by ſubſtituting in place of the ſtagnant puddles, with which our plains abound, the uſe of ciſterns, the waters of which are ſo ſalubrious when they are judiciouſly conſtructed. They are univerſally employed all over Aſia. Care ſhould likewiſe be taken to prevent the throwing the bodies, and offals of dead animals, into the lay-ſtalls of our cities; they ought to be carried to the rivers, which would be thereby rendered more productive of fiſh. The ſecond is, to abſtain from digging canals. We are well acquainted with the maladies which have reſulted from thoſe of Egypt, in the vicinity of Rome and elſewhere, when care is not taken to keep them in repair; beſides the benefits derived from them are very problematical.

"A piece of land entirely covered with water is never unwholeſome. It only becomes ſo when the water which covers it evaporates, and expoſes to the air the muds of its bottom and ſides. The putridity of a moraſs might be remedied as effectually by transforming it into a lake as into ſolid ground. Its ſituation muſt determine whether of theſe two objects is to be preferred. If it is in a bottom, without declivity and without efflux, the indication of nature ought to be followed up, and the whole covered with water. If there is not enough to form a complete inundation, it might be cut into deep ditches, and the ſoil dug out thrown on the adjoining lands. Thus we ſhould have at once, canals always full of water, and little iſles both fertile and wholeſome.'

"Egypt avenges herſelf, by the peſtilence ariſing out of her canals, of the oppreſſion of the Turks, who prevent her inhabitants from keeping them in repair. America, ſinking under the accumulated ſtrokes of Europeans, exhales from her boſom a thouſand maladies fatal to Europe, and drags down with her, her haughty oppreſſors expiring on her ruins. Thus the Centaur left with Dejanira his robe empoiſoned with the blood of the hydra, as a preſent which would prove fatal to his conqueror. Thus the miſeries which oppreſs mankind, paſs from huts to palaces, from the line to the poles, from ages paſt to ages yet to come; and their long and lingering effects are a fearful voice, crying in the ears of the potentates of the earth, 'Learn to be juſt, and not to oppreſs the miſerable."

Without making any further obſervations at preſent on this ſubject, allow me to cloſe it by ſaying, its inſertion in your widely extended Miſcellany, may prove, not only entertaining and inſtructive, but of incalculable good.

Rev. Sir,

LONDON. Your moſt obedient Servant,

B. R. G.

THE PROVIDENCE OF GOD ASSERTED.

TO THE EDITOR.

THROUGH the medium of your inſtructive Miſcellany, you frequently preſent to your numerous readers, the victories of divine grace, as manifeſted in the happy experience, and triumphant exit of thoſe, who lived and died in the faith. In your ſhort religious Memoirs, piety becomes embodied, and aſſumes the moſt pleaſing form: here we realize the influence of Chriſtianity in all circumſtances and conditions of life: we view religion, like an angel of light, taking her diſciples by the hand, and ſafely conducting them through all the dangers and trials of their probationary ſtate. In proſperity they are preſerved from pride and vain glory, and when in heavineſs, they are enabled to caſt their care upon God: poſſeſſing the ſmiles of an approving conſcience, and that ſweet peace of mind, which nothing earthly can deſtroy.—At the approach of diſſolution, we ſee them neither ſurpriſed or diſmayed: they have not now indeed to begin the work of ſacrifice; that was long the buſineſs of every day; they had been accuſtomed to conſider life as a pilgrimage, now they look upon death as the end of it: the ſtations they occupied were filled with honour, and they are not now either aſhamed or afraid to reſign them:—the relations they are leaving they love well, but at the ſame time, they love God infinitely better. Not viewing the world through a falſe perſpective, nor weighing it in a partial balance, they have an appropriate knowledge of its value; which is not ſo great, as to leſſen their deſires after immortality, but rather to increaſe them: and under theſe views they triumph, and long to be unclothed, that mortality may be ſwallowed up of life.

But, dear Sir, in the following ſketch of the Life of the poet Burns, we have a ſad reverſe of all this: an affecting ſpecimen of human depravity, unreſtrained, breaking forth into habitual diſſipation; and followed, in the courſe of an avenging Providence, with the greateſt miſery and woe. Conſequences theſe which muſt ever remain inſeparably connected with the practice of vice: conſequences, of which, the gay and fooliſh cannot be too often reminded. And as plain matter of fact needs no proof, experiment and example muſt always ſpeak with power; and can never fail of producing conviction in the mind, that is impartially ſearching after truth. Hence, I have been led to hope, that by giving greater publicity to this affecting narrative, we might act the part of thoſe friends of humanity, who erect beacons on the coaſts of danger, in order to give timely warning; and thus ſave from deſtruction the unſkilful mariner.—If your thoughts agree with mine, you will give it to the public the firſt convenient opportunity. Praying that all your admonitions may have their deſired influence,

I remain, dear Sir, affectionately your's,

Hinckley, Nov. 9, 1808. J. LANCASTER.

A Sketch

A Sketch of the Life of the Poet BURNS, extracted from a Work now publishing, entitled "PANTOLOGIA."

ROBERT BURNS, an ingenious and original Scotch poet, was born January 29, 1759, near the town of Ayr. He was first devoted to the business of a ploughman, and had a common education at the parish school. Some of his early poetical effusions, in the provincial dialect of the country, attracted the admiration of good judges, and a subscription for publishing them was undertaken, and carried into effect. No sooner did these Poems appear, than they obtained universal admiration. By Dr. Blacklock's kindness the Author was invited to Edinburgh, and introduced to several of his friends, by whom a subscription for a new edition was set on foot, which produced near 1100*l*. Thus was a ploughman exalted into a man of letters, and in some measure unfitted for his former toils, without being regularly qualified to enter the career of any new profession. It became incumbent upon those patrons who had called him from the plough, not simply to make him their companion, or to fill his purse with gold for a few transient expenses, but to secure him, as far as possible, from being overwhelmed in distress,-in consequence of the favour they had shewn him, and of the habits of life into which they had seduced him. After much improper delay, during which poor Burns strengthened those habits which were most likely to be injurious, he, in 1787, obtained a place in the Excise, and took a farm in the county of Dumfries; where he and his Jane, whom he now married, went to reside. The neighbouring farmers and gentlemen, pleased to obtain for an inmate among them the poet by whose Works they had been delighted, kindly sought his company, and invited him to their houses. He found an inexpressible charm in sitting down by the side of his wife, at his own fire-side; in wandering over his own grounds, in once more putting his hand to the spade and the plough; in forming his inclosures, and managing his cattle. For some months he felt almost all that felicity which fancy had taught him to expect in his new situation. He had been for a time idle; but his muscles were not yet unbraced for rural toil. He now seemed to find a joy in being the husband of the mistress of his affections, in seeing himself the father of her children, such as might promise to attach him for ever to that modest, humble, and domestic life in which alone he could promise to be permanently happy. Even his engagements in the service of the Excise, did not, at the very first, threaten necessarily to debase him by association with the mean, the gross, and the profligate, to contaminate the poet, or to ruin the farmer.

But it could not be: it was not possible for Burns now to resume that soberness of fancy and passions, that sedateness of feeling, those habits of earnest attention to plain and vulgar cares, without which success in his new situation was not to be expected. A thousand difficulties were to be encountered and overcome, much money was to be expended, much weary toil was to be exercised, before his farm could

could be brought into a ſtate of cultivation, in which its produce might enrich the occupier. This was not a proſpect encouraging to a man who had never loved labour, and who was at this time certainly not at all diſpoſed to enter into agriculture with the enthuſiaſm of a projector. The buſineſs of the Exciſe too, as he began to be more and more employed in it, diſtracted his mind from the care of his farm, led him into groſs and vulgar ſociety, and expoſed him to many unavoidable temptations to drunken exceſs, ſuch as he had no longer fortitude to reſiſt. Amidſt the anxieties, diſtractions, and ſeducements which thus ſurrounded him, home became inſenſibly leſs and leſs pleaſing; even the endearments of his Jane's affection began to loſe their hold on his heart; he became every day leſs and leſs unwilling to forget in riot thoſe gathering ſorrows which he knew not to ſubdue.

Mr. Miller of Dalſwinton, and ſome others of his friends, would gladly have exerted an influence over his mind, which might have preſerved him in this ſituation of his affairs, equally from deſpondency, and from diſſipation; but Burns's temper ſpurned all controul from his ſuperiors in fortune. Neglecting the care of his farm, he was at length obliged to reſign his leaſe into the hands of his landlord, and removed with his family to the town of Dumfries. His morals were not mended by this removal. In Dumfries his diſſipation became more deeply habitual; he was here more expoſed than in the country to be ſolicited to ſhare the riot of the diſſolute and the idle: fooliſh young men flocked eagerly about him, and from time to time preſſed him to drink with them, that they might enjoy his wicked wit. The Caledonian Club, too, and the Dumfrieſſhire and Galloway Hunt, had occaſional meetings in Dumfries after Burns went to reſide there, and the poet was of courſe invited to ſhare their conviviality, and heſitated not to accept the invitation.

In the intervals between his different fits of intemperance, he ſuffered ſtill the keeneſt anguiſh of remorſe, and horribly afflictive foreſight. His Jane ſtill behaved with a degree of maternal and conjugal tenderneſs and prudence, which made him feel more bitterly the evil of his miſconduct, although they could not reclaim him. At laſt, crippled, emaciated, having the very power of animation waſted by diſeaſe, quite broken-hearted by the ſenſe of his errors, and of the hopeleſs miſeries in which he ſaw himſelf and family depreſſed; with his ſoul ſtill tremblingly alive to the ſenſe of ſhame, and to the love of virtue; yet even in the laſt feebleneſs, and amid the laſt agonies of expiring life, yielding readily to any temptation that offered the ſemblance of intemperate enjoyment, he died at Dumfries, in the ſummer of 1796, while he was yet three or four years under the age of forty, furniſhing a melancholy proof of the danger of ſuddenly elevating even the greateſt mind above its original level.

His funeral was celebrated by the care of his friends with a decent ſolemnity, and with a numerous attendance of mourners, ſufficiently honourable to his memory.

Burns was an honeſt, proud, warm-hearted man, of high paſſions and

and ſound underſtanding, and a vigorous and excurſive imagination. He was never known to deſcend to any act of deliberate meanneſs; but he was too often precipitated by temptation into crimes, the contemplation of which drove him almoſt to deſpondency: his ſtate of mind on theſe occaſions, is depicted with a melancholy correctneſs in ſome of his poems. Thus in the following moſt expreſſive ſtanzas written in the proſpect of death:—

"Why am I loth to leave this earthly ſcene?
Have I ſo found it full of pleaſing charms?
Some drops of joy with draughts of ill between;
Some gleams of ſunſhine mid renewing ſtorms.
Is it departing pangs my ſoul alarms?
Or death's unlovely, dreary, dark abode?
For guilt, for guilt, my terrors are in arms;
I tremble to approach an angry God,
And juſtly ſmart beneath his ſin-avenging rod.

"Fain would I ſay, Forgive my foul offence!
Fain promiſe never more to diſobey;
But ſhould my Author health again diſpenſe,
Again I might deſert fair Virtue's way;
Again in Folly's path might go aſtray,
Again exalt the brute and ſink the man:
Then how ſhall I for heav'nly mercy pray,
Who act ſo counter heav'nly mercy's plan?
Who ſin ſo oft have mourn'd, yet to temptation ran?

"O thou, great Governor of all below!
If I may dare a lifted eye to thee,
Thy nod can make the tempeſt ceaſe to blow,
Or ſtill the tumult of the raging ſea:
With that controuling pow'r aſſiſt ev'n me,
Thoſe headſtrong furious paſſions to confine;
For all unfit I feel my powers to be,
To rule their torrent in th' allowed line;
O aid me with thy help, Omnipotence divine!"

On a review of the whole, I cannot but indulge a few reflections.

We here diſcover the danger of elevation in life, when the mind is not governed by a divine influence—together with the pernicious contagion of wicked company: The joint tendency of theſe two evils proved the ruin of the unhappy poet. Had he been fortunate enough to have remained in the humble walks of life, bleſt with a few ſerious and intelligent friends, probably he might never have known his future misfortunes. Young people ſhould have but few companions, and the greateſt caution ſhould be exerciſed in the ſelection, as we imperceptibly imbibe the principles, and adopt the manners of thoſe whom we reſpect. "He that walketh with wiſe men ſhall be wiſe: but a companion of fools ſhall be deſtroyed," Prov. xiii. 20.

By this monitory memoir, we are enabled to ſee through the deluſive maſk of vice. Vanity and diſſipation generally aſſume a ſmile; but

but it is only assumed: "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness," Prov. xiv. 13.

How shocking is the perversion of superior abilities, as punishment in proportion must be inevitable! The energetic mind, and the soul of sensibility, reflecting on the baseness of such a prostitution of its own powers, must feel "the keenest anguish of remorse." Yet, alas! what numbers are treading in the steps of Burns; stifling their convictions with the intoxicating poison, or stupifying their consciences with transient remorse! Fear may indeed extort resolutions of amendment; but these, like the morning cloud, pass rapidly away, nor leave a trace behind. This will not do—It is nothing but an endeavour to get to heaven, and yet indulge in sensual gratification. Such unhappy mortals should be informed, that "If a man sow to the flesh, he must of the flesh reap corruption," Gal. vi. 7.

We remark in the above account, the utter helplessness of human nature. Mere natural efforts to subdue the influence of corruption will ever prove abortive. We cannot but wish, that the unhappy subject in some of the moments of his deep regret, had been directed to look to that hope set before him in the Gospel. A believing view of the Saviour dying for his sins, would have enabled him in the strength of grace, to overcome the most inveterate habits, and soothed the most distressing perturbation of his mind, into sweet and uninterrupted tranquillity.

And lastly, we learn, what an awful preparation a life of folly affords against a dying hour. The votaries of dissipation would gladly elude the tyrant's dart; but his demands are peremptory, and must be obeyed. The remembrance of their sins overwhelms them with horror—the prospect of future events inspires them with the utmost consternation, and they die—"trembling to approach an angry God."

That all your readers may timely consider their latter end, and thus escape such a dreadful doom, is the sincere prayer of your's,

J. L.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. JANE ELLIS;

Chiefly taken from her Journal and Letters.

MRS. ELLIS was born at Bridlington-key in Yorkshire, April 3, 1776. Her maiden name was Lamplough, being a distant relation of Mr. Robert Lamplough of Sledmire; an account of whose exemplary life, and triumphant death, is inserted in a former Magazine.

"At an early period," she says, "the Spirit of God moved upon my mind, shewing me I was a lost sinner; but I stifled conviction, and suffered the enemy of souls to persuade me it was too soon to be religious. After the death of my mother, my concern for my immortal soul increased. Being invited by a friend to go to a Class-meeting,

though various things were suggested to my mind to prevent me, I went with much trembling; and while assembled with the people of God, I was constrained to cry for mercy, from the very great disquietude of my soul. After wrestling some time in fervent prayer, my soul was set at liberty; and, being happy in my precious Saviour, my sleep departed from me, and I spent most of that night in prayer and praise. Glory be to God for Jesus Christ! This divine change took place about twelve years ago last October, and I bless God for keeping me ever since, and enabling me to urge on my way, though feebly, to my eternal home. In the midst of affliction and temptation, my indulgent Father has graciously preserved me; and for every stroke of his rod, I feel abundant cause to praise him. I have learned some blessed lessons in the furnace. I have had all the support I needed. He has brought me through fire and water, and will, I have no doubt, bring me unto his wealthy place."

When she entered into the marriage state with Mr. Ellis, they went to reside in Hull; and during the few years she lived in that town, she was made a great blessing to many. Of her and her dear husband it might be truly said, that they had but one heart, one mind, and one voice. Their whole study was to help each other on in the way to heaven, and to assist their fellow creatures in every possible way. Many in gay life were greatly benefitted by their advice and prayers; and the poor always found an asylum in their house.

Speaking of this union, she says, "It is now near six years since I entered into the marriage state; in which time my soul has got more of the image of my Lord, and I am still labouring after higher degrees of holiness."

In November, 1804, she caught a violent cold, which occasioned an inflammation of her lungs, and by which she suffered extremely. At this time she was confined near five months in bed, being seldom able to sit up five minutes together. But the patience, resignation, and fortitude with which she bore this affliction, will never be forgotten by those who were privileged to be with her in this trying season. In this affliction she was made the mother of a living child; and, after witnessing a fortnight its extreme sufferings, was called to the painful trial of parting with it. But while she felt on this occasion, all the tenderness of a mother, by wrestling with the Lord in prayer, she was enabled to say with her suffering master, "Not my will; but thine be done."

In a letter to her friend on this subject, she observes: "You will praise my indulgent Father with me, for the wonderful support he hath afforded me in the sudden death of my dear little boy. I say sudden death, for so it was to me, as I expected he might have lingered some time. On Sunday in the afternoon, my dear child seemed restless. My friend, with whom I meet in band, had not left me many minutes, before he was seized with a fit; and in a quarter of an hour expired on my lap. My feelings, at this time, were extremely painful; but my gracious Lord was very near to save me. I could say, 'The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.' I am astonished at his goodness. As I went to commit my precious infant

fant to the duſt, theſe words were applied with power: 'He is not dead, but ſleepeth.' And. 'They that ſleep in Jeſus, will God bring with him.' I am much indiſpoſed in body; but the language of my heart is, 'It is the Lord, let him do what ſeemeth him good.'"

She was favoured with much ſenſible comfort during this period; and at ſome particular ſeaſons, the Lord manifeſted himſelf to her in a very extraordinary manner. Frequently, while the preachers and other friends have been engaged in prayer with her, they have been conſtrained to ſay, "This is none other but the houſe of God, and this is the gate of heaven."

She was raiſed up from this affliction contrary to all expectation; and came forth like gold purified, and rendered more illuſtrious, by the fiery ſcrutiny. After ſome time, a change of air was recommended; and ſhe went to ſpend a little time at York and Eaſingwold, which, by the bleſſing of God, proved very beneficial to her. This was in June, 1805.

From one of her letters, it appears that ſhe was uncommonly bleſt while in York; and eſpecially at a Lovefeaſt which was held while ſhe was there. On the morning ſhe left that city, when taking leave of one of her intimate friends, theſe words were powerfully applied to her mind: "I have a baptiſm to be baptiſed with, and how am I ſtraitened till it be accompliſhed." From hence ſhe concluded, that ſhe had ſomething more to ſuffer; and in about an hour afterward, ſhe was put again into the furnace. The horſe having taken fright, ſhe was thrown with great violence out of the chair in which ſhe was riding, and was taken up, to all appearance, in a dying ſtate. In this ſituation ſhe was carried back again to York, where it was found that one of her legs was broken, and the other bruiſed and much mangled. For ſome time ſhe was inſenſible to every thing; but on coming to herſelf, ſhe lifted up her hands and heart to God, and began to praiſe him in a way that aſtoniſhed all around her. She had ſcarcely any recollection of what had happened, and, when told that her leg which had been broken, and was ſet again while ſhe lay in a ſenſeleſs ſtate; ſhe ſaw ſo much mercy in the cup ſhe was called to drink that it greatly enhanced her gratitude. From various letters written during her confinement, it appears that this was the moſt profitable affliction with which ſhe had ever been viſited. In one of them ſhe ſays, "Glory be to God for every diſpenſation. Jeſus does all things well. I often think my ſoul proſpers moſt in the furnace. What a mercy that the Lord takes ſuch methods effectually to wean me from all undue attachment to any thing on earth! I feel the Lord has given me the complete victory over myſelf, and delivered me from all anxious care. Praiſe the Lord, O my ſoul, and all that is within me adore him for ſuch a ſalvation. I am called at preſent to lean alone on God. O what a prop is this! If ſpared, may I fill up my place more to his glory, and be ready to every good work! May I lay out my time to the beſt of purpoſes, and work while it is called to-day! I can ſay, 'The will of the Lord be done.' I believe this affliction will be for my eternal profit. 'It is the Lord, let him do what ſeemeth him good.' My mind is ſweetly ſupported; and though

though I feel keenly, the Lord does not condemn me. I never saw the hand of my heavenly Father in so many instances as now. 'It is good for me that I have been afflicted,' if it may be called affliction when the Lord so sensibly supports us. Whatever it is that weans me from earth, and helps me to get my affections constantly and completely fixed on things above, is matter of great thankfulness. In a very mysterious way the Lord brings us to himself. I have not had one stripe too many. I have had strength for the day. I long to be filled with the Spirit, and to have constant union with the Redeemer. My soul rejoices, and is exceeding glad that I am counted worthy to suffer with my Master."

In another letter written during this confinement, she says, "I see clearly the creature has had a greater share of my deceitful heart than I thought. This is the way the Lord takes to wean me effectually from all improper attachment. If I be lent a little longer to my very dear husband, I trust my good Lord will help me to fill up my place more to his glory. In all I pass through, I am sweetly kept. Praise the Lord, the promise is to us and to our children. Every cross helps me on my way to my Father's house above. These conflicts here will soon be past. I have a blooming hope, that we shall praise the three-one God through all eternity."

The gratitude our dear sister evidenced for every little thing done for her at these seasons was remarkable. On taking a little medicine or food, she would lift up her heart to God for his blessing, and express her great unworthiness of such mercies.

As she was raised from this affliction quite out of the common way, so it appeared that she was thereby made a partaker of a much greater degree of holiness than she had ever before enjoyed. This she discovered by her heavenly-mindedness, deep devotedness to God, and growing deadness to all things here below. And after that affliction her mind was so deeply impressed with the shortness of time, and the importance of eternity, that she was frequently heard to say, "I dare not to live more than a moment at a time." Her tenderness of conscience was uncommon: and her chief delight was with the poor of Christ's flock, to whom she was a warm and constant friend. For their sakes she willingly denied herself of every superfluity, and used the greatest economy, often lamenting that any, who professed to be the followers of the meek and lowly Jesus, should spend so much of their precious time in adorning their bodies, &c. when so many of Christ's poor had scarcely food to eat, or raiment to put on.

The mean opinion she had of herself was equal to her sympathy with those who were in distress, being always ready to give the preference to others. In private devotions and searching the sacred Scriptures she was very diligent. The cause of God lay near her heart, and the ministers of Christ were never forgotten by her. The last year of her life was chiefly spent in prayer: and though she had some severe conflicts with the powers of darkness, yet it seems she had deep and almost uninterrupted communion with God, frequently saying to her friend, "I believe my work is almost done—I feel more

like

like an inhabitant of heaven than of earth, and have more communion with departed saints than with those who are in this world."

But let us return again to her Journal. Speaking of the Covenant-meeting last January, she says, "I felt power to give myself afresh to God, begging for grace to save me in whatever he might choose for me to do or suffer. I durst not have a wish for ease or rest. Since that time I have been afflicted, but God has been with me. His presence makes my paradise. I have lain in his hand as passive clay, with my will sweetly lost in his. Glory be to God for whatever has a tendency to wean me from what would tie me to earth. My treasure is in heaven, and I would be constantly looking for the coming of the Lord Jesus, with all his saints. I find it is good to keep the recompence of reward in view, expecting soon to put off this tabernacle as my Lord hath shewed me."

March, 1808, speaking on the subject of temptation, she says, "I have lately had keen temptations and painful exercises of mind: Satan seemed to level all his artillery at me; but my heavenly Father saw it was needful, or he would not have permitted it. The sabbaths, in general, are blessed days to my soul. I have sweet nearness to my adored Lord in secret, and, under the word, my soul is fed. My cry to God is, that I may improve my time, for I see it is short. May I labour so to fill up my precious moments, that at whatever time my Lord may call, I may have nothing to do but to depart in peace!"

In a letter written in this month to one of her dear friends, to whom she had often administered consolation, she says, "Take courage, my dear friend, 'All is your's, and you are Christ's.'

'March on, nor fear to win the day,
Tho' death and hell obstruct the way.'

Heaven will recompence you for all your sufferings. Shew to all around you, that you walk as the redeemed of the Lord. And may your path shine brighter and brighter unto the perfect day! After a little time 'an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ,

'Where death shall all be done away,
And bodies part no more.'

"My experience has been various lately. Sometimes I am much blessed, and at others, much exercised; but my Lord sees I need it, and I can praise him. I have strength for the day, and that is all I desire. The last week was a good one. I do not know when I have had such strong consolation. I had only to open my mouth wide, and the Lord filled it. At Scot-street, under Mr. Briggs, my soul was fed: and in approaching the table of the Lord, I had a particular baptism. I am expecting greater things than I have yet known, for I see much before me. O may my soul be kept as a weaned child, seeking its all in God!"

April 15, 1808, she says in her journal, "I feel it is through much tribulation I must enter the kingdom; but in the Lord I have strength.

ſtrength. May I labour on at his command! Private prayer, and reading the precious word, are bleſſed helps to me in the way to heaven. It is the diligent hand that maketh rich.

"Good-Friday. On this day my Lord was crucified. I have been ſolemnly affected in viewing the love of Jeſus, in taking on him my nature.

'Love ſo amazing, ſo divine,
Demands my ſoul, my life, my all!'

May I be ſuſceptible of divine impreſſions, walk more cloſely with God, have my eyes upon eternity, and ſee with greater clearneſs, the things which belong to my peace! I have been particularly bleſſed at the prayer-meeting in George-yard Chapel to-day. My ſoul hangs by faith on my ſuffering Saviour. And what can harm me with ſuch a prop? His precious name is to me 'as ointment poured forth.' I often feel as if I were near the heavenly port where all the ſhip's company meet, and have ſweet fellowſhip with thoſe who have eſcaped ſafe to eternal glory. O my Lord, help me to improve the preſent time, and labour after a growing meetneſs for my eternal home! As I am often prevented from attending the public means of grace thro' weakneſs of body, the Lord makes this up to me by making his word ſpirit and life, as I read it, and by giving me the help I need from one quarter or another. In poſſeſſing Chriſt, I poſſeſs all. I feel to day a ſolemn ſenſe of the divine preſence, and an increaſing confidence that I ſhall weather out all the ſtorms of life, and be brought off more than conqueror.

"Eaſter Sunday. I am generally favoured with a greater meaſure of the Holy Spirit on the Lord's day than on any other. I have felt the power of Chriſt's reſurrection this day. Praiſe the Lord, O my ſoul. My mercies are ſo great and ſo many, that I am at a loſs how or where to begin to praiſe him. May my few remaining days be entirely devoted to him who has promiſed to do 'exceeding abundantly above all I can aſk or think!'"

Theſe were the laſt words our dear friend wrote in her journal; but we are favoured with one letter more, which appears to have been written only a little while before her diſſolution. In this letter ſhe ſays, "Praiſe the Lord for every intimation he gives us, that this is not our reſt. Let us be up and doing the work we are commanded while it is day, for the night of death will ſoon come, when what we have neglected muſt remain for ever undone. I ſee more clearly than ever that *health* is the time to ſerve the Lord. I had a particular ſeaſon at the ſacrament on Sunday. I thought ſurely the Lord is about to take me home, and this is the laſt time I ſhall commemorate his dying love. I had a ſweet foretaſte of my heavenly inheritance, and ſuch nearneſs to thoſe who are now tuning their harps in Immanuel's praiſe as I cannot deſcribe."

The laſt time ſhe was permitted to viſit her friends in Bridlington, being fully perſuaded that ſhe ſhould never ſee them more in this world, ſhe ſpoke ſo faithfully to her relations, (for whoſe ſalvation her deſires were intenſe) that whether they took the warning or not,

ſhe was ſatisfied that ſhe was clear of their blood; and the laſt time ſhe met her Band, ſhe ſeemed to wiſh to impreſs on the mind of her dear friend, that ſhe believed ſhe would ſoon be in a world of ſpirits.

About the middle of April, 1808, ſhe was afflicted with an inflammatory rheumatiſm, and from that time ſhe had but little reſpite from ſevere ſuffering till called to her eternal reward. Weariſome days and nights were appointed unto her, and talking much was extremely painful; but the ſweet frame of mind which ſhe manifeſted, made it delightful to be near her. To one of her relations who providentially came to ſee her, ſhe obſerved, "that all her former ſufferings were as nothing compared to what ſhe then endured: but," ſhe added, "I have proved the value of religion. What ſhould I have done without religion? Whether the Lord be about to take me or not, is hidden from me. Were I permitted, I could not chooſe life or death. I know that my Lord does all things well, and that it will be well with me." When her pain was extreme ſhe would ſay, "Lord, give me patience. Suffer me not to murmur. The fleſh feels, but my Jeſus knows it all. I have clear views into eternity, and ſeem as if I ſhould ſoon be there. My bleſſed Lord mixes the bitter cup with many mercies," &c. She was eager to embrace every opportunity for prayer, and when the Scriptures were read to her, ſhe ſeemed to eat every word. The 43d chapter in Iſaiah was made a particular bleſſing to her ſoul.

On the Sabbath before her diſſolution ſhe was ſomewhat eaſier, and unſpeakably happy. "My ſoul," ſaid ſhe to her friends, "has gotten into its centre." All this day her countenance was heavenly, and her pious friends who were with her, felt that God was there, and taſted a degree of glorified joy, or the happineſs of glorified ſpirits.

On Monday her ſufferings were extreme, having ſcarcely a moment's relief from ſickneſs and pain; but ſtill her language was, "It is my Jeſus. All will be well. The fleſh feels, but he will lay no more upon me than I am able to bear. I cannot chooſe. I feel as if my happy ſpirit were mingling with thoſe around the throne. Chriſt is a ſtrong Rock on whom I can build my all."

Towards evening ſhe had leſs pain, and abounding conſolation. While ſome friends were engaged in prayer, ſhe ſpoke *amen* at the end of every petition ſo loudly, that ſhe might be heard all over the houſe: and to her dear partner ſhe ſaid afterwards, "I believe it is almoſt over." She conſented to have the Phyſician, but obſerved, at the ſame time, "It is too late." During the former part of the night, ſhe was very reſtleſs, and about four o'clock in the morning, there was ſuch a viſible change as convinced all preſent that her end was near. A friend aſked, "Is Chriſt precious?" and in reply, (lifting up her dying hand and exerting her remaining ſtrength) with a faultering voice ſhe ſaid, "Yes, Chriſt is precious." Theſe were her laſt words. She continued to live till ſeven, with a heavenly ſmile, and without either ſtruggle or groan, ſhe ſweetly ſunk into the arms of her dear Redeemer. She fell aſleep, May 10, 1808.

MEMOIR OF MR. JOHN WOOD, OF WAKEFIELD.

BY MR. JOHN GAULTER.

ALTHOUGH from early life Mr. Wood had been the subject of serious impressions, his first days were spent without the knowledge of God. But it pleased the Lord, some years since, to awaken his mind to a sense of his danger. His convictions were deep and acute. He had frequently attended the preaching of the Methodists, and their words were as fire; but he felt considerable reluctance to unite himself to the Society. This was at last surmounted by the persuasions of a friend, and he was induced to become a member and meet in Class. The first time he attended these social meetings, he found spiritual benefit, and they were ever afterwards the comfort and delight of his soul.

Not long after his union with the Methodists, he found, by experience, the practical influence and efficacy of the heavenly doctrines maintained by them. He had sought the Lord with many tears, and one day when he was returning from the sacrament, at the old Church in Wakefield, the Lord shed abroad his love in his soul, and he was enabled to say,

"Now I have found the ground wherein,
Sure my soul's anchor may remain," &c.

The change of soul, which in that happy moment he experienced, with the sense of the Divine favour, which accompanied it, continued, with but few intervals of doubt and fear, until his happy spirit returned to God!

When I was appointed to the Wakefield Circuit, in the year 1800, I found Mr. Wood a member of the Society. In consequence of his love to God and his cause, he was called, by the united voice of his brethren, to fill an office of considerable importance in the financial department of Methodism, and he became the steward of the Society; in which capacity he continued to the end of his life.

Now he is in heaven, and equally insensible to praise and censure, I can say with truth, a more agreeable and faithful superintendant of the public purse, I never knew. Knowing his love to the souls of God's people, I requested him to take the charge of one of those social and religious communities which we call Classes. He pleaded his disqualifications. He urged his want of experience. He said, "Do not make me an overseer of any part of the Church of God." Such was his humble opinion of his talents for such an employment, that it was only through the pressing intreaties of several of the friends, that his reluctance was finally overcome.

When the Chapel in Wakefield was erected, I found the worth of his generous assistance. He became to me one of the firmest friends, and never rested until he saw it completed. His liberality was too considerable for me to mention, without being suspected of partiality

tiality to the character of my late friend: let it suffice to say, "His work is before the Lord, and his reward with his God."

In this Narrative I shall add the following brief Character, and then conclude with an Account of his Death:

The moral excellency of Mr. Wood's character is without a stain. In him envy and detraction can find no gratification. He passed through life with an integrity as a tradesman, that will never call up the blush of shame upon the faces of his children. As a husband and father, his affection and tenderness are almost proverbial. In his house was found, "a house of prayer;" and a family devoted to the best interests of humanity, true and genuine religion.

His benevolence to the poor, and his indigent relations, is alike written upon my recollection, and in the houses of the forlorn and hapless children of necessity.

"He had a tear for pity, and a hand open as day for melting charity." When he did not attend personally the habitations of disease and want, others were the almoners of his benevolence. This is not random assertion. It is not servile panegyric. The facts are known to me, and are only mentioned to produce imitation.

That there were no defects in the character of our departed friend, is more than I mean to assert: this would be to make him more than mortal! Perhaps he sometimes spoke with a degree of warmth and animation upon several subjects which might be construed into heat and severity. To this mode of expression, I have often been a witness, but always considered it as a natural peculiarity of conveying, in strong language, his disapprobation of what he conceived to be improper, either in the conduct or sentiments of others. If this was an unhallowed flame, it was soon extinguished; and was almost instantly followed by his accustomed kindness and benevolence.

His religious relations were firm and christian. He was neither fickle in his sentiments, nor unstable in his attachments. To him the vacillations of many in the religious world were totally unknown. He had said, "This people shall be my people, and their God shall be mine;" and that part of the body of Christ with which he lived and died in union, had never to deplore either his relapse into sin, his departure from the simplicity of the Gospel, or his separation from his Christian brethren!

A life like his must necessarily terminate happily. His end was covered with the glorious prospects of immortality. He dropped the garment of a christian triumph, as he passed to his reward; and he continued, in his last words, to call us to glory and to God.

The first attack of the disorder which ended with his death, commenced towards the close of the last year (1807.) The family continued in painful suspense respecting the issue of his affliction, until Sunday, June 1. His complaint then took an unfavourable turn, and he appeared to be much worse. Throughout the day, he suffered exceedingly, from a most violent pain in his left leg, which he endured with lamb-like patience and resignation to the divine will. Through this tedious and painful scene, he almost uniformly spoke upon divine things, in a manner which fully evinced the happy state of his

mind, and which gave to his family entire satisfaction, as to his prospects beyond the grave. Whenever he was asked, if he thought he should recover, he invariably replied, "That he was in the Lord's hands;" and to a friend (Mr. Bridgnell) he said, "He had given over thinking whether he should live or die." Sunday, Monday, and Tuesday, he was often disordered in his thoughts; but at intervals, spoke in a pleasing manner of heaven. On Wednesday morning between three and four o'clock he suddenly changed, and requested that his family might all be called up; when surrounded by them, he said exultingly, "I have neither doubts nor fears, they are all done away." Afterwards he kissed each of his family, and very devoutly gave them all his blessing, saying, "I shall meet you all in heaven, for in a few minutes I shall be there." After that, he seemed more easy and composed. On his son's observing that he had passed a very distressing night, he looked at him, and said, "Yes, I have felt of the travail of the Redeemer's soul." No doubt his conflicts had been severe indeed; arising, perhaps, from the thoughts of parting with his family, to which he was so remarkably attached; or from the assaults of the enemy; or, most likely, these causes united. This scene was solemn and affecting. He was then, to all human appearance, on the verge of eternal blessedness; surrounded by his family, whom he repeatedly assured he should meet in heaven. While they were expressing their hopes to him and each other, on the prospect of that blessed event, his soul seemed ripening fast for eternal rest. Soon after, he said, "But I had forgotten the morning of the resurrection;" his son said, "That will be a glorious event, for the dead in Christ shall rise first." He immediately caught the words; several times repeated with great energy, "Yes, the dead in Christ shall rise first!" During the remainder of the day he seemed easy, and dozed most of his time till evening; when, at the request of Mrs. Wood, his son asked him if he were still happy; he replied, "O yes! happy, happy! Christ is precious, he is precious!" Soon after it was necessary for him to get up, and when he seemed weary with sitting, his son said to him, "Father, you are thinking about bed!" "Nay, child;" said he, "I am thinking about heaven and glory! I have nobler views!" He afterwards appears to have resigned all his family into the hands of God; for when any of his children came near him he generally blessed them, lifting up his eyes to heaven, and then closing them, as if in silent submission to the will of his heavenly Father. On the last day of his life, his speech almost failed him. When his son again asked him, at the request of his mother, respecting his eternal prospects, he smiled, and lifted his hands and eyes towards heaven. I believe the last words he was ever heard to speak, were, "Glory, Glory!" Just before he closed his mortal course he appeared to lie speechless. Mrs. Wood wishing to have some further notice of his happiness, said, "My dear, if you cannot speak, do lift up your hand if you are happy." He instantly lifted up both his hands in token of his felicity: they soon dropped, and his spirit entered the eternal world, June 19, 1808, in the 54th year of his age.

A sermon

A sermon was preached on the occasion, to a respectable and numerous congregation, from Psalm xxxvii. 37.

BRADFORD, J. GAULTER.
July 12, 1808.

MISCELLANEOUS.

LETTER

From Mr. Richard Baxter to Mr. Robert Boyle.

June 14, 1665.

Most dear and truly honoured Sir,

I WILL not accuse you for tempting me to be proud, by the favour of so worthy a person as yourself, expressed in your visit, and the gift of your many excellent books. For it is no dishonour to good, that *omne malum est ex bono*,* nor to God himself, that none giveth so many occasions of sin, whilst none is so far from being the cause. But I will rather look back to one of my old lessons, that our greatest benefits must be received in the most timorous, watchful posture. The recreations which I have oft taken in your experimental philosophy, and other such writings, are not like those which some men seek in cards and stage plays, and other murderers of precious time, whose fruit is some unwholesome, sensual delight, and, finally, the sting of sorrow, when irrevocable time is gone. But they have been a profitable pleasure, which prepares not for repentance.

I was naturally as much inclined as others, to play with the gilded leaves and outsides of my books, and handsomely decypher the letters before I understood the sense: to take up my time in the search of creatures, and words, and circumstances, and to abuse all these by separating them from God! And it was not soon enough that I reduced all my learning to the doctrines, *de fine ultimo & de mediis* + practically, and that I studied and estimated all the means according to their places and value in their tendency to the end. But when God removed my dwelling into a Church-yard, and set me to study *bones* and *dust*, and by a prospect into another world, awakened my soul from the learning of a child, and shewed me, that my studies must not be play, but effective, practical, serious works; I then began to be conducted by necessity, and to search after *truth*, but as a *means to goodness*, and to perceive the difference betwixt a pleasant, easy dream, and a waking, working knowledge.

I thank you for all your books, but most for those, which have most for God: and as to the subjects, that which stands next to heaven is best: there are my hopes, and that way be all my businesses

* That all evil is from (the abuse of) good.

† Concerning our final end and the means leading thereto.

and

and concernments. What a puppet play is the life of ſenſuality, worldlineſs, and pride! And how low a game is it, which Emperors and Commanders play, who ſeek no higher things, in compariſon of (the buſineſs) a humble chriſtian, who by the conduct of the word and Spirit of God, is ſecking immortal pleaſures! If theſe be not my happineſs, I ſhall conſent to have no other, much more if they be. Let me have more than this malignant, diſtracted world affords, or let me have nothing. Let me be happy longer than ſeventy years, or let me never be happy. How I am eſteemed, or called, or uſed here, for ſo ſhort a time, I deſire to make it but little of my care, nor much to regard, whether ſo ſhort a dream be ſad or pleaſant. He loſeth nothing, that loſeth but this ſhadow: and in the end he will confeſs, he hath got nothing, who hath got no more. If the poſſibility of endleſs joy or miſery prevail not with me againſt all that the world can offer, I will be judge againſt myſelf, and freely confeſs that by ſinning againſt reaſon, I forfeit all pretenſions to felicity, and that hell is my due.

It is become a controverſy, whether a contemplative or an active life be the more excellent? and whether it be the more advantageous to holineſs, to ſhut up our ſenſes againſt the creature, and retire to an abſtracted communion with God; or to make ſo much more uſe of creatures, as we would attain to more of the knowledge of the Creator, becauſe it is but in a glaſs that here he can be known. Doubtleſs, in our innocency, this was the book which man was made to learn and read. And it is ſo far from the intention of the Redeemer to cloud the glory of the Creator, or to diminiſh our higheſt reſpects to him, that it is indeed his office to redeem and ſave, and reſtore the creatures to their Maker's favour, love, and ſervice, and ſo to their primitive uſe and end. In innocency God appeared to man ſufficiently amiable in his worſhip; but to a guilty, curſed, condemned ſinner, bound over to everlaſting puniſhment, it became impoſſible to love the God who ſtood engaged to condemn and puniſh him, but we love him as our Redeemer, that we may love him again as our Creator: and thus Chriſt is the way to the Father, and faith is the way to love, and the goſpel is far from abrogating nature's law; and on the Lord's day, we commemorate the wonders of redemption, in order to our juſt admiring the creation; and the ſeventh day's work is not aboliſhed, but inclufively to be performed on the firſt. So that, indeed, as far as we are yet corrupt and weak, it is ſafeſt to retire as far from the creature as we can; for experience aſſureth us, that the objects of ſenſe, though they may and muſt be uſed to our helps, are ſuch powerful diverters and deceivers of the mind, and clogs in our higheſt contemplations, that ordinarily they are the moſt terrene and ſenſual men, who are moſt buſied in terrene and ſenſual things. But ſo far as we are reſtored, ſanctified perſons, we are above the ſnare, and may ſee and love God in his creatures, and ſerve him by them, and make them all the ladder of our contemplations, and utenſils in our Father's work. And thus the world is no worſe to us, than a good horſe, and a fair way, and a good inn, and company, and weather to a traveller; or as a ſhip, in which we muſt ſail to the harbour

bour of endleſs reſt. And thus indeed we have nothing to know but God, and the ſignificant ſanctified creature; and nothing to do but to ſee and love him in himſelf and his works, and ſerve him by them. But a man muſt know himſelf that will know his duty: and if all men, then the weak eſpecially, have need to watch and pray, "Lead us not into temptation." Nor yet will I ſo retire from the creature, as to ſhut my book, and reject the glaſs in which the image of God appeareth; or to hide my talents for fear of the auſterity of my Lord! But for the direct illumination, ſanctification, and comfort of my own ſoul, I will deſire to improve opportunities of contemplation, (aſcending from creatures to the moſt abſtracted apprehenſions that I can reach!) and for the ſerving of my Lord, and the good of others, I will be as glad of the opportunities of profitable action, believing I ſhall loſe nothing by it in the end, but that doing good is the ſureſt way to receive good: and when God reſtraineth me from theſe, (as now he doth from the latter) I ſhall be glad that I may be employed in the other. The ſum is, though a contemplative life may be more predominant with ſome, and an active with others, yet there are none but the utterly impotent, who are not obliged to uſe them both: but it is contemplation which fitteth both for action and fruition.

I remain, Honourable and worthy Sir,
Your very much obliged Servant,
R. BAXTER.

THE EFFECTS OF RELIGION ON THE MINERS IN CORNWALL, BY THE PREACHING OF THE METHODISTS.

To the Editor of the Methodiſt Magazine.

DEAR SIR,

AS you frequently obſerve the beſt directed and moſt ſucceſsful efforts to benefit mankind, diſguiſed by envy, and doomed by malice to public execration, you will, probably, judge the following Extract proper for inſertion in your Repoſitory, as a *Defence of Truth*. It is taken from "A Tour through Cornwall in the Autumn of 1808, by the Rev. Richard Warner, of Bath," Pages 299—302. This may be juſtly conſidered a teſtimony the moſt unexceptionable; being given to indiſputable facts, on the ſpot where they now occur, by a gentleman who had no other cauſe to ſerve by it, but that of Truth, and addreſſed to another reſpectable gentleman, equally diſintereſted. Thus heavenly "Wiſdom," however reproached by envenomed tongues and pens, "is" ſtill "juſtified of her children,"

HAVERFORDWEST, *October* 30, 1809. F. TRUSCOTT.

"THE moral habits of the Miners are not leſs reſpectable, in general, than their intellectual ones. We are told by the moſt unqueſtionable authority, that they are civil and reſpectful in their manners, and ſober and decent in their conduct. Early marriage, that ſureſt guardian of virtue, and beſt ſpur of honeſt induſtry, is very general

general among the Cornish Miners; and naturally introduces with it, continence, regularity, and domestic habits. Instances of ebriety will, of course, occasionally occur, among such numbers; but drunkenness is by no means a practice with them. They live in cottages either rented or erected by themselves; for as soon as a Miner has saved a little from the profits of his labour, he encloses a small piece of waste land, builds a tenement, plants a pittance of ground for a garden, and becomes a proprietor of the spot on which he dwells. Here he lives upon his gains, in comfort, and, generally, with credit; if not an object of envy, one, at least, which the political œconomist may contemplate with improvement, the moralist with pleasure, and the philanthropist with delight. Nor let it be forgotten, that the *religious sentiment* is pretty generally diffused amongst them, producing those good fruits of quiet, decency, and order, which will inevitably, more or less, accompany a knowledge of its sublime truths and awful sanctions.

"The cold and feeble infidel, with iron heart and leaden head, may perhaps smile at this description of the effects of a principle which his bosom never felt, and which his intellect cannot distinctly comprehend; but could he see among the Miners in Cornwall, habits of inordinance fading away before its purifying influence, cruel practices vanquished by its gentle inspirations, and the whole character humanized, dignified, and exalted under its soul-subduing power, he would, at least, cease to *deride*, if his prejudices would not suffer him to *respect* a Revelation which is capable of imparting such improvement to the nature of man.

"The customs which some years ago brutalized the Miners of Cornwall, and kept them in a state little better than that of savages, are now, in a great measure, exploded; the desperate wrestling matches for prizes, that frequently terminated in death or mutilation; the inhuman cock-fights, which robbed the Miners of what little feeling they possessed, and often left them plunged in debt and ruin; the pitched battles which were fought between the workmen of different mines, or different parishes, and constantly ended in blood; and the riotous revellings held on particular days, when the gains of labour were always dissipated in the most brutal debauchery, are now of very rare occurrence, and will, probably, in the course of a few years, be only remembered in tradition; the spots where these scenes of disorder were held, being now enclosed, and a great part of them covered with the habitations of the Miners.

"You will naturally enquire *who* have been the immediate instruments of so much good, in a district so unlikely to exhibit such gratifying appearances? And I feel I am but doing justice to a class of people, much, though undeservedly calumniated, when I answer, the *Wesleian Methodists*. With a zeal that ought to put to the blush men of *higher pretensions*, those indefatigable servants of their Master, have penetrated into the wilds of the mines, and unappalled by danger or difficulty, careless of abuse or derision; and inflexible in the good work they had undertaken, they have perseveringly taught, gradually reclaimed, and at length, I may almost venture to say, completely

pletely reformed a large body of men, who, without their exertions, would probably have ſtill been immerſed in the deepeſt ſpiritual darkneſs, and groſſeſt moral turpitude. 'The irreligious fools of the world,' and the intereſted aſſerter of *excluſive eſtabliſhment privileges*, would probably conſider this tribute of praiſe to the Weſleian Methodiſts, as the dotage of enthuſiaſm, or the cant of diſaffection; but from *you* I may expect a more favourable concluſion. In *your* heart there is a correſponding chord, which will vibrate with pleaſure at the view of ſo ample an harveſt of good, whoever may have been the labourers employed in ſowing the ſeed; and will be ready to bear grateful teſtimony to that exemplary zeal, which under the ſanction of higher auſpices, has been the means of producing it."

OBITUARY.

JANUARY 25, 1809, died Jane Briſtow of Coventry, aged 79 years. At an early period of Methodiſm, ſhe went, along with a few other young women, to hear a Methodiſt Preacher out of curioſity. This was over-ruled for good; for the word came with power to her heart, and proved the means of her converſion to God. She ſoon joined the Society, and continued a ſteady member to her death; that is, during the long ſpace of 63 years. At, or near that time, when ſhe became a member of the Society, the number in Coventry was about one hundred: but, through the miſconduct of a certain perſon, it was ſcattered; and only the ſmall number of ſix members remained united. However, Jane was one of the ſix.

Since I have been at Coventry, I have had the happineſs of viſiting her often; and I generally found her ſtrong in faith, giving glory to God, although in a ſtate of poverty. During the laſt three years, ſhe was confined to her room and bed, and was frequently exerciſed with racking pain; but was enabled to poſſeſs her ſoul in patience. Three days before her death, when ſhe was very ſenſible, ſhe ſpoke freely of the goodneſs of God to her ſoul. Being aſked by a friend, "Whether ſhe had ſtill a ſenſe of her acceptance with God?" She anſwered in the affirmative; and her ſoul ſeemed much animated at the thought of ſoon being with the Lord, and with thoſe of her friends who were gone before. She continued to be ſenſible to the laſt; and praiſed, and ſpoke good of the Lord, till her happy ſpirit took its flight to thoſe glorious realms, where affliction and death are no more.

J. SCHOLEFIELD.

On Saturday, February 11, 1809, died at Lincoln, Mr. William Calder, in the 25th year of his age. When he was about eighteen years old, he was deeply convinced of his ſinfulneſs and guilt; and induced to cry to God for pardoning mercy, which he ſoon obtained, through faith in Chriſt. From that time he continued to live in the fear of the Lord, and enjoyed a ſenſe of his favour; and under very great trials and difficulties, manifeſted great reſignation to the divine will. He was naturally of a weak conſtitution, and was removed, by a rapid decline, from this, to the eternal world. He was not confined to his bed quite a week: during the time of his confinement, the Lord wonderfully ſupported him. To a friend who aſked him if he had any wiſh to live? he ſaid, "No; I am perfectly reſigned, and feel much comfort from that promiſe, 'I will never leave thee, nor forſake thee;' and from theſe words of our Lord, 'In my Father's houſe are many manſions.'" About three days before he died, his wife aſked him, "If he ſtill

ſtill found the Lord to be the ſtrength of his heart?" To which queſtion he replied in the affirmative. She then obſerved, "What a bleſſing it is, that you have the Lord to ſupport you in theſe troubles!" and he anſwered, "I would not part with what I now enjoy, for all the world: When I think of hell, and the miſeries of the damned, I am not able to expreſs the gratitude I feel to God, for plucking me as a brand from endleſs burning." He then ſaid to his wife, "Oh! Sarah, be ſure that you be on the Lord's ſide; and then that God, who has brought you hitherto, will ſtill ſupport you; and ere long, we ſhall meet again in the realms of bliſs."

One coming into the room, who had backſlidden from the good way, he talked ſeriouſly with him, and exhorted him to return to the Lord, till he ſeemed almoſt ſpent. The next morning he was much worſe in body, but happy in God. To a friend who called to ſee him, he ſaid he had no doubt of his acceptance with God, through Jeſus Chriſt. He ſaid the following words were a powerful ſupport to him: "Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, they may forget, yet I will not forget thee."

The morning following, to one who aſked him what was the ſtate of his mind? he anſwered, "Sweetly ſtayed upon God." A few hours after this, his happy ſpirit took its flight to the realms of bliſs.

G. D.

March 23, 1809, died Mr. Richard Kernick of St. Ives, Cornwall, aged 59. Six and twenty years ago, he heard Mr. Saunders preach, when the Lord ſent the word to his heart with light and power. The diſtreſs which he then felt at the recollection of his ſins, as alſo at the apprehenſion of the unhappy conſequences thereof, was great. Previous to this, he indulged a prejudice againſt the people called Methodiſts; but as ſoon as the truth of God came home to his conſcience, his prejudice vaniſhed; for, that night, he applied for a note of admiſſion into the Society, to Mr. Saunders.

His diſtreſs continued about two months, and was then removed, at a public band-meeting, by a very powerful manifeſtation of the pardoning love of God. For ſeveral days ſubſequent to this, his body could ſcarcely bear "The o'erwhelming power of grace divine," which he felt upon his mind: but when this ecſtatic joy began in ſome meaſure to ſubſide, his attention was again fixed upon his heart; and having received an increaſe of divine light, he diſcovered evil propenſities ſtill exiſting in his mind; and, in proportion as circumſtances, calculated to draw theſe forth, preſented themſelves, he felt an internal war: the fleſh luſting againſt the ſpirit, and the ſpirit againſt the fleſh. Having heard the doctrine of ſanctification explained and enforced, he believed that God was able and willing, not only to ſubdue, but to eradicate from his ſoul, theſe ſinful propenſities. His importunity in ſeeking the pardon of his ſins had been great, but not greater than now was the ardour of his ſoul in purſuing the entire ſanctification of his nature. And it was not in vain; for the Lord heard his cry, and ſaved him. This part of his experience was not generally known. About a year before his death, and twenty-four after he obtained this deliverance, he gave me the relation: but although he was diffident in telling what the Lord had done for him in this reſpect, yet his upright and ſteady conduct, his perſevering diligence in attending the means of grace, his affectionate, ſimple, and humble deportment, not only recommended him to the eſteem, the love, and the confidence of his brethren, but evinced that he had experienced a very conſiderable degree of the ſanctifying influences of the Holy Ghoſt.

He was a Claſs-leader fifteen years; and during the three laſt years, had the care of two Claſſes. The entire reſignation, the ſweet peace, the unſhaken confidence, and the holy triumph, which he evinced during his affliction, and in his dying moments, were ſuch, as would juſtify an application to him of the Pſalmiſt's words: "Mark the perfect man, and behold the upright, for the end of that man is peace." He left a wife and ten children to the protection and care of his heavenly Father. The tears ſhed by the members of his Claſſes, on the occaſion of his death, were a ſtriking proof of his attention to their eternal intereſts, and of the good which they received from the Lord through his inſtrumentality.

The crowds of Church people, Diſſenters, and Methodiſts which attended his burial, and funeral ſermon, ſeemed

to

to illuſtrate and eſtabliſh the Apoſtle's remark: "The kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt: for he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men."

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. DACE, Miſſionary in the Weſt Indies, to the Rev. Dr. COKE.

Tortola, Weſt Indies, March 17, 1809.

Rev. and dear Sir,

IT is the delight of my ſoul to proclaim the loving-kindneſs of the Lord, and the chief joy of my heart to ſee the Goſpel of Chriſt made the power of God unto ſalvation to the ſinful and periſhing ſouls of men. I have lately returned from a voyage to St. Thomas's. This is an iſland at ſome diſtance from Tortola, and was lately taken from the Danes by the Engliſh, but is ſtill under the Daniſh civil laws. The town is large and populous, and inhabited by people of many deſcriptions. There are various ſects of religious profeſſors, but a great want, it appears, of that faith "which worketh by love," and "purifieth the heart." Soon after my arrival there I was informed that the Judge deſired to ſee me. I accordingly waited on him. Having informed his honour of my profeſſion and deſign in coming to the iſland, he told me that our ſect was not tolerated to preach there, as the Daniſh laws forbid it. After ſpending about five minutes in converſation with him, I made my obeiſance and departed. I immediately went to the General's houſe, who reſides in another part of the town, and informed him of my views and wiſhes, with regard to preaching. He ſaid many things that appeared friendly to the Goſpel, but candidly told me, that as the Daniſh civil laws were in force he did not wiſh to interfere with them. I then returned to my lodgings determining to truſt in that God who ſays, "Fear not them that can only kill the body," &c. and who hath declared that "no weapon formed againſt his people ſhall proſper." We had hired a room for the purpoſe of preaching in it, but it was ſo ſmall that it would not contain more than half the people that were deſirous to hear the word. The Moravian Brethren have three Chapels in the iſland; two that are large and commodious in the country, and a ſmall one in the town. The latter was built for the purpoſe of having the ſacrament adminiſtered therein unto the poor, the aged, and the ſick of their flock. They are ſeveral in number with their families, in the country, where I paid them a viſit on the Saturday, and I think it would be ungrateful in me not to mention the kindneſs with which I was received, and the affability and freedom they manifeſted to me, though a ſtranger. Having ſpent a part of the day with them, I took the liberty of aſking the favour of the uſe of the ſmall Chapel in town, which they readily granted. I heartily thanked them, and took my leave. On Sunday forenoon I preached there, to a conſiderable congregation, and in the afternoon the Chapel was crowded. At each time I found my heart greatly enlarged, and drawn out in love to the people, while I was ſpeaking from St. Mark xvi. 15, and I believe the word was made a bleſſing to many precious ſouls. I continued to preach twice on the Sabbath, and once on a week-night, beſide holding other meetings for prayer, &c. for about a month, when the care of my Circuit called me from them. And bleſſed be God, my labours were not in vain. Many were convinced of the error of their ways, and others were brought into the liberty of the children of God, and united in hand and heart to ſeek the New Jeruſalem above. Glory be to God!

Your heart would rejoice to ſee the proſpect we have now before us, if we could attend the place. To behold a congregation compoſed of people of all colours, &c. to mark their eager deſire to hear the word, and the ſerious attention they pay in hearing it, I am ſure, would cauſe you to exclaim with joy, "Surely theſe fields are already white unto the harveſt!" O that the Lord may incline our brethren to "Come over and help us!"

I am, your's, &c. in the Goſpel,
J. DACE.

Extract of another Letter from Mr. JOHN DACE, addreſſed to the Miſſionary Committee.

Tortola, Weſt-Indies, Sept. 14, 1809.

Dear Brethren,

IT is with much pleaſure I take up my pen to inform you of my return from

from another visit to the Isle of St. Thomas, and of the pleasing prospect we have before us there. I think I mentioned in my last, that though the Island is in the possession of the English; yet the Danish civil laws are still in force, which are against our preaching there. Previous to my going, a rumour had been spread abroad, that the Judge and some of the Council had given out threatenings against us; and some of the people thought it would be dangerous to attempt to preach. But, going in the name of the Lord of Hosts, I was not intimidated hereby. I first paid a visit to our friends, the Moravians in the country, who kindly received me, and having procured liberty to preach in their Chapel again, caused notice to be given for preaching the next Sunday. The people assembled accordingly, and though my mind was a little exercised for a while, expecting some opposition; yet having cried mightily to God for strength proportioned to my day, I stood up, and discoursed on Romans i. 15, 16. My heart was uncommonly enlarged, and I can scarcely remember the time when I preached with so much light and liberty, as at that time. And notwithstanding that the congregation was large, and composed of people of all colours, yet all seemed to be serious and attentive.

I continued to preach twice on the Sundays, and twice on the week-nights, as long as I stayed. My soul truly rejoiced to see such large congregations assemble, and to observe their attention and desire to hear the word of truth. Thanks be to God, the word was made quick and powerful to many, who became willing and desirous to take up their cross, and unite with the people of God. These were chiefly people of colour.

But there are many white people also, who are very kind and favourable to us; two families in particular, one of which lives near the Chapel, and the other at the other end of the town.

Indeed there are many white persons about this place, who pay a great attention to the word, and seem to be seriously inclined; and, could we stay longer there, and find a proper white person for a Leader, I am persuaded a Class of Whites would soon be formed and established.

It is my daily prayer that the time may soon commence, when we shall have a Mission established in all these West-India Islands; and when "the heathen shall be given to Christ for his inheritance." My Colleagues are well, and desire to be remembered to you.

I am, &c.

J. DACE.

Extract of a Letter from Mr. JOSHUA MARSDEN, Missionary in Bermuda, to Mr. JOSEPH BENSON,

Hamilton, Bermuda,
May 20, 1809.

Dear and respected Sir,

WITH respect to the Mission at Bermuda, it does not, as yet, afford so pleasing a prospect, as some of the other trans-atlantic isles: yet, blessed be God, though one of the last in receiving the Gospel, I hope it will not be last in a moral point of view. It is true, the full establishment of a flourishing Mission here, will be a work of time, and perhaps the principal end that will be answered by my coming to the Island, will be to pluck up the hurtful weeds of prejudice, with which the place was completely overgrown, and to collect a small Society, perhaps a hundred or two, and as I trust, by the blessing of God (for I am now about it) to build a small Chapel, on which, it appears, the favourable issue of my labours, at least among the Blacks and Coloured People, will much depend. For the people will not allow them to come into private houses, where I usually preach. O the pride of the human heart, to despise a fellow-creature for the colour of his skin! Yet so it is. The poor Blacks are not treated as immortal intelligences, but merely as the handmaids of labour, or the instruments of lust!

I find the good Bishop of London has been exerting himself for the good of the poor Negroes, and I heartily wish him all success in the name of the Lord. But I cannot find that the persons here, to whom some of his Pamphlets were sent, have, as yet, taken any notice of the matter. The good Prelate is mistaken if he supposes his plan will be pursued in the West Indies, with all that disinterested zeal that seems to animate the worthy Bishop. I was a little surprised to find no mention made of the labours and success of Dr. Coke and the Methodist Missionaries in these Islands. Can this be owing to want of information, or prejudice in this worthy person? I am firmly persuaded, however, that if the Bishop's design ever be executed in the West Indies, it will be by the overlooked,

looked, reproached, and despised Methodists. Well! glory be to God, the religion of the cross, will finally prevail, and triumph over all, and many of the sable sons of Ham, in the great day, will make it evident, by whose means they were brought into the family of God.

Perhaps it is better for the Methodists, that they never had any Right Reverend, Right Honourable, or Most Noble Patrons; it brings back the state of the Primitive Church, when religion stood upon its own bottom. It is not patronage, it is not money, nor titles, but genuine grace, holy zeal, and primitive simplicity, that must support and promote the cause of God. May the Methodists be ever kept humble, and God will exalt them! May they ever continue united, and ignorance, bigotry, prejudice, and wickedness, will fall before them! I am sorry to find, by the last Minutes, that some of our West-India Islands are without Missionaries. What, do the funds fail? or will none of our zealous young men come forward in so noble and blessed a cause? Can we sing, "O! for a trumpet's voice, on all the world to call!" and yet not be willing to come and call the poor, forlorn Blacks from darkness to God's marvellous light? Shall we wish for "a thousand tongues to sing his praise," and yet refuse one life to promote his glory among our Ethiopian Brethren? Shall, in this respect, the Moravian Brethren take our crown? Shall the sailor, the merchant, the adventurer, the traveller, the soldier, do more for a living, for interest, speculation, knowledge, or honour, than we for the glory of God? O that we might more than ever, arise, and shake ourselves from the dust, and go forth in the name of the Lord! Let me intreat you, my dear Sir, to do all you possibly can, to send me a few Testaments, many of the Blacks and Coloured people can read a little, and this Island abounds with extremely poor white people, the want of these is inexpressibly great. May the Lord open the way for the streams that flow from the Fountain of Life and Truth, to water this most barren Island. Let me intreat you also to grant us an interest in your most fervent prayers, that God would pour his Spirit upon this proud, worldly, and wicked place. With love to all the brethren in London, I remain, your affectionate Son in the Gospel,

JOSHUA MARSDEN.

To the President and Members of the Missionary Committee.

St. George's, Bermuda,
Sept. 3, 1809.

Rev. Fathers,

AS Leaders and Stewards of the Society, raised under God, by the labours of our Rev. Pastor, Mr. Joshua Marsden, who was sent by you to preach the Gospel to us, we beg leave to address you for the purpose of offering our unfeigned thanks for the regard you have had for the spiritual welfare of the inhabitants of this place, by sending among us a Minister of your Connection, who has faithfully preached the truth as it is in Jesus, and whose labours the Lord of this harvest has blessed by raising up a goodly little number, even in ungodly Bermuda; a place where, before his arrival, the people were in as gross darkness, with respect to religion, as possibly could be, having their minds totally alienated from that Gospel, which, through the instrumentality of your Missionary, has, indeed, begun to shine among us. This has been the case particularly in St. George's, where the Society has been raised. In which place, formerly, nothing but vice abounded, scarcely even a show of religion, save a little formal worship, maintained during a small part of the forenoon of the Lord's-day: so that Mr. Marsden might have complained, with great propriety, on viewing the state of religion in Bermuda on his arrival, "They have taken away my Lord, and I know not where they have laid him." But Jesus, who never forsakes his true servants, soon bore testimony to his minister by giving him to see of the reward of his labour, and by plucking out of the burning, to be jewels in his crown, a few brands, from that ungodly, persecuting number, which so peculiarly distinguish this our native land, and who are so awfully preparing themselves for that fire which shall never be quenched!

O Sirs! in this place, even now, it requires our utmost diligence to persevere! May Jesus, the friend of all who cast their care upon him, enable all of us, who have undertaken to stem the torrent, to go forward! O may we not ever suffer our wishes to look back upon Sodom! but may we endure to the end. May the *promises* encourage us who are surrounded with persecuting enemies, and may the *threatenings* deter us from giving up our privileges!

Surely you must see from the information which our dear Father in the Gospel

Gospel of Christ, Mr. Marsden, has given you, that the Lord has blessed the Mission to Bermuda. But what if, on account of many urgent reasons, this head of our little infant church, is obliged to leave us? What will then become of the souls of those who now call Jesus, Lord? What can the sheep do without the Shepherd? We hope, therefore, you will see, with us, the necessity of sending another Missionary over, and that soon, as we believe Mr. Marsden intends going shortly; wishing, however, that another labourer may come hither first. We, therefore, in behalf of our little company, (who are in number, nearly ninety persons) beg that another Minister may be sent as soon as possible, in order that the blessed work, which has been begun in this place by the Methodists, may not decline, and that our persecutors may not have occasion to triumph, in seeing their predictions verified; and that *we* who *profess* to turn to God, may be confirmed, and that many more may be enlisted, under the banner of Jesus, displayed in this ungodly place.

We hope, therefore, this our request will have its due weight, and that you will not be inattentive to the entreaty of a body of people, when the information of an individual of this island, has, heretofore, drawn your attention. We, however, observe by the way, that as the Society are poor, (being two-thirds coloured people) it will be necessary, for a time, that the Missionary should be supported, in a great measure, from home, though every thing that can, will be done, to keep him from being burthensome to our friends in England. We would be glad could a few Bibles and Testaments be sent over,* to benefit those of our friends who are not able to pay the high price charged for the very few that are sometimes imported by the merchants, and also that some pamphlets may be sent for the use of the Society; or any Tracts which may be deemed suitable. An acquiescence in this our last request, would not contribute a little, we believe, to profit the cause amongst us.

Perhaps it is proper to mention, that the reason of our Rev. Brother Mr. Marsden's leaving us, is on account of the ill state of Mrs. Marsden's health, who will be obliged to leave this ere another summer.

We now conclude, by subscribing ourselves, Rev. Fathers, your most affectionate sons in the Gospel of Christ,

RICHARD M. HIGGS,
JOHN DARRELL,
WILLIAM ELKINS,
THOMAS WRIGHT,
DANIEL MELLROY.
} Leaders & Stewards.

* In a letter to Mr. Blanshard, Book-Steward, dated May 1, Mr. Marsden observes further.—You must be sensible, that the cause of God among the Methodists in England, would never have come to its present happy and flourishing state, had it not been assisted by the circulation of moral and religious publications. Religious books are silent preachers: they edify in the closet, the parlour, the workshop, and the counting-house, and may be made the companions of a cheerful walk, or solemn seclusion. Their pure influence is like the gentle dew of heaven, which refreshes the ground without noise or disturbance; they inculcate truth effectually, and are useful to the reader, because they claim his undisturbed attention, understanding, and memory. Hence, my dear brother, books are useful auxiliaries to a Mission. They expel the poison of prejudice, recapitulate the labours of the pulpit, carry truth to the habitations of the opulent, and serve as excellent precursors to the Ministry of the Gospel. I do not expect to do much good in this island without books. The majority of my hearers are white people, who know nothing of the Methodists but what they hear through the channel of false report, and malicious misrepresentation. For my own part, I have very few religious books in my possession, and, I cannot help often regretting that, while my young brethren at home have every opportunity of the most extensive reading, and knowledge, I am deprived of this useful handmaid of piety and the ministry. Yes, my brother, I want books to read, myself, for my stock of knowledge is confined to a narrow circle; but I also want books to lend, to give away, and to sell. For the White people, the Mulattoes, and the Blacks, all ask for books. Since I came to this Island, the application to me for Hymn-books alone, has been very great. And how painful it is to have none wherewith to answer the demand.

When in Nova Scotia, I made the few books I had in my possession suffice, borrowing whenever I have had an opportunity. But, alas, my borrowing faculty is of no service to me here. So that I must either get some from England, or do without, and both people and preacher perish for lack of knowledge. I shall want all I can possibly obtain to spread the savour of religion in this benighted and deplorably wicked Island. And let me intreat you to request Mr. Benson to interest himself in getting me from the Bible Society, a few Bibles and Testaments,† as many of the white people upon this Island are deplorably poor, and cannot afford to buy them, through pressing necessities.

† A pious and benevolent friend, lately deceased, having left a sum of money to be expended in purchasing Bibles and Testaments to be given away, Bibles and Testaments have been purchased of the Bible Society, and sent to Bermuda.

Extract

Extract of a Letter from Mr. TALBOYS, Missionary in the West-Indies, to the Rev. Dr. Coke.

Trinidad, Sept. 4, 1809.

HAVING obtained your leave (previous to my leaving England) to go to Trinidad, on some little business I had to settle, I write to inform you of my having used the indulgence granted, and also of my having complied with the injunction given me, of preaching the Gospel there, where I still remain with the people, and intend so to do till I hear from you. Probably you have seen a former letter of mine, addressed to the Book-Steward, in which I gave a short account of my reception in this Island. I have now to observe farther, that the second time I preached, I was interrupted, by which a stop was put to my preaching for a week. But we drew up a petition, and sent it to the Governor, and after I had waited upon him, and informed him, that I was a Missionary sent out by that body of people, called Methodists, for the purpose of disseminating the Gospel of Christ in the West-India Colonies, and had conversed a little with him, and shewn him my Credentials and License, he told me to call at the Government-House that day at twelve o'clock, and I should receive an answer. Accordingly I attended, and he ordered his Secretary to give me a License to preach three times a week. But on finding our congregation increasing, the people thirsting after divine knowledge, and wishing to assemble oftener, I ventured to draw up a second petition, requesting of his Excellency the same privileges which we enjoyed in other Islands, to which he readily acceded. Therefore, we can now, and do worship God without any molestation from any person or persons. The house we preach in is small, holding only about 200; but we have made a temporary addition to it, which holds about 100 more; the whole, however, will not hold above two-thirds of the congregation. At times, particularly on Sunday nights, the yard, in which the Preaching-house stands, is nearly full, notwithstanding the danger from the dews, which are very great in this Island. I preach three, and occasionally four times a week.—When there is no service in the Church, which is very often, I always preach four times, twice on the Sundays, and on Wednesday, and Friday evenings. We meet for prayer and reading the Scriptures, every morning, at gun-fire; and have a prayer-meeting every night when we have not preaching. We have 29 in Society, and many more are wishing to be united to us, but we cannot accept of them, till they make some sacrifices. Many very respectable people attend our preaching, and seem to approve of it very much; and there appears to be a probability of much good being done; provided labourers could be procured. Oh! where is now the zeal that once animated Methodists? which braved every danger; and led its veterans to give up their country, their friends, and connections, their worldly advantages and ease, with every thing that was dear to them, in order to glorify God, in bringing souls from darkness to light, and from the power of Satan to God, that they might be instrumental in his hands, in helping to fulfil that prediction, "All shall know me from the least to the greatest." These have acted their part; and are gone to receive their reward, and are now happy in that rest which is prepared for the people of God.

There are also many, very many, who are now treading in their steps, and are followers of those who, through faith and patience, inherit the promises. But what a pity it is, that so few will be prevailed upon to cross the Atlantic! What! my brethren, does not the Providence of God extend to the West Indies? Is he less mindful of his creatures here than in other places? Is his arm shortened here that it cannot save, or is his ear heavy that he cannot hear? Let the Lord answer for himself, "Am I a God at hand, saith the Lord, and not a God afar off? And he adds, "Do I not fill heaven and earth?" Oh! then, ye of little faith, be strong in the Lord, and in the power of his might, and some of you voluntarily cross the seas and come and help us, otherwise we shall lose the opportunity of doing good in this country. I bless the Lord that I feel it my meat and drink to do his will, and he does condescend to help me, and also to give success to my weak endeavours. O! that I may never more distrust his goodness, nor dishonour him by unbelief.

T. TALBOYS.

WE are sorry to inform our Readers that our Chapel in Kingston, Jamaica, is still shut up, the Missionaries there, having applied at the Quarter Sessions for a License, and to the Common Council for leave to open the Chapel for Divine Worship, without success. But of this more hereafter.

POETRY.

A SOLILOQUY.

O! quantum est in rebus inane!

1. MY God! whence comes it, that the human soul,
Unsatisfy'd with all things here below,
From wish to wish must discontented roll,
Nor joy sincere, nor lasting pleasure know:
But, tho' obtaining all it fought before,
It sighs, and finds there's something wanting more?

2. Not all the wealth and titles of the great
Can to the mind enduring comfort bring;
Not all the gaudy pageantry of state,
Not all the envy'd grandeur of a king:
While crowds contend, his orders to obey,
Himself's not less dissatisfy'd than they.

3. The lover, panting o'er the fair one's charms,
Possessing all his eager hopes desir'd,
Finds not that heav'n he fancy'd in her arms,
But hangs his head, with fond embraces tir'd;
His passion fled, extinguish'd all his fires,
To some fresh joy his restless thought aspires.

4. Not long, delightful, o'er the social bowl,
Can music charm, or laughter make him glad;
Mirth soon becomes a burthen to the soul;
E'en while he feasts, the heart of man grows sad;
Drooping, uneasy, tho' he knows not why;
Sorrow succeeds, and all his joy's a sigh.

5. Like dreams our long-expected pleasures pass,
Existing only in the sleeper's brain;
Or, like the airy semblance in a glass,
Or like some shadow fleeting o'er the plain:
So much unable to content the mind,
So vain are all those empty joys we find!

6. O Thou! all-wise! all-great! from whom we see
On all thy creatures endless bounty flow,
Is man alone debarr'd felicity?
And must he, only, care and sorrow know?
While happy brutes their faculties employ
On what they wish, and all they wish enjoy.

7. Oh, no; more happy man! thy God, all-just
As well as great, all-merciful as wise,
Thy body, for the earth, compos'd of dust,
But form'd thy soul immortal, for the skies:
Its scorn of all enjoyments here, may show
He not design'd it to abide below.

8. Here, brutes their groveling appetites solace:
Their all, their utmost happiness enjoy:
But God for man reserves a better place,
And joys divine, which never fade nor cloy;
Eternal, pure, ecstatic bliss, design'd
To fill the wish of his immortal mind.

9. O Soul! thou emanation from on high!
Thou ray divine! that only passest through
This dirty road to thy own native sky,
How poor and base to thy exalted view
Must all its tinsel'd trifling joys appear!
No wonder thou canst not be happy here.

10. As longs the weary traveller for rest,
Faint with the heat and labour of the day;
As pines the infant for its mother's breast,
And nothing else its cravings can allay:
As the touch'd needle trembles for the pole,
So Heav'n alone can satisfy the soul.

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Preacher of the Gospel.

THE

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FOR FEBRUARY, 1810.

BIOGRAPHY.

MEMOIR OF MR. WILLIAM VIPOND.

(Concluded from page 7.)

HIS next appointment was to the Yarmouth Circuit, with his beloved father in the Gospel, the late Mr. Charles Kyte. During the short period of their continuing to labour together, on the part of Mr. Kyte, a great degree of the wisdom and parental affection of St. Paul was manifested; and on the part of my brother, the filial regard and duty of young Timothy. But, alas! this pleasing scene was soon obscured by the affliction of my brother. His strength of body was by no means equal to the energy and fervour of his spirit. And the result was, that he became the subject of several disorders, which deprived the Circuit of his labours for some months. Not being able to take a Circuit the next Conference, he was fixed amongst his relations and friends in the Diss Circuit, in order to the restoration of his health. He bore his cross with that patience and confidence which become Christianity, till it pleased God again to strengthen him for himself. In the course of the year, he was providentially called to the city of Norwich, to fill up a vacancy occasioned by the death of a preacher. Here again he bent his whole force, and devoted all his powers to the service of his divine Master, and his profiting appeared unto all; so that, during his short residence among them, many individuals proved the Gospel which he preached, to be the power of God unto their salvation. He was greatly beloved by the people, to many of whom, even at this day, his name is precious. Do any of these enquire how they can manifest their affection to one so deservedly dear? I answer, by following him as he followed Christ.

At the Conference in 1800, he was appointed to the Brackley Circuit, in Northamptonſhire, where he continued two years. At the end of the firſt year, he married, and found the perſon he had choſen to be every way an help meet for him. His perſonal piety, which was deep and genuine, his love for the ſouls of men, and his ardour in the work of God, did not decreaſe; on the contrary, he continued to ſtudy to "ſhew himſelf approved, a workman that needed not to be aſhamed, rightly dividing the word of truth. In all things, he ſhewed himſelf a pattern of good works, in doctrine, uncorruptneſs, gravity, ſincerity, and ſound ſpeech, which could not be condemned." He was honoured with many ſeals to his miniſtry in this Circuit, and I doubt not but he ſtill lives in the affections of that kind people. May they all be faithful unto death, that the union which once exiſted, but which is now interrupted, may be renewed in another world never to be diſſolved again!

His next removal was to Newbury, in Berkſhire. Here he could truly ſay, "The lines are fallen to me in pleaſant places." He found here a people judicious, liberal, and affectionate. He ſpent two years among them, not only, I truſt, to his own credit, but to the everlaſting comfort of many of them. God gave him ſtrength and a heart to labour; he was never weary in well-doing, was ſucceſsful in his work, and inſtrumental in erecting a commodious chapel in Newbury, which may be conſidered as laying a foundation for much good in that place. He ſpent two years among this people, which appeared to himſelf and them but a few days, becauſe of their mutual love. He then commended them to God and to the word of his grace, little ſuſpecting that in the ſame place he ſhould ſoon bid a final adieu to all things here below.

His next ſtation was at Canterbury, in Kent. He entered upon his work in this Circuit in his uſual ſpirit. That ſenſible and loving people ſoon recognized in him a wiſe, laborious, and faithful Preacher, and a moſt affectionate friend. His teſtimony was gladly received by many who before had been unacquainted with divine things; whilſt thoſe who had taſted that the Lord is gracious, were built up in knowledge and holineſs. He himſelf walked circumſpectly, and lived to God, of whom he was honoured, while he was beloved and revered by his colleagues, and by all who knew him.

At the Conference held in Liverpool in 1807, he was appointed to the London Weſt Circuit. This was not his choice, but he acquieſced, and went in the name of the Lord. He ſubmitted to the appointment, rather than deſired it; for his uſual declaration was, "he had no wiſh to ſwim in deep waters." During the firſt year, his ſtrength, in a good degree, was according to his day; ſo that he performed his work without more than ordinary inconvenience.

inconvenience. But God, whose ways are past finding out, was pleased to exercise him with severe affliction in his family: his eldest child, a lovely boy, turned of four years of age, who, for comeliness of body and promising endowments of mind, was surpassed by very few, was prematurely snatched away by disease from his parental embrace. But although he and the partner of his sorrows felt as parents, they were able to justify the ways of God as Christians: they united to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Not long after, a valuable and beloved servant was taken away by the small-pox. This was another severe stroke, but much alleviated by the reflection that she died in the Lord, and more especially considering that her conversion to God had taken place a little time before, through the instrumentality of her master.

These distressing circumstances, concurring with great exertions in the work of the Ministry in a constitution previously shattered, by degrees, overcame the earthly tabernacle, till its complete dissolution was effected. During his last year, he was able only partially to attend to the duties of the Circuit; till February, when his public career was at an end. He then became an invalid. The skill of the faculty was exercised faithfully on his behalf, and an extensive circle of loving and beloved friends was constantly watching with painful anxiety to administer relief: but all was in vain: The last resource was at length resorted to, a change of air; which it was hoped, might be salutary. Newbury was the place of his choice: he went thither April 13, having borne the fatigue of the journey as well as could have been expected. He spent a few days with one of our valuable friends, a few miles from Newbury, and appeared to be revived a little. In a day or two, however, he evidently changed for the worse. He rode over to Newbury to spend a little time with his old friends, and became gradually weaker, until it was judged necessary to call in medical aid. The Doctor, on his arrival, immediately pronounced him a dying man, and with that candour and ingenuousness, which reflect credit on all who exercise them, declared it to be his opinion, that he could not live many days. He received this information with christian composure of mind, saying "The will of the Lord be done." He then observed, "How glad I am that I preached whilst I was able. Since my affliction, the words of the Psalmist, Psalm xl. 9, 10, have been a great support to me, 'I have preached righteousness in the great congregation. Lo! I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation, I have not concealed thy loving-kindness and thy truth from the great congregation.'" A friend replied, "Indeed, Sir, you have done more than you were able to do," referring to his great exertions

in his Maſter's work. He anſwered, "But God will not impute that to me as ſin; my eye was ſingle, I never ſought the praiſe of man: I never deſired it." A friend ſaid, "I hope, Sir, you prove that Goſpel which you have ſo often recommended to others, a ſource of comfort to yourſelf now." He anſwered, "Bleſſed be God, I do: all is well;" adding, "but we muſt not dwell on this entrance, (meaning death) we muſt look beyond it." He then made many pertinent remarks upon the moſt uſeful method of preaching, and ſaid, "I have laboured particularly of late, to preach Jeſus Chriſt and him crucified, and I have found that exactly in proportion as I have done this, my labours have been bleſſed to the people: yet I have no dependence upon this, my whole truſt and confidence is in Chriſt alone. On him I build my hopes of ſalvation." He made many other remarks worthy of a dying Chriſtian, and Miniſter of Chriſt, which, I truſt, will not ſoon be forgotten by thoſe who were preſent. He then applied himſelf, with the aſſiſtance of his friends, to the arrangement of his temporal concerns. His ſtrength of body, and vigour of mind continued juſt long enough for this; after which he prepared to "gather up his feet."

He expreſſed a wiſh to ſee his wife and child, which was immediately complied with. As ſoon as poſſible, they arrived: The interview was ſolemn and diſtreſſing; for he loved them much. Death now approached rapidly, and his ſufferings became very great, but he never uttered one murmuring word. The day before his death, I arrived. The lamp of life was then almoſt extinguiſhed: I enquired concerning the ſtate of his mind, when he anſwered, "All is well: Chriſt is my foundation, on him all my hopes are built: my proſpect is bright." He ſpoke in a ſtrain of advice and exhortation as much as he could, the ſubſtance of which was, "Keep the end in view." Indeed all that dropped from his lips was indicative of the peace of his ſoul, and a complete readineſs for a better world. I repeatedly ſaid, I hope you are happy; he anſwered, "O yes; but it is hard work: pray that I may hold out to the end." He then moſt ſolemnly recommended his dear wife and child to my protection, and appeared to take an entire farewell of all ſublunary things. On Wedneſday morning, April 26, he was exceedingly ill, and the deciſive hour evidently drew near. But he was not appalled. He aſked, "How long does the Doctor think I ſhall have to ſuffer?" I replied, "A very little while." He appeared relieved, and ſaid, juſt ſo as to be heard, "Praiſe the Lord." Theſe were his laſt words. He lingered about an hour after, and then took his flight to the regions of the bleſſed. All this world, as it regards me, ſeemed to go with him. To ſay I loſt a brother, is not ſaying enough. He was more than a brother, deſervedly beloved only leſs than God.—But—

" Why do we mourn departed friends,
Or ſhrink at death's alarms ?
'Tis but the voice that Jeſus ſends,
To call them to his arms."

As the friends at Newbury ſincerely loved him whilſt living, ſo their reſpect was manifeſted after his deceaſe, by unanimouſly agreeing to have his remains depoſited in the Chapel, in the erection of which he had been ſo indefatigable, and where he afterwards publiſhed the joyful news of ſalvation to the great congregation with ſo much ſucceſs. He was interred with decency and reſpect. The funeral ſolemnities were performed principally by Dr. Clarke, and the ſame evening Mr. Robert Johnſon preached an impreſſive and uſeful ſermon ſuited to the occaſion. I hope it will be made an everlaſting bleſſing to many who heard it.

Thus lived and died William Vipond, " an Iſraelite indeed in whom was no guile." In him was united a ſweet natural diſpoſition, with a large portion of that pure and undefiled religion, which dignifies human nature, which diffuſes happineſs among men, and which reflects everlaſting honour upon the infinite God. His character is faithfully delineated in the following account taken from the annual Minutes, " He was a man of a moſt excellent ſpirit, ſtrong ſenſe, ſound judgment, extenſive information, and deep piety. His miniſterial abilities were great, his manner devout, his language pure, correct, and impreſſive, he not only ſpoke the words which become ſound doctrine, but he put forth all his ſtrength both of body and ſoul in the work. In every Circuit where he laboured, his preaching was highly prized by the wiſe and judicious, and remarkably uſeful to all who poſſeſſed true religion, or were ſeriouſly enquiring after it. For ſeveral months previous to his death, he ſuffered much, but he ſuffered with that fortitude which becomes a man, and that calm reſignation which becomes a chriſtian. At length, worn out with labour and afflictions, he died as he had lived, with unſhaken confidence in God, on the 26th of April, 1809, in the thirty-third year of his age, and the eleventh of his Itinerancy."

Perhaps ſome perſons, who may read this memoir, will be ready to think me criminally defective in not taking more notice of the experimental part of my brother's character, as little is ſaid about this, ſubſequent to his converſion to God. My apology is, this is not ſo much my *fault*, as it is my *misfortune* and *grief*. He did not leave any thing like a Diary or detail of the dealings of God with his ſoul ; ſo that, though I am in poſſeſſion of many of his letters, they are only of a general nature, from which may indeed be inferred, his uniform devotedneſs to God, but from which I can collect no particulars of his experience as a chriſtian. I acknowledge

ledge this deficiency is much to be deplored, in regard to thoſe who did not perſonally know him; but to thoſe who did, it is of ſmall moment, as his holy life was a powerful evidence of the purity and right ſtate of his heart towards God. But it may be ſaid by others that I have been too laviſh of my praiſes, and that there is reaſon to fear the ardour of natural affection has guided my pen, rather than plain undeniable facts. To ſuch objectors, I reply, I make my appeal to thoſe who knew him beſt. By them I have no fear of being accuſed of any exaggeration; but on the contrary, I am not without ſuſpicion that I ſhall be blamed for not exalting his character enough. However, I have the teſtimony of my conſcience that I have done my beſt; and moſt devoutly pray that my attempt may be ſucceeded by the divine bleſſing upon all who may read it,

DAVID VITOND.

Sheerneſs, Sept. 26, 1809.

DIVINITY.

SERMON ON HEBREWS I. 8.

(Continued from page 10.)

II. Thy Throne, O God, is for ever and ever.

THE mediatorial kingdom of Chriſt Jeſus, directed and upheld by his Divinity, is now an object of our contemplation. To advance Jehovah's glory in the ſalvation of men, is the purpoſe of its erection. Though earth is the ſcene, and human life the limit, of thoſe great operations by which they are intereſted in its mercies, and prepared for its conſummation; its principles, its proviſions, its iſſues are eternal. When it riſes up before us in all its grandeur of deſign, collecting and conducting to the heavens of God, millions of immortals, in compariſon with the leaſt of whom the deſtruction of the material univerſe were a thing of nought, whatever the carnal mind calls vaſt and magnificent, ſhrinks away into nothing.

But it is not ſo much the nature of Meſſiah's kingdom on which I am to inſiſt, as its ſtability, its adminiſtration, and the proſpects which they open to the Church of God.

Meſſiah's Throne is not one of thoſe airy fabrics which are reared by vanity and overthrown by time, it is fixed of old: it is ſtable and cannot be ſhaken, for,

(1ſt.) It is the Throne of God. He who ſitteth on it is Omnipotent. Univerſal Being is in his hand. Revolution, force, fear, as applied to his kingdom, are words without meaning. Riſe up

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in rebellion, if thou haſt courage. Aſſociate with thee the whole maſs of infernal power. Begin with the ruin of whatever is fair and good in this little globe.—Paſs from hence to pluck the ſun out of his place—and roll the volume of deſolation through the ſtarry world.—What haſt thou done unto him? It is the puny menace of a worm againſt Him whoſe frown is perdition. "He that ſitteth in the heavens ſhall laugh."

(2dly.) With the ſtability which Meſſiah's Godhead communicates to his throne, let us connect the ſtability reſulting from his Father's covenant.

His Throne is founded not merely in ſtrength, but in right. God hath laid the government upon the ſhoulder of his holy child Jeſus, and ſet him upon Mount Zion as his King for ever. He has promiſed, and ſworn, to "build up his Throne to all generations;" to "make it endure as the days of heaven;" to "beat down his foes before his face, and plague them that hate him. But my faithfulneſs," adds he, "and my mercy ſhall be with him, and in my name ſhall his horn be exalted. Hath he ſaid it? and will he not do it? Hath he ſpoken it, and ſhall it not come to paſs?" Whatever diſappointments rebuke the viſionary projects of men, or the more crafty ſchemes of Satan, "the counſel of the Lord, that ſhall ſtand." The blood of ſprinkling, which ſealed all the promiſes made to Meſſiah, and binds down his Father's faithfulneſs to their accompliſhment, witneſſes continually in the heavenly ſanctuary. "He muſt," therefore "reign till he have put all his enemies under his feet." And although the diſpenſation of his authority ſhall, upon this event, be changed; and he ſhall deliver it up, in its preſent form, to the Father, he ſhall ſtill remain, in his ſubſtantial glory, "a prieſt upon his Throne," to be the eternal bond of our union, and the eternal medium of our fellowſhip, with the living God.

Seeing that the Throne of our King is as immovable as it is exalted, let us "with joy draw water out of that well of ſalvation" which is opened to us in the

Adminiſtration of his Kingdom. Here we muſt conſider its general characters, and the means by which it operates.

The general characters which I ſhall illuſtrate, are the following:

(1ſt.) *Myſtery.*—He is the unſearchable God, and his government muſt be like himſelf. Facts concerning both he has graciouſly revealed. Theſe we muſt admit upon the credit of his own teſtimony; with theſe we muſt ſatisfy out wiſhes, and limit our inquiry. "To intrude into thoſe things which he hath not ſeen" becauſe God has not diſcloſed them, whether they relate to his arrangements for this world or the next, is the arrogance of one "vainly puffed up by his fleſhly mind." There are ſecrets in our Lord's procedure which he will not explain to us in this life,

life, and which may not, perhaps, be explained in the life to come. We cannot tell how he makes evil the miniſter of good: how he combines phyſical and moral agencies of different kinds and orders, in the production of bleſſings. We cannot ſo much as conjecture what bearings the ſyſtem of Redemption, in every part of its proceſs, may have upon the relations of the Univerſe; not even what may be all the connections of Providence in the occurrences of this moment, or of the laſt. "Such knowledge is too wonderful for us: it is high, we cannot attain it." Our Sovereign's "way is in the ſea, and his path in the deep waters: and his footſteps are not known." When, therefore, we are ſurrounded with difficulty: when we cannot unriddle his conduct in particular diſpenſations, we muſt remember that he is God; that we are to "walk by faith;" and to truſt him as implicitly when we are in "the valley of the ſhadow of death," as when his "candle ſhines upon our heads. We muſt remember that it is not for us to be admitted into the cabinet of the King of kings; that creatures conſtituted as we are could not ſuſtain the view of his unveiled agency; that it would confound, and ſcatter, and annihilate our little intellects. As often, then, as he retires from our obſervation, blending goodneſs with majeſty, let us lay our hands upon our mouths, and worſhip. This ſtatelineſs of our King can afford us no juſt ground of uneaſineſs. On the contrary, it contributes to our tranquillity: for we know,

(2dly.) That if his adminiſtration is *myſterious*, it is alſo *wiſe*. "Great is our Lord, and of great power; his underſtanding is infinite." That infinite underſtanding watches over, and arranges, and directs all the affairs of his Church and of the world. We are perplexed at every ſtep; embarraſſed by oppoſition; loſt in confuſion; fretted by diſappointment; and ready to conclude, in our haſte, that all things are againſt our own good, and our Maſter's honour. "But this is our infirmity;" it is the dictate of impatience and indiſcretion. We forget the "years of the right hand of the Moſt High." We are ſlow of heart in learning a leſſon which would ſooth our ſpirits at the expence of our pride. We turn away from the conſolation to be derived from believing that, though we know not the connections and reſult of holy providence, our Lord Jeſus knows them perfectly. With him there is no irregularity, no chance, no conjecture. Diſpoſed, before his eye, in the moſt luminous and exquiſite order, the whole ſeries of events occupy the very place and criſis where they are moſt effectually to ſubſerve the purpoſes of his love. Not a moment of time is waſted, nor a fragment of action miſapplied. What he does, we do not, indeed, know at preſent, but, as far as we ſhall be permitted to know hereafter, we ſhall ſee that his moſt inſcrutable procedure was guided by conſummate wiſdom; that our choice was often as fooliſh as our petulance was provoking; that

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the ſucceſs of our own wiſhes would have been our moſt painful chaſtiſement; would have diminiſhed our happineſs, and detracted from his praiſe. Let us ſtudy, therefore, brethren, to ſubject our ignorance to his knowledge; inſtead of preſcribing, to obey; inſtead of queſtioning, to believe: to perform our part without that deſpondency which betrays a fear that our Lord may neglect his; and tacitly accuſes him of a leſs concern than we feel for the glory of his own name. Let us not ſhrink from this duty as impoſing too rigorous a condition upon our obedience, for a

(3d.) Character of Meſſiah's adminiſtration is, *righteouſneſs*. "The ſceptre of his kingdom is a right ſceptre." If "clouds and darkneſs are round about him, righteouſneſs and judgment are the habitation of his Throne." In the times of old his redeemed "wandered in the wilderneſs in a ſolitary way; but, nevertheleſs, he led them forth by the right way, that they might go to a city of habitation." He loves his Church and the members of it too tenderly to lay upon them any burdens, or expoſe them to any trials, which are not indiſpenſable to their good. It is right for them to "go through fire and through water," that he may "bring them out into a wealthy place"—right "to endure chaſtening," that they may "be partakers of his holineſs"—right to have "the ſentence of death in themſelves," that they may truſt in the living God, and that his "ſtrength may be perfect in their weakneſs." It is right that he ſhould "endure with much long-ſuffering the veſſels of wrath fitted to deſtruction:" that he ſhould permit "iniquity to abound, the love of many to wax cold," and the dangers of his Church to accumulate, till the interpoſition of his arm be neceſſary and deciſive. In the day of final retribution not one mouth ſhall be opened to complain of injuſtice. It will be ſeen that "the Judge of all the earth has done right; that the works of his hands have been "verity and judgment," and done, every one of them, in "truth and uprightneſs." Let us, then, think not only reſpectfully, but reverently of his diſpenſations, repreſs the voice of murmur, and rebuke the ſpirit of diſcontent; wait, in faith and patience, till he become his own interpreter, when "the heavens ſhall declare his righteouſneſs, and all the people ſee his glory."

You will anticipate me in enumerating the *means* which Meſſiah employs in the adminiſtration of his kingdom."

(1ſt.) The Goſpel; of which himſelf, as an all-ſufficient and condeſcending Saviour, is the great and affecting theme. Derided by the world, it is, nevertheleſs, effectual to the ſalvation of them that believe. "We preach Chriſt crucified, to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs; but to them who are

called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God."

The doctrine of the croſs connected with Evangelical ordinances—the miniſtry of reconciliation, the holy Sabbath, the ſacraments of his covenant; briefly, the whole ſyſtem of inſtituted worſhip, is the "rod of the Redeemer's ſtrength" by which he ſubdues ſinners to himſelf, rules even "in the midſt of his enemies," exerciſes his glorious authority in his Church, and exhibits a viſible proof to men and angels, that he is King in Zion.

(2d.) The efficient means to which the goſpel owes its ſucceſs, and the name of Jeſus its praiſe, is the agency of the Holy Ghoſt.

Chriſtianity is "the miniſtration of the Spirit." All real and ſanctifying knowledge of the truth and love of God is from his inſpiration. It was the laſt and beſt promiſe which the Saviour made to his afflicted diſciples at the moment of parting, "I will ſend the Comforter, the Spirit of Truth; he ſhall glorify me, for he ſhall take of mine and ſhew it unto you." It is he who "convinces the world of ſin, of righteouſneſs, and of judgment,"—who infuſes reſiſtleſs vigour into means otherwiſe weak and uſeleſs. "For the weapons of our warfare are not carnal, but mighty through God," God the Spirit, "to the pulling down of ſtrong holds." Without his benediction the miniſtry of an archangel would never "convert one ſinner from the error of his way." But when he deſcends, with his life-giving influence from God out of heaven, then "fooliſh things of the world confound the wiſe; and weak things of the world confound the things which are mighty; and baſe things of the world, and things which are deſpiſed, yea, and things which are not, bring to nought the things which are." It is this miniſtration of the Spirit which renders the preaching of the goſpel to "men dead in treſpaſſes and ſins," a reaſonable ſervice. When I am ſet down in the "valley of viſion," and view the bones, "very many and very dry," and am deſired to try the effect of my own abilſty in recalling them to life, I will fold my hands and ſtand mute in aſtoniſhment and deſpair. But when the Lord God commands me to ſpeak in his name, my cloſed lips ſhall be opened; when he calls upon "the breath from the four winds to breathe upon the ſlain that they may live," I will propheſy without fear, "O ye dry bones, Hear the word of the Lord," and, obedient to his voice, they ſhall "come together, bone to his bone; ſhall be covered with ſinews and fleſh;" ſhall receive new life; "and ſtand up upon their feet, an exceeding great army." In this manner, with the dry bones of natural men, does the Holy Spirit recruit the "armies of the living God:" and make them, collectively and individually, "a name, and a praiſe, and a glory," to the "Captain of their ſalvation."

(3d.) Among the inſtruments which the Lord Jeſus employs in the adminſtration of his government, are the reſources of the phyſical and moral world.

Supreme in heaven and in earth, "upholding all things by the word of his power," the Univerſe is his magazine of means. Nothing which acts or exiſts, is exempted from promoting, in its own place, the purpoſes of his kingdom. Beings rational and irrational; animate and inanimate; the heavens above and the earth below; the obedience of ſanctified, and the diſobedience of unſanctified men; all holy ſpirits; all damned ſpirits: in one word, every agency, every element, every atom, are but the miniſters of his will, and concur in the execution of his deſigns. And this he will demonſtrate to the confuſion of his enemies and the joy of his people, in that "great and terrible day" when he "ſhall ſit upon the Throne of his glory," and diſpenſe ultimate judgment to the quick and the dead. Upon theſe hills of holineſs, the ſtability of Meſſiah's Throne, and the perfect adminſtration of his kingdom, let us take our ſtation, and ſurvey the

Proſpects which Riſe before the Church of God.

(To be concluded in our next.)

THE TRUTH OF GOD DEFENDED.

REVIEW

Of an Inveſtigation of the Definition of Juſtifying Faith, &c.

(Concluded from page 18.)

BUT we will return to the firſt pages of Mr. Horne's book. Mr. Horne began to ſing his pæan even in his Preface, and now when he is arrived at his fourth page, who can doubt that he has ſilenced all his opponents? and yet he tells us that "with the calmeſt *effrontery* it was perſiſted that Mr. Weſley never had changed his opinions, as to the *definition and its damnatory conſequence.*" We are quite ſick of definition and damnatory conſequence, and ſhould be ſorry to be compelled to count the number of repetitions of theſe words in Mr. Horne's book. *Eadem cantabit verſibus iſdem.* We have the *effrontery*, however, to believe that Mr. Weſley never changed his opinion of the doctrine of Faith, as it is given us in the Homily of the Church, and we are ſure that Mr. Horne has not proved that he did. As to the damnatory conſequence, which Mr. Horne ſays is *involved* in the definition, we think it no more neceſſary to comment upon it, than on the conſequence, ("He that believeth *not* ſhall be *damned*,") which is involved in the doctrine of our Lord, "He that believeth ſhall be ſaved."

We will here just say a few words on the term *definition*, which engages so much of Mr. Horne's attention. A definition ought to contain "every thing essential to the thing defined, and nothing more; and every definition ought to consist of words that need no definition." For this description of a definition, we might refer Mr. Horne to a host of logicians, from Aristotle down to the present time. But it is evident that our Reformers had no intention to define faith by these strict rules, when they wrote the words which Mr. Horne quotes, as they give us, in the Homilies, various other definitions of faith. If, indeed, we try Mr. Horne's own definitions of faith, by the above mentioned rules, for he gives us two or three definitions, they are demolished at once. "Faith," says he, "is the receiving the Lord Jesus Christ, the Son of God, as made unto us of the Father, wisdom, righteousness," &c. p. 83. Then faith in Christ is "The receiving him as my Saviour," &c. p. 144. We know that "The receiving Christ" is *one* thing, but certainly it is not *every* thing, essential to faith; and many people will think that the words, "The receiving Christ," need a definition. When our Reformers say in the Homily, that faith is a "sure trust and confidence (which a man hath) in God that, by the merits of Christ, his sins be forgiven," &c. Does Mr. Horne believe that it ever entered into their minds that such a man did *not* receive Christ as his Saviour? Again; we would ask, Can a man receive Christ as his Saviour, without a "sure trust and confidence in God that, by the merits of Christ, his sins be forgiven?" &c. Every man who knows any thing of vital Christianity, knows that it is impossible.

Nor does Mr. Wesley give the quotation from the Homily as his sole and logical definition of faith; indeed we do not find that he once mentions the word definition, in the whole of his Sermon. He was too good a logician to embarrass himself with a term which was inadequate to his purpose, and which his enemies might have turned to his disadvantage. We conclude, therefore, with the greatest certainty, that neither our Reformers in their Homily, by the words a "sure trust and confidence," &c. nor Mr. Wesley in his Sermon, when he quotes those words, intended to give such a definition as should include every thing essential to faith. Our Reformers, as well as Mr. Wesley, knew that the justifying, purifying, saving faith of a Christian, with every thing essential to it, could not be defined in two or three lines.

As connected with the same subject, we will, in this place, notice Mr. Horne's quotation from Mr. Fletcher's *Essay on Truth*. Mr. Fletcher says, "Neither dare I say, that faith is *only*, A sure trust," &c. On which we remark, Neither does the Church of England say that faith is *only*, A sure trust, &c. In the first part of the *Homily of Faith*, a quick or lively faith, is said to be not only the common belief of the articles of our faith, but also, "A

true

true truſt and confidence of the mercy of God through our Lord Jeſus Chriſt, and a ſteadfaſt hope of all good things to be received at God's hand," &c. And again, in the ſame Homily, the very ſure and lively Chriſtian faith is ſaid to be, "An earneſt truſt and confidence in God that he doth regard us, and that he is careful over us, &c.; and that he will be merciful unto us for his Son's ſake." Nor does Mr. Weſley ſay, in his Sermon on the *Almoſt Chriſtian*, that faith is *only*, "A ſure truſt," &c. as he ſtates in that ſermon various other things which are eſſential to faith.—Thus Mr. Horne's Appeal to Mr. Fletcher's Eſſay, proves nothing againſt our Reformers, or Mr. Weſley, or the Methodiſts.

"Juſtification by faith, the *Witneſs of the Spirit*, and a *knowledge of ſalvation*, by the remiſſion of ſins, I could aſſert as firmly as yourſelves," ſays Mr. Horne to the Methodiſts, p. 5. We aſk, What could Mr. Horne ſay more to ſhew that he never ought to have written a ſyllable againſt the Methodiſts? We care not for a ſhade of variance in a definition, if we have the ſubſtance of the thing intended to be defined. We will rejoice with the man who poſſeſſes juſtifying faith, and the Witneſs of the Spirit of God, although he do not deſcribe theſe bleſſings exactly in the words which we ſhould make uſe of. We are certain that many people will look upon Mr. Horne's controverſy with the Methodiſts as mere *logomachy*, a ſtrife of words, and will ſoon be as weary of it as we are. If they read as far as Mr. Horne's eleventh page, and find Mr. Weſley's words, "By juſtifying faith, I mean that faith, without which a man is under the wrath and curſe of God. By a ſenſe of pardon I mean a diſtinct explicit aſſurance that my ſins are forgiven;" and then read Mr. Horne's words immediately following, "To this doctrine I ſay as the dying patriot, Paul Diodoti, to his Country, *Eſto perpetua!* Live for ever!" they will aſk, What can be the cauſe of Mr. Horne's quarrel with the Methodiſts?

As to *Aſſurance of pardon*, Mr. Horne tells us in his Preface, that "it is a truth of high rank and dignity, conſonant to reaſon, and clearly aſſerted by revelation." It grows up out of faith, as he obſerves in another place, and the ſtronger and clearer faith is, ſo alſo is aſſurance. "The believer who enjoys aſſurance, has a more purifying faith than the obſcure and implicit faith of him who has no aſſurance," p. 144. We could give our readers many other quotations of the ſame ſort, all which would increaſe their ſurpriſe that Mr. Horne ſhould write againſt the Methodiſts. But on the contrary, we could excite their aſtoniſhment by quotations about "the curſed heads of the non-aſſured,"—and "the devil-begotten ſin of non-aſſurance;" about "damned penitents," and "damned ſervants." "I believe no iota of Calviniſm," ſays Mr. Horne, "but I do believe

that

that the *new creature* is, from *firſt to laſt* a holy and bleſſed thing, and not an *unholy* and *damned* thing," p. 44. Whoever believed that the New Creature is an *unholy* and *damned* thing? Not the Methodiſts, as Mr. Horne very well knows. This is far from being the only inſtance of the *ſuggeſtio falſi* in Mr. Horne's book, which deſerves ſevere condemnation.

But Mr. Horne has ſo completely loſt the controul of his imagination, that he knows not where he is, or what he ſays; and in one part of his book, he actually aſks, "Have we got into the Inquiſition?" and ſoon afterwards, "Is the Eternal Majeſty of Heaven, a paltry, ſhuffling definition-man?" and "Will you damn the Great Shepherd, and the thouſands and tens of thouſands of his tender lambs whom he bears in his boſom, and ſupports in his almighty arms?" And then he adds, "Alas! little did bleſſed Cranmer, Ridley, and Latimer, who quenched *the violence of fire* by the faith of the Son of God, little did they dream that their inaccurate definition (Definition! crambe repetita,) was to be made the God of the Methodiſt idolatry, a very MOLOCH," &c. p. 16. To all this extravagance, we think it unneceſſary to ſay more than that, we wiſh Mr. Horne had confined himſelf to the words of truth and ſoberneſs.

We now gladly lay hold on a few paragraphs of inſulated matter of quite another ſort, which we find in Mr. Horne's publication. Mr. Horne has had a long and intimate acquaintance with the Methodiſts, and he gives us ſome anecdotes of the late Rev. John Fletcher, and Mr. Thomas Walſh, which may be intereſting to ſuch of our readers as were acquainted with thoſe two eminent men.

"Soon after his Ordination, Mr. Fletcher preached a Sermon at Weſt-Street Chapel, in which he made ſome remarks on the dying hours of good men. He ſuppoſed that ſome, comparatively *weak* believers, might die moſt bleſſedly, and ſome *ſtrong* ones, for the farther purification of their faith, or for reaſons inſcrutable to us, might have tremendous conflicts. At the meeting of the Bands, that excellent man, Mr. Thomas Walſh, oppoſed this doctrine, and told him, he thought it bore hard againſt God's juſtice, faithfulneſs, and covenant love to his ſervants. Mr. Fletcher modeſtly obſerved, that God's wiſdom was ſovereign and inſcrutable; and though he was ſorry he had given offence, yet he could not with a good conſcience, retract what he had ſaid. With ſome degree of warmth, (the conſtitutional failing of Mr. Walſh) he replied, 'Be it done unto you according to your faith, and be it done unto me according to mine.' Here the matter reſted. In about two years, Mr. Walſh died, and ſo very ſevere were his dying conflicts, that they produced a very ſtrong ſenſation among his brethren, and in none more than in Mr. Fletcher.

"In April, 1759, he wrote thus to Mr. Charles Weſley: 'With a heart bowed down with grief, and eyes bathed in tears, occaſioned by

by our late heavy loſs, I mean the death of Mr. Walſh, I take my pen to pray you to intercede for me. What! that *ſincere*, *laborious*, and *zealous* ſervant of God! Was he ſaved only *as by fire*, and was not his prayer heard till the twelfth hour was juſt expired? O where ſhall I appear, I, who am an unprofitable ſervant? Would to God my eyes were fountains of water to weep for my ſins! Would God I might paſs the reſt of my days in crying, *Lord, have mercy on me! All is vanity;* grace, talents, labours, if we compare them with the mighty ſtride we have to take into eternity.'

"His own Sermon, Mr. Walſh's remarks, and diſtreſſing end, made a laſting impreſſion on Mr. Fletcher's mind. Often did he ſpeak of it with amazement to Mrs. Fletcher, and would conclude with ſaying, 'Be our care to lead holy lives; the comfort of our deaths we muſt leave with the Lord, who will do all things well.'

"I need not advert to the triumphant end, with which the Lord ſaw good to crown his humble faith, but in juſtice to that wonderful man, Mr. Walſh, who in the ſhort ſpace of nine years, from nineteen to twenty-eight, ran a race of piety and miniſterial labour, which ſhames ninety-nine out of a hundred of Chriſt's miniſters, I muſt *undraw* a veil, which for certain reaſons, Mr. James Morgan thought prudent to draw over the cloſing hours of his friend; that ſome clue may be given to what appears inexplicably myſterious. And no doubt the knowledge Mr. Fletcher afterwards had of the cauſes, which led to, and, in ſome degree, explained the conflicts his friend ſuffered, did greatly leſſen his aſtoniſhment.

"Mr. Walſh had offered his hand to a pious woman among the Methodiſts, whom he conſidered as a *widow*. She reſpectfully declined it, ſaying, though ſhe had not ſeen her huſband for ſeven years, and had ſome reaſons for thinking him dead, yet until ſhe had better authority to go on, ſhe deemed it her duty not to alter her ſtate. In this very ſufficient reaſon, Mr. Walſh cheerfully acquieſced. And here the buſineſs ſhould have reſted. But unhappily the good woman could not keep her own ſecret. She imparted it to Mr. Weſley, who hated all ſecrets, and could keep none. Michael Fenwick ſpread it abroad, and circumſtances were ſo miſrepreſented, that Thomas Walſh fell into great, and undeſerved reproach. His preachings, faſtings, hard ſtudies, and the inceſſant labours of a mind, which, like a ſharp ſword cut its ſcabbard, had brought him far into a conſumption, He wiſhed to breathe his native air, and for a while to repoſe, until he could again reſume his labours. He was to embark at Briſtol, and after preaching, till he was bathed in perſpiration, Mr. C. Weſley, to whom every exaggerated report had been made, took him out to walk in private, in a keen eaſt wind. There he got a violent cold, and was diſtreſſed beyond meaſure to be told, that his conduct in the tranſaction I have reported, had done more harm to religion, than his life and labours had honoured it. Under theſe trying circumſtances of mind, and dangerous ſtate of health, he embarked for Ireland. There he found very unkind family friends, who would *diſpute* with a dying man. His Phyſicians proved unſkilful, and as they could do nothing for him, they declined doing what he propoſed.

propoſed. Depreſſed by diſeaſe, labouring under unmerited reproach, ſeverely judged by ſome he beſt loved, and grieved to the ſoul to think religion ſhould be ſtabbed through his ſide, his faith fainted, his patience forſook him, and he complained bitterly, '*His Phyſicians were ignorant*, and *his friends cruel*.' Now was the hour of the power of darkneſs. Satan who had often fallen before the lightning of his doctrine, and who could not ſtand againſt his praying faith, rallied his broken powers, and led them, reinforced by the black troops of death, to a final conflict. The God of patient Job permitted his malice to accuſe, and his ſubtlety, for awhile, to ſtagger his dying ſervant. The peace, love, and joy of the Spirit were withdrawn, and the teſtimony of a good conſcience was his only comfort. Driven to the brink of deſpair, his eye was ſtill raiſed to Him *who was lifted up, to draw all men to him*. Again joy beamed from his eye, and lighted up his ghaſtly countenance: he ſprung up in his bed, claſped his hands together, and exclaimed, '*My Beloved is mine, and I am his!*' Thus died this brave ſoldier of Jeſus Chriſt, with the good ſword of Scriptural aſſurance in his hand." p. 104—106.

Our readers will, by this time, expect that we ſhould ſpeak deciſively on the Witneſs of the Holy Spirit of God, and diſmiſs Mr. Horne's book—Mr. Horne ſays, "I deny there is any *direct* witneſs," p. 113. He had ſaid, however, two pages before this, the *direct* witneſs "is, in ſubſtance, a mere aſſurance, however indubitable it may be." "The Spirit of Adoption fills every faculty, and purifies every principle of our nature." It endues us "with power, wiſdom," &c. "It ſeals our pardon, by *peace*; it witneſſes mature ſonſhip by filling us with *filial love*, and, as heirs of God, it teſtifies of the glory to be revealed by *joyful hope*." Afterwards Mr. Horne aſks, Can the *direct* witneſs be confided in? Dare you truſt on that *alone?* p. 115. The Methodiſts, Mr. Horne knows, truſt in nothing but the Atonement of Chriſt. In this they truſt and believe, for pardon and peace, and all the bleſſings which are promiſed to repenting, believing ſinners. But they rejoice in the witneſs of their own conſciences, and in the witneſs of the Holy Ghoſt, which God gives them, that they have received the Atonement, and that they are accepted in the Beloved, and become heirs of God, and joint heirs with Chriſt Jeſus. "The Spirit of Adoption," ſays Mr. Horne, "produces the *fulleſt aſſurance* God's promiſes are capable of;" and then he ſpeaks of "the unſearchable riches of the Spirit of Adoption." To this the Methodiſts have not the leaſt objection; but they aſſert that, with this Spirit of Adoption, God gives the Witneſs of the ſame Spirit. The apoſtle deſcribes the Spirit of Adoption, and then immediately, the Witneſs of the Spirit; and we are not willing to ſurrender any part of the operation of the Spirit, to captious diſputants. *Ye have received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit itſelf beareth*

beareth witneſs with our ſpirit that we are the children of God, Rom. viii. 15, 16. The man who has believed, and received the Spirit of Adoption, has a proof that he is a child of God, by a witneſs with his own ſpirit from the Spirit of God. *The Spirit itſelf beareth witneſs with our ſpirit that we are the children of God.* This Mr. Weſley called the *direct* witneſs, in contradiſtinction to the witneſs, or proof of our being children of God by the fruits of righteouſneſs. The direct witneſs the Methodiſts deſcribe to be a conſciouſneſs in the mind of a man, or an impreſſion on his ſoul from the Spirit of God, that he is a child of God by faith in Chriſt Jeſus. We know how impoſſible it is to ſpeak on a ſubject of this ſort, in a way which is not liable to objection from thoſe who have not been taught of God. *The natural man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned*, 1 Cor. ii. 14. And we know alſo, that profeſſing Chriſtians who have been beguiled of their ſimplicity, or humbleneſs of mind, and think leſs of the teaching of the Spirit of God, and of his conſolations and operations as the Comforter, than they formerly did, will cavil at thoſe privileges of God's children which they once highly eſteemed, but now make light of, the eyes of their mind being darkened by the deceitfulneſs of ſin.

It is neceſſary, however, that we ſhould take farther notice of Mr. Horne's attack on the doctrine of the Witneſs of the Spirit.

"The direct Witneſs as deſcribed by Mr. Weſley," ſays Mr. Horne, "has no place in Scripture, nor, as far as I know, is it aſſerted by any but the Methodiſts," p. 114.

In oppoſition to Mr. Horne, we reply, that the direct Witneſs as deſcribed by Mr. Weſley, has a very conſpicuous place in Scripture, and is directly affirmed in the text at the head of Mr. Weſley's Sermon, *The Spirit itſelf beareth witneſs with our ſpirit that we are the children of God*, Rom. viii. 16. Let this text be taken in the plain ſenſe of the words, without quibbling, and the doctrine is proved. But the ſame immediate and direct witneſs is affirmed in the Epiſtle to the Galatians: *Becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father*, Gal. iv. 6. The clear meaning of which is, Becauſe ye are the ſons of God already, by adoption, God hath ſent forth the Spirit into your hearts, as a direct and confirmatory witneſs for himſelf, crying, Abba, Father. This witneſs, we add, is not the teſtimony ariſing from the fruit of the Spirit, but is the direct Witneſs of the Spirit itſelf. Thus St. Paul's doctrine in his Epiſtles to the Galatians and the Romans, is perfectly the ſame.

Then as to Mr. Horne's aſſertion that, *as far as he knows*, the

doctrine of the direct Witneſs is not aſſerted by any but the Methodiſts, we are ſorry that he ſhould thus have expoſed his total want of knowledge on the ſubject. Mr. Horne was once a ſtudious, reading man, as well as a zealous preacher, who employed all his time to the beſt purpoſes. Of him it could not be ſaid that he was

"But rare at home, and never at his books,"

and it is next to impoſſible that he ſhould not have read Dr. Watts's two Diſcourſes on that very text, *The Spirit itſelf beareth witneſs with our ſpirit that we are the children of God*, Rom. viii. 16. The firſt of theſe Diſcourſes is entitled, *The ordinary Witneſs of the Spirit*, and the ſecond, *The extraordinary Witneſs of the Spirit*.

Dr. Watts ſtates, that there are two diſtinct witneſſes; viz. "Our own ſpirit, and the bleſſed Spirit of God." He ſhews, that the ordinary teſtimony of the Spirit of God to our ſonſhip, is given by aſſiſting our own ſpirit to attain the knowledge of this privilege. He gives us the marks of the children of God, and deſcribes the work of the Spirit of God in ſanctifying the ſoul, and in impreſſing the divine likeneſs upon it. He then adds, God has given to each of our ſpirits a power of reflecting upon our own hearts and lives, whereby we become witneſſes and judges for, or againſt ourſelves. He afterwards ſtates, that the Spirit of God works in this teſtimony of our own ſpirit, by ſtirring up the ſoul to diligent ſearch, and ſelf-examination; or by giving ſometimes a fair opportunity for the exerciſe of ſome grace; or, by bringing ſome word of Scripture into the mind, wherein the character of a child of God is deſcribed: and then the Chriſtian has been conſtrained to pronounce, with holy joy, concerning himſelf, "Surely I am a child of God." In this way Dr. Watts deſcribes the *ordinary* Witneſs of the Spirit.

"The *extraordinary* Witneſs," ſays the Doctor, "may imply ſome very uncommon and powerful confirmation of the ordinary and rational Witneſs, by the moſt ſenſible impreſſions of divine love on the heart, by which it is raiſed to holy raptures, to heavenly joy, and aſſurance. Perhaps," continues Dr. Watts, "the Apoſtle Peter may have ſome reſpect to this when ſpeaking of Chriſt, he ſays, *Whom having not ſeen ye love; in whom though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable and full of glory*, or, χαρᾳ δεδοξασμενη, *glorified joy*, akin to that which the ſaints poſſeſs in the glorified ſtate."

Dr. Watts adds farther, on the ſame ſubject, "There is yet another ſort of extraordinary Witneſs of the Spirit, and that is, when, in an immediate and powerful manner, the Holy Spirit impreſſes the ſoul with an aſſurance of divine love, and gives the heart of a ſaint ſuch a full diſcovery of his adoption, or intereſt in the favour of God, without the more ſlow and argumentative

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method of comparing the dispositions of the soul with some special characters of the children of God in Scripture."

Afterwards the Doctor mentions the experiences of holy men, such as Mr. John Howe, and Mr. Henry, who had enjoyed extraordinary consolations of the Spirit of God; and he gives us a quotation from Dr. Owen on Communion with God, in which it is said, that the Spirit of God worketh joy in the hearts of believers, immediately by himself, without "the interposition of any reasonings, or deductions, and conclusions." From Dr. Goodwin, he gives us a quotation exactly to the point under consideration. "This Witness is not a testimony fetched out of a man's self, or the common work of the Spirit in man, as the others were, but he speaks for himself: as when the sword itself is put to, by a king, he writes *ipse mandat*; so doth the Spirit speak in the language of a king, *ipse metipse*, witness myself; and receives and borrows no witness from what is in us, but makes his own abundantly satisfy."

We might increase our quotations from Dr. Watts, and we could easily furnish quotations from other writers on the same subject; but we hope that we have said enough to convince our readers that the direct Witness has some place in the Scripture, and is asserted by other people besides the Methodists. To the Methodists indeed, among whom the Witness of the Spirit has always been preached and received as one great blessing of the Gospel, it was not necessary that we should directly address ourselves, as we hope their steadfastness in Christ Jesus, is in no danger of being shaken by the various winds of doctrine which are constantly blowing from the perverted judgment or imagination of men, who are as unstable as water, and who, if they have ever known the truth, have forsaken it for fables.

"On the attack I make on the direct Witness, I feel very awkward," says Mr. Horne,—which is undoubtedly true. He had before told us that when he read Mr. Wesley's Sermon (on the Witness of the Spirit) he "suspected fallacious arguments, but could not say *where* the fallacy lay;" and this we have no doubt is true also. On this subject our limits will not allow us to say more than that we are by no means disposed to give up Mr. Wesley's Sermon on the Witness of the Spirit, but on the contrary we recommend it to the careful perusal of every person who fears God, as well as the Sermon on The Witness of our own Spirit.

On the difference of opinion between Mr. Horne and Dr. Coke, we shall say little, as it is probable that the Doctor may answer for himself. Mr. Horne tells us of what he heard Dr. Coke say in a sermon at Macclesfield, on which we can make no observations, as we did not hear the sermon. We therefore leave Mr. Horne, and his old friend the Doctor, to settle between themselves.

ſelves what was ſaid or not ſaid; and from their long acquaintance with each other, and frequent interchange of kindneſſes, we hope that we ſhall not ſee in the conduct of either of them any thing contrary to Chriſtian love and forbearance. "To my friend Dr. Coke," ſays Mr. Horne, "I pay a ſtill ſtronger teſtimony of eſteem (than to Mr. Marſden.) I complain of nothing but his doctrine. To him I owe many kindneſſes from my youth up. He ſat in judgment on the firſt ſermon I attempted to preach, and made a favourable report of what others deſpiſed. He introduced me to the notice of the Sierra Leone Company, and on the death of Mr. Simpſon, pointed me out as a perſon who might ſucceed to his labours. In both caſes the Doctor did me more honour than I preſume to think I merited; and I am the more ſenſible of his kind opinion, the leſs I am conſcious of deſerving it. I cordially wiſh him well, and ſhould rejoice to ſerve him," p. 100.

We will only farther add, that we ſincerely wiſh Mr. Horne had taken the advice of Horace,

——————— Nonumque prematur in annum,
Membranis intus poſitis:

Keep your manuſcript nine years in your cloſet. In leſs time than nine years indeed, we have no doubt Mr. Horne would have retracted many of his invectives, and have corrected many of his inaccuracies, of various kinds. He is irritated in his temper, and unguarded in his expreſſions; and a few years of reflection might have been of great benefit to him. We ſincerely lament that our old friend ſhould ever have thought it neceſſary to publiſh againſt us, as we have not the leaſt expectation that he will derive any credit from what he has written; and we have no doubt that his publication will afford cauſe of triumph to thoſe who have as little reſpect for him, as they have for the Methodiſts.

THE WORD OF GOD ILLUSTRATED.

A FURTHER ELUCIDATION OF MATTHEW ii. 23.

(Concluded from page 21.)

BISHOP CHANDLER ſums up what he had advanced on this paſſage in the following words:—"Eſay, propheſying of the Meſſias, deſcribes him in the word *Netſur*. That word denotes the town Nazareth, or one that dwelt therein, as well as a branch. St. Matthew ſaith, it was foretold in that text, that Chriſt ſhould be a Nazarene, as it was fulfilled in the Lord Jeſus. It is allowed the word

word will bear such an interpretation: and that the like allusions, in the prophets, render this interpretation of the place very probable. The Jewish doctors, when they interpret things darkly hinted at in a prophecy, are wont to say, *that it may be fulfilled*. St. Matthew uses the like form of speaking, in quoting a prophet, for saying Christ should be a Nazarene. It lies on them that contradict it, to prove (which is proving a negative) that Esay did not, and could not mean any such thing, as the Evangelist affixes to his words.

"If this explication does not satisfy men that judge of past ages and nations by their own, they have wherewithal to content them in another, that hath the countenance of great names. Nazarene was a title given to Jesus in reproach. St. Matthew takes the occasion to improve even that contemptible name into an argument in favour of Jesus being the Messias. Nazareth was a mean town, inhabited by fishermen and mechanics of the lowest form, made up of ignorant Jews, and a mixture of Gentiles.

"In this place Jesus spent a great part of his life, and on that score, might fairly be called a Nazarene. But the Jews in calling him Jesus of Nazareth, the prophet of Nazareth, the Nazarene, added, to that of his country, the idea of scorn and contempt. What, that poor despicable fellow, that man of nothing, be our Messias! 'Can any good,' any great and enterprising person, any thing suitable to the character of Christ, 'come out of Nazareth?' Pilate wrote his inscription, 'Jesus of Nazareth, the King of the Jews,' with design to have it read in this light. He joins together two contradictory titles, in his opinion, that of Nazareth, and that of a King, in order to expose the Jewish hope, and the Christian belief.

"But the Evangelist prepares his readers against prejudices, from this appellation. Though the Jews call him Nazarene in derision, we are not ashamed of that name. What do they mean by that, but an afflicted, suffering, despised man? And so the Messias is foretold to be, not in one, but all the prophets. Let not this name then be a stumbling-block in your way. While they reproach him as a Nazarene, they actually fulfil the prophecies, that describe him as such, and are proving Jesus to be the Messias. Thus 'he,' (Jesus) 'came and dwelt in a city called Nazareth,' by the disposition of Providence, that he might be reproached by his adversaries, as a Nazarene, and so the things in the Scripture concerning his shame, and scorn, and contradiction from sinners, might find a completion."

THE PROVIDENCE OF GOD ASSERTED.*

TO THE EDITOR.

CONSIDERING the multiplicity of incidents to which mankind are daily exposed, with what circumspection ought we to conduct ourselves through life. When we take a retrospective view of

* On account of the length of our Remarks on Mr. Horne's Investigation, which we judged it best to finish in this Number, we are obliged to omit our usual Article on the WORKS OF GOD.

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our paſt lives, and ſee the numberleſs dangers we have eſcaped, what loud calls have we for gratitude to our gracious Benefactor, who has brought us through ſo many perils ſeen and unſeen: and when we hear and read of the calamitous events which occur, from time to time, to our fellow-creatures, how manifeſt muſt God's preſerving goodneſs towards us appear! I think a more melancholy and dreadful diſaſter ſeldom comes under our notice than that which attended the loſs of the Margate Hoy, near the village of Reculver, February 7, 1802. If you think an account of it merits a place in your periodical Work, the following is at your ſervice. By thoſe who are poſſeſſed of ſympathetic feelings, and whoſe hearts are tenderly alive to the ſufferings of mankind, it will be read with intereſt.

London, Aug. 30, 1809. } I am, Rev. Sir, your's ſincerely, B. R. G.

THE Hoy, named Margate, of Margate, (John Goodborn, Maſter, and J. Sackett, Owner,) was deeply laden with corn for the London market, and had on board twenty-eight paſſengers, beſides the crew, conſiſting of five men. They ſailed about three o'clock in the afternoon of Saturday the 6th, though not with very flattering appearances as to weather; yet all of them, apparently, in the greateſt cheerfulneſs, except Goodborn, the Captain, whoſe dull countenance ſeemed to indicate a preſentiment of the ſucceeding calamity; and who, during the whole ſcene, gradually ſunk under its horrors.

As the tide was on the ebb, and the wind unfavourable when they ſailed, they were obliged to come to an anchor at a little diſtance from Margate; where they remained till eight o'clock, waiting the return of the tide; however, the Maſter apprehending blowing weather, judged it moſt adviſable to get under way before the flood-tide made, fearing they ſhould not be able to purchaſe their anchor, as the wind was increaſing; and by its blowing on the ſhore, rendered their ſituation dangerous. When the tide made, the wind continuing to blow freſh from the N. N. W., and the night being dark, it was reſolved, that they ſhould turn up under the hook of Margate Sand: hoping to have anchored there, but this reſolution, prudent as it might be, was entirely fruſtrated.

After conflicting with the wind and waves until about eleven o'clock, upon making their laſt tack inward, and ſounding, the ſtrap of the ſounding-lead broke; an accident which very rarely happens, and what is more remarkable, this ſtrap had not been in uſe more than two voyages. This diſaſter, apparently trifling, proved to be the foremoſt, in a train of others, as unforeſeen as inevitable. They now attempted to get the veſſel about, and to provide themſelves with another lead, but before they could accompliſh either, ſhe ſtruck upon one of the banks below the Reculver Sand. Alarmed by the ſhock and ſtimulated by a deſire to uſe every poſſible exertion to preſerve the veſſel, they let go their anchor as their only remedy in this afflictive ſituation, and the tide flowing, ſhe ſoon rode afloat. However, they got their anchor again; but in hauling

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in the weather-jib ſheet, owing to the fury of the wind, it broke; and the lee-jib ſheet being greatly agitated, became unhooked. The Maſter having ſtopped the tiller to leeward, ſprang forward in order to aſſiſt in getting the jib in.

At this time it was that the veſſel ſtruck again, and again they let go their anchor; but now as the height of their diſtreſs was advancing, the diſaſtrous incidents which contributed to it ſucceeded each other more rapidly, for the tiller broke, and whilſt they attempted to repair it, (the veſſel ſtill beating vehemently on the ſand) the rudder was unſhipped, and ſhe became totally unmanageable. In this perilous condition they tried the fore-pump, which being choked, was rendered uſeleſs. They then ſounded, and found between two and three feet water in the hold, which very ſoon roſe above the floor of the forecaſtle. As they apprehended the veſſel was now ſinking, they ſlipped the cable, hoiſted the foreſail, and dropped the gaff; in order to let her drive on ſhore; but as ſhe could not be governed, ſhe preſently came with her broadſide to the beach, and there ſunk; and the tide ſtill making, the ponderous waves rolled over her in a moſt tremendous manner. No language can deſcribe the dreadful ſcene which now preſented itſelf.

The mariners, when they perceived they could do no more to ſave the veſſel, and that they muſt reſign her to the winds and waves, directed all their care towards the paſſengers. The water had been for ſome time pouring into the cabin from the ſcuttle, the companion, and the chimney; and all attempts to ſtop theſe avenues were totally defeated, by the conſtant daſhing of the ſeas over them. They therefore endeavoured to ſeize the tarpawling, which covered a ſtack of corn upon the deck, hoping to place it over the cabin, and prevent its being inundated; but as ſeveral of the affrighted paſſengers had taken refuge on this ſtack, they could not ſpeedily remove the tarpawling, and no time was to be loſt, for the water in the cabin was increaſing very rapidly, and many unhappy creatures were there fainting with fear, and almoſt dying with the ſea ſickneſs. Some of theſe, with the aſſiſtance of the ſeamen and others, were immediately drawn out of this watery dungeon.

It was now that Mr. Thornton, one of the paſſengers, was heard in great diſtreſs, uttering the moſt pathetic cries for his dear wife, who was in the cabin. He ſucceeded in extricating her from thence, but to add to his painful anxiety, his ſon, who was a paſſenger with them, was left to periſh there. The unhappy huſband did not long retain the dear object of his affection, for he was found ſoon after upon the ſtack lamenting the loſs of her, and ſaying: "Alas! ſhe is gone, and we ſhall all ſoon follow her:" which obſervation proved too true in his caſe, having been, by the impetuoſity of the waves, ſuddenly ſwept away.

When the cabin was pretty deep in water, John Wood, one of the mariners, drew up a female, but the ſeas being very heavy he could not keep his hold with one hand in order to aſſiſt with the other; he therefore graſped with both, and let down his foot amongſt the ſtruggling victims, which was preſently ſeized by one of them, whoſe hand

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he caught hold of, hoping to rescue the almost dying creature from the jaws of death; but the waters swelling higher with every rolling sea, he lost his hold, and was obliged to relinquish his generous efforts, and abandon the rest of the drowning sufferers to their dismal fate, in order to provide for his own safety. Mr. Field, the ship carpenter, was assisting to repair the tiller, but the rudder being carried away during the attempt, and the vessel becoming unmanageable, he immediately anticipated what would happen, and turned his thoughts to his own safety, and that of his beloved wife, for whom he became all anxiety: he ran to a part of the vessel where he found some rattling stuff, out of which he provided two lashings for himself and her. Expecting to find her in the cabin, he hastened thither, but was disappointed, for she had taken refuge on the stack. When in the cabin he found himself nearly up to his breast in water, with the poor creatures struggling around him. His own situation here became critical; for two or three of them clung so fast to him that he could not extricate himself. They were therefore drawn up together, by, (as he supposes) the exertions of the seamen; but owing to the darkness of the night, the dashing of the waters, and his own perturbation, he could not distinguish who were their deliverers; it is thought that those who were drawn up with him were soon washed off the deck.

Having found his wife on the stack, he lashed her to the boom with one of the cords he had provided; but, in his trepidation, not being able to find the other, he bound his arm to her with the end of that with which she was fastened; and in this position they remained whilst two or three heavy seas came over the vessel, which, by degrees, removed the stack from under them, and at length carried them both together into the sea. However, Mr. Field, either by laying hold on the side of the vessel, or some ropes, got back again, and lodged himself in the shrouds, from whence, in the anguish of his spirit, he could not forbear calling after his dear companion, who was now perishing, and who just before had embraced him, saying, "O my dear, what will become of our dear children!" expecting that they would be left orphans.

According to Mr. Field's report, there were with him and his wife on the stack only Mr. Thornton, and Mr. George Bone; the former was first washed away, and then his companion, who was a local preacher among the Methodists, and who endeavoured to calm the fears of the wretched crew by pious exhortations. As for the unfortunate Captain, he was seen hanging by the reef tackle; but he soon lost his hold, fell upon the deck, and was immediately washed overboard.

From the general account given by both mariners and passengers who were saved, it is probable that many were washed away at an early period of the distress; as they came up out of the cabin debilitated (especially the females) by their exertions to save themselves, their fears, and the sea sickness; and the waves which went over them soon became so heavy, that a strong man, in full possession of his vigour, could not retain his hold, unless he were so situated as

to be beaten againſt ſome parts of the tackling of the veſſel, or ſo high in the ſhrouds as to be above the heavy preſſure of the water.

The ſingular preſervation of Mr. Jeſſe Carroway deſerves particular notice, for, being almoſt exhauſted with hanging a conſiderable time by the boom, he was conveyed on the ſurface of a violent ſea alive to the ſhore, whilſt the ſame ſea, as we have reaſon to think, hurried ſome to a watery death. The preſervation of thoſe who had taken refuge in the ſhrouds was equally ſurpriſing, when we recollect the ſtate of weakneſs to which they were reduced by long watching and fatigue; which would have proved fatal to them alſo, had they continued in their critical ſituation only a few hours longer. One of theſe, John Baſbridge, a paſſenger, and a youth uſed to the ſea, being ſo worn out as to be unable to uſe his arms any longer, was actually ſuſpended, for a ſhort time, by his feet; from which poſition he was removed, in a ſtate of inſenſibility, by the aſſiſtance of his fellow-ſufferers. John Wood was ſo debilitated, that having a little ſtream to paſs in his way to Reculver, whither moſt of them went when they got on ſhore, took the precaution of going ſideways through it, fearing he ſhould be thrown down by this feeble obſtruction, and apprehending, if he fell, he ſhould riſe no more.

B. R. G.

THE GRACE OF GOD MANIFESTED,

IN AN ACCOUNT OF MRS. HITCHINS, OF ST. AGNES, CORNWALL.

AMONG the various articles which compoſe your Miſcellany, thoſe which you inſert in illuſtration of *The Grace of God*, as far as I am capable of judging, are generally peculiarly acceptable and uſeful. And to all thoſe, who ſincerely ſay, "Thy kingdom come," their being ſo common muſt be matter of great joy. But though I have often read theſe, and ſimilar accounts with pleaſure, I never ſaw the grace of God more ſtrikingly manifeſted, than in the perſon of whom I have ventured to ſend you the following imperfect memoir. I ſay imperfect; for notwithſtanding all that is related concerning her is true, to the beſt of my knowledge; yet much more might have been ſaid, and ſaid much better. Your inſerting it as ſoon as convenient, will oblige,

Your's reſpectfully,

T. KELK.

MRS. HITCHINS, the ſubject of the preſent Memoir, had always a delicate conſtitution, and rarely, if ever, knew what it was to enjoy good health. Her father died of a conſumption, but happy in God, in the 28th year of his age, when ſhe was little more than two years old. Her mother was afterwards married to Mr. Tyzzer, an upright man, who has long been the tried and the ſteady friend

of the preachers, and of Methodism. And as the preachers lodged in his house, Mrs. H., from a child, was favoured with religious instructions, pious examples, family prayer, and an opportunity of knowing the principles and usages of the Methodists. Her natural disposition was placid, but rather gay; and her morals were always irreproachable.

When there was an almost general revival of the work of God in this county, the sacred power which humbled so many proud sinners to the dust, reached her heart also. She had some spiritual light, some convictions of the evil of sin, some measure of the fear of God, and, perhaps, at times, some degree of divine comfort. The people of God were her companions, and she frequently met with them to declare what the Lord was doing for her soul. But partly on account of her bodily infirmities, and the dampness of the room in which the Class used to meet; partly, because the seed of divine truth had not taken deep root in her heart, or, as she expressed it in her last sickness, because the work was only "superficial;" and partly, it may be presumed, because she did not watch and pray as she ought to have done, she gave over meeting in Class, and lost much (I will not say the whole) of that degree of piety which she then enjoyed.

She always, however, attended preaching on Sunday mornings, when able, and, I believe, would have attended other meetings, had she not been of a consumptive habit, and ordered, if she valued her life, to avoid the night air.

When, after her last lying-in, the progress of her complaint rendered it necessary that she should be removed to her mother's house that she might breathe in softer air, the only objection which she had to this removal was on account of the preachers coming there every week: not that she disliked the preachers, or their company, but, being conscious of her loss, she was afraid they would speak to her about the state of her soul.

It is now, perhaps, about eight weeks since the Lord visited her again in such a remarkable manner as must constrain every gracious heart to say, "Blessed be the Lord, the Lord God of Israel, who only doeth wonderous things!"

Having risen one day, after profuse sweating, to see her Apothecary and Physician, she was afterwards seized with such violent shiverings, that the hope of life was nearly cut off, and she thought it was full time to seek a preparation for "a better country" with all earnestness. Notwithstanding, therefore, the maid was with her in bed, such was the depth and strength of her concern for salvation, that she rose above her usual besetments, fear and shame, and began to cry aloud for mercy: "O spare me a little," said she, "that I may recover my strength, before I go hence, and be no more seen." And again,

"'Nothing I ask or want beside,
Of all in earth or heaven:
But let me feel thy blood applied,
And live and die forgiven.'"

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It might now be said that she prayed indeed. Yea, she wrestled with the Lord "with strong crying and tears." Nor did she pray in vain: for, having sorrowed nearly a week, "after a godly sort," the Lord heard and answered her from his holy temple. Then she felt "the sweet o'erwhelming power of grace divine:" and the following words of the Psalmist, which she read again and again, with the greatest delight, expressed the joyful language of her heart: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities: who healeth all thy (moral) diseases: who redeemeth thy life from (eternal) destruction:" and, "who crowneth thee with loving-kindness and tender mercies."

That a great and blessed change, produced by the power of the Highest, had now taken place, was evident to every spiritually-minded person who was favoured with an opportunity of seeing and conversing with her. When I was first indulged with an interview with Mrs H., after she had experienced "the washing of regeneration and renewing of the Holy Ghost," though the consumption had greatly wasted and enfeebled her body, and it was with difficulty she could speak loud enough to be heard, yet, with a countenance strikingly expressive of heaven-born peace, and constrained by the love of Christ, she exerted all her remaining strength to declare the loving-kindness of the Lord.

It was then that she related to me, with the deepest humility, the sincerest gratitude, and tears of holy joy, how she began to seek the Lord, how he manifested himself unto her, and the unspeakable happiness which followed the evidence of pardon and the presence of Christ in her heart. Then, so greatly was she charmed with the beauty, and filled with the love of holiness, that she could scarcely think or speak of any thing else. Her conscience also was exceedingly tender:

"Quick as the apple of an eye,
The slightest touch of sin to feel:"

but, it should seem from the following circumstance, that it was rather too scrupulous. While she was in this happy state, a young woman of her acquaintance came to see her, who, she now thought, was a little too much conformed to the world in dress. She ventured to make some remarks on this subject, and, when her friend was gone, the thought that she should have presumed to find fault with any one, so pained her mind, that by reasoning upon it, together with satanic influence and great bodily weakness, she was robbed of her comfort and plunged into deep distress again.

Being alarmed at her present situation, she called for her father-in-law, and told him of her loss: he endeavoured to encourage her; but the agitation of her mind brought on a burning fever, which continued till the Lord was pleased to manifest himself to her once more, and in such a manner, that the former glory was almost eclipsed by the superior brightness with which the Sun of Righteousness then shone upon her soul. Then, she observed, she was doubly

bleſſed: for, when the Lord lifted upon her the light of his countenance, not only her diſtreſs, but her fever alſo fled; and with it, thoſe heavy night ſweats with which ſhe had been frequently and painfully afflicted. The latter, however, only left her for awhile.

From this time ſhe was completely delivered from the fear of death, and gave every poſſible evidence that ſhe was "a new creature." She could not bear any worldly converſation, or even a trifling word; but was altogether taken up with ſpiritual and eternal things. Chriſt was unſpeakably precious to her ſoul: His name was as ointment poured forth, and, to her He was "the faireſt among ten thouſand and altogether lovely."

The people of God alſo, eſpecially the Methodiſts, were now particularly near and dear to her. "Though I have not a name among you," ſaid ſhe to me, "I am one with all my heart." And to another ſhe ſaid, "O the dear Methodiſts! I live and die a Methodiſt." And as for the Scriptures, never had ſhe ſo much light into, or value for them as now. The New Teſtament and Hymn Books were her daily companions.

Her love for ſouls was very conſiderable: this induced her to exhort all who came to ſee her, either directly or indirectly to live to God. Her humility was both genuine and deep: "O, Sir," ſhe would frequently ſay in her converſation with me, "I am a worm, a worm." The deep ſenſe which ſhe had of her vileneſs and nothingneſs, not only effectually reſtrained her from ſpeaking evil of any one, but alſo led her to prefer every other perſon before herſelf: or, to uſe her own words, "She could not bear to ſpeak againſt any one, becauſe ſhe ſaw herſelf to be worſe than the worſt." She was much in prayer, and was frequently heard to ſay, "Lord, increaſe my faith, confirm my hope, and perfect me in love." After which ſhe would add, in a ſtrong tone of aſſurance, "Thou wilt not take me till I am meet for heaven." In thankſgiving ſhe abounded, being grateful to every perſon who ſhewed her the leaſt kindneſs, and for every bleſſing, temporal and ſpiritual, which ſhe enjoyed. The conſideration that ſhe was not cut off in the perilous hour of childbirth, that ſhe had the uſe of her reaſon, ſuch an agreeable ſituation, a tender and affectionate mother to wait upon her, medical aſſiſtance, all the kinds of food which inclination or appetite called for, and above all, that the Lord had been, and was ſtill, ſo very gracious to her ſoul, frequently melted her heart and conſtrained her to cry, "O why am I thus favoured!" And in the midſt of her ſevereſt ſufferings ſhe was perfectly patient and reſigned to the divine will, often ſaying, "What are my ſufferings to the ſufferings of Chriſt?" And again,

"'O what are all my ſufferings here,
If, Lord, thou count me meet,
With that enraptur'd hoſt to' appear,
And worſhip at thy feet.'"

When

When I visited her the second and last time after her conversion, she was confined to her bed: but her voice was much clearer and stronger than when I saw her before. Her mind was all peace, her conversation all spiritual, and the ties of nature were almost dissolved. Though, when she first came to her mother's house, her family, and especially the child which she had nursed, lay so near her heart that she was frequently heard to say with sighs and tears, "My dear children, my dear little Martin:" yet now, neither her husband, nor children, nor parents, were any thing to her, for she had given both herself and them entirely to the Lord. The language of her heart and lips was,

"Wake, heavenly wind, and blow
A prosperous gale of grace;
To waft from all below,
To heaven—my native place:
Then in full sail my port I'll find,
And leave the world and sin behind."

And her particular desire was to "shout in death, Victory, Victory, through the blood of the Lamb."

In the night I thought she would have coughed her soul away; but as soon as she was able to speak, she was very happy, and wept much while she spake of the Lord's goodness to her: and, in the morning, as soon as I entered the room, she said, with a heavenly smile, "I thought I should have been in heaven before now." In this blessed frame, after commending her to God, I left her, with a strong persuasion in my own mind, that I should never see her any more in this vale of tears, and so it proved.

By conversing with her friends after her death, I obtained the following information. When the Apothecary and Physician said she might take any thing, she understood they had no hopes of her recovery, and said, when they were going down stairs, "Farewell, Doctors, Jesus is my Physician."

The Thursday week before she died, she was most painfully afflicted with the phlegm, as it is commonly called, rising in her throat, and in danger of suffocation; but whenever she was able to speak, she cried, "Glory to God, it is the last conflict!" And in the course of the night she frequently quoted the following encouraging promise: "Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will uphold thee, with the right hand of my righteousness." After which she added, "No, dear Jesus, no, dear Jesus, I know thou wilt not leave me." Yet it seems from what she had suffered by the circumstance just mentioned, she dreaded the pain, though not the consequence of dying: hence she prayed for "an easy passage," and obtained her request.

On the day she died, she said, "I am not afraid of death: I would as soon see my coffin as my bed." At another time, "I shall soon be in Abraham's bosom." And again, when taking a little weak brandy and water, "I do not take it," said she, "to live longer; but only to clear my voice that I may speak of the goodness of God."

The

The laſt words ſhe was able to pronounce diſtinctly were, "Farewell, God bleſs you all." After this ſhe endeavoured to repeat her favourite verſe,

" 'Wake, heavenly wind, and blow
A proſperous gale of grace,'" &c.

but, while making the attempt, the organs of ſpeech failed, her body ſuddenly ſunk into the arms of death, and her ſpirit fled to paradiſe.

She died, November 10, 1808, in the twenty-eighth year of her age, leaving a kind huſband, with three lovely children, to lament her loſs.

TRURO, Nov. 24, 1808. T. KELK.

MISCELLANEOUS.

To the Editor of the Methodiſt Magazine.

THE attack of the Edinburgh Reviewers upon Methodiſm and Miſſions, was replied to by a Mr. Stiles, a Diſſenting Miniſter; and the caſtigation they have received from him, has provoked their ire to an uncommon degree. They objected to Methodiſm, that it produced madneſs; and we muſt do them the juſtice to ſay, that, in their critique upon Mr. Stiles's book, they have completely ſubſtantiated this charge: for they come out of his hands with the laugh, ſtare, and rage of Bedlamites. I have not ſeen Mr. S.'s book, but, judging of it by its effects, it muſt be a maſterly performance; he has driven his opponents to the dreadful expedient of ſubſtituting abuſe in the ſtead of argument, which is the laſt reſource, and the forlorn hope, of vanquiſhed fanatics. The ſpirit in which they write, renders it improper to enter any further into controverſy with them; for who but a maniac would diſpute with maniacs? Yet this celebrated critique contains ſuch ample matter for obſervation and reflection, that a few remarks upon it may not be amiſs.—Under the term "Methodiſts," you will recollect they include evangelical Churchmen and Diſſenters, and the followers of the late Mr. Weſley.

Mr. Stiles is termed, "the ſacred and ſilly gentleman." "His catechiſm," they inform us, "is very ſimple. In what hoy do you navigate? By what ſhoemaker or carpenter are you inſtructed? What miracles have you to relate?" &c. Methodiſt preachers are called, "Didactic artizans—delirious mechanics—ferocious Methodiſts." They add, "It is ſcarcely poſſible to reduce the drunken declamations of Methodiſm to a point, to graſp the wriggling lubricity of theſe cunning animals, and to fix them in one poſition."

They aſſure us that "If they can prevent ſuch an evil, it (i. e. *ſober and rational Chriſtianity*) ſhall not be eaten up by the naſty and

and numerous vermin of Methodiſm.—Mr. John Stiles ſhould remember that it is not the practice with deſtroyers of vermin to allow the little victims a *veto* upon the weapons uſed againſt them. If this were otherwiſe, we ſhould have one ſet of vermin baniſhing ſmall-tooth combs; another proteſting againſt mouſe-traps; a third prohibiting the finger and thumb; and a fourth exclaiming againſt the intolerable infamy of uſing ſoap and water. It is impoſſible, however, to liſten to ſuch pleas. They muſt all be caught, killed, and cracked, in the manner, and by the inſtruments which are found moſt efficacious to their deſtruction; and the more they cry out, the greater plainly is the ſkill uſed againſt them."

The following reaſons are given why the Hindoos ſhould be neither civilized nor chriſtianized. "Make the Hindoos enterpriſing, active, and reaſonable as yourſelves,—deſtroy the eternal track in which they have moved for ages,—and in a moment they would ſweep you off the face of the earth. Let us aſk too, if the Bible is univerſally diffuſed in Hindoſtan, what muſt be the aſtoniſhment of the natives to find that we are forbidden to rob, murder, and ſteal,—we who, in fifty years, have extended our empire from a few acres about Madras over the whole peninſula, and ſixty millions of people, and exemplified in our public conduct, every crime of which human nature is capable. What matchleſs impudence to follow up ſuch practice with ſuch precepts! If we have common prudence, let us keep the Goſpel at home, and tell them *that Machiavel is our prophet, and the god of the Manicheans our god.*" *

The whole critique runs on in the ſame ſtrain of malignant fury againſt Methodiſm and Miſſions. After reading the above, it is difficult to conceive otherwiſe of the writer than as in a ſtate of derangement, loſt in dirt, and eaten up with vermin. It is the current report, however, that we are beholden for this critique to a Clergyman of the Church of England. One periodical publication hints at this rather obſcurely; another, which is conducted by Clergymen, ſpeaks out pretty plainly. He takes his rank, of courſe, among the *rational divines*, and has lately obtruded upon the world two volumes of ſermons full of rank Socinianiſm.

The connexions of this gentleman in the North have obliged him, moſt probably, to uſe pretty freely the ſmall-tooth comb, the finger and thumb, and ſoap and water; and this employment would naturally enough ſuggeſt to him the ſublime imagery which he employs to ſhew the neceſſity of killing the Methodiſts.—Or he may, perhaps, aſſiſt the nurſery-maid in combing and waſhing "the children of the Foundling."

It may not be amiſs to remind thoſe Clergymen, who, like this man, would have "the numerous vermin of Methodiſm caught and killed,"—that they are hired by the State, at an enormous expenſe, not to deſtroy men's lives, but to ſave them. If they can reclaim the wanderer, and preſerve the pious, they ought ſurely to be ſatisfied; but if they can do neither, and therefore recommend perſecu-

* Edinburgh Review, No. 27. Art. 3.

tion,

tion, they ought, as honeſt men. to reſign their livings at the time they propoſe coercive meaſures. Why ſhould they be paid any longer for preaching and praying againſt hereſy, ſchiſm, &c. when, by their own confeſſion, theſe evils can be removed only by *catching* and *killing!*. But they wiſh to have aſſociated with them, in their godly work, a number of conſecrated butchers, clothed in red apparel, and in garments died with blood,—and then their arguments, to be ſure, would be irreſiſtible! If Methodiſm be, however, what they ſay it is, the Clergyman who cannot ſtop its progreſs without catching and killing, ought to be kicked out of the Church, and to have his gown torn off his back.

Several of the writers in the Edinburgh Review are men of conſiderable talent. This made the work popular, and it obtained a very extenſive circulation. Preſuming upon the hold which they had acquired on the public mind, they have lately ventured to propagate tenets which it would have been imprudent to have divulged before the reputation of their work was eſtabliſhed. It is rather remarkable, that in the very article which follows their firſt attack upon the Methodiſts, the ſanctity of the Bible is treated with as little ceremony as the ſanctity of Methodiſm; and I have ſometimes ſmiled to myſelf while thinking how the countenance of many a zealous Churchman would change, when, after ſuch a feaſt upon Methodiſm, he was invited to finiſh the repaſt with a noxious draught of infidelity. Soon after this comes out a moſt vulgar attack upon Royalty and the Conſtitution. * The falling off of ſeveral hundreds of ſubſcribers, as I have been credibly informed, has been the conſequence of the publication of theſe principles.

Theſe Reviewers are of the French ſchool, and attack religion and government with the weapons which were employed ſo ſucceſsfully by the French Philoſophers. But the Engliſh are neither ſo volatile, ſo ignorant, nor ſo profane as the French:—they are not to be duped out of all that is dear to them by the jeſts and abuſe of a motley group of infidels, jacobins, and unprincipled Clergymen.

The character of a cenſor, is a matter of importance. When a perſon of known wiſdom and goodneſs gives reproof, it is generally ſuſpected there is ſomething the matter; but who thinks the worſe of a man for the abuſe of a billingſgate? We know enough of the writer of this article againſt Methodiſm. He makes a profeſſion of Chriſtianity, and is bound by every ſentiment of honour and conſcience to ſupport government; but he is paid by infidels and jacobins to keep up the credit of a work which tends to ſubvert both. He ſubſcribes to the doctrines of the Church of England, and is handſomely paid to preach them; and he both preaches and writes againſt them. It would have been ſingular, if this hireling could have perceived any other than mercenary motives as the ſpring of action in Methodiſt preachers. It is not the reproaches, but the commendations of ſuch men that ſhould excite alarm.

If it were not for the wickedneſs of it, I would adviſe all the

* See Wharton's "Remarks on the Jacobinical Tendency of the Edinburgh Review."

ſober and *rational* Clergy to ſpeak of the Methodiſts with all the extravagance of this writer. Thoſe of their hearers who believe them, will go to the meeting for ſport; and thoſe who doubt, will attend a few times, to know whether theſe things are ſo. There are thouſands now in the Methodiſt Societies, who heard the preachers, at firſt, from ſuch motives.

It is impoſſible for thinking people to believe the ſtatements of theſe men. The Church of England, they ſay, is the moſt pure and apoſtolic Church in Chriſtendom:—The Clergy are the moſt pious, learned, orthodox, and rational divines that ever adorned the Church of Chriſt in any age. Now we reaſonably ſuppoſe that a church built upon a good foundation, and ſupported by 18,000 ſuch clergy, may bid defiance to the whole world. When, therefore, we hear an alarm ſounding through the kingdom, that *this Church is in danger*, we enquire with ſurpriſe, what ſacrilegious deſperadoes have attacked this venerable fabrick, and produced this univerſal panic? and we are very gravely told, that they are a few *Shoemakers* and *Carpenters!* and that "they muſt all be caught and killed," or this wonderful Church will be ruined!!!——A ſober and rational divine, has been preaching and praying for years, and made all his pariſhioners ſober and rational chriſtians,—when a "didactic artizan" appears. His catechiſm is very ſimple. "In what boy do you navigate? By what ſhoemaker or carpenter are you inſtructed? What miracles have you to relate?" &c. His work is ſoon done:—They all jump into the Methodiſt boy, and ſail away, leaving their ſobriety and rationality with the poor parſon, who roars out moſt piteouſly, "The Church is in danger!!!"

Newcaſtle-upon-Tyne. D. I.

OBITUARY.

WEDNESDAY, Jan. 2, 1810, at four in the morning, died at the New Chapel, City-Road, Mrs. SARAH BENSON, wife of the Rev. Joſeph Benſon, aged 52 years. Mrs. B. departed this life in great peace, and tranquillity of mind, being happily raiſed above that fear of death, to which, through her conſtitutional timidity, ſhe had often been in bondage when in health, and even deſiring to be diſſolved and to be with Chriſt. Through the Lord's abundant goodneſs, ſhe was enabled to ſupport a very diſtreſſing affliction of ſeveral weeks continuance, added to her previous great weakneſs of many years, with the moſt perfect patience and reſignation to the divine will, not one murmuring or complaining word being ever heard to drop from her lips. She was alſo enabled to reſign and give up to the care of her faithful Creator, her huſband and ſix children, five of whom, with the wife of her eldeſt ſon, ſurrounded, with floods of tears, from day to day, the dying bed of their moſt indulgent and kind mother. Though their ſorrow, at the thoughts of parting with her greatly affected her, it did not at all move her to deſire life longer than the Lord ſhould pleaſe: but, *knowing in whom ſhe*, and ſeveral of them had already believed, and having a good hope concerning them all, that they would hereafter join her in a better world, ſhe cheerfully committed them to the care of him, who had been her God and Saviour from the fifteenth year of her age, and who, ſhe truſted, would alſo be their God and Saviour. But as a Memoir of her, more at large, may, probably, here after

after appear in our Miſcellany, we forbear adding more at preſent, than, that *to her*, indeed, *to live was Chriſt*, and therefore certainly, *to die was gain*.

Jan. 11, 1809, died Mrs. KIDDEAR, wife of Mr. Kiddear, of Aſhby-de-la-Zouch, aged forty-one years. In her youth, through the preventing grace of God, ſhe happily eſcaped the corruptions of the world, and entertained an averſion to vain amuſements, and ſinful recreations, ſo that her moral conduct was unimpeachable. She frequently attended the preaching of the Goſpel, and was often deeply affected under the Word. In the twenty-eighth year of her age, ſhe was thoroughly convinced of the ſinfulneſs of ſin, and ſaw the expediency of uniting with the people of God, in order to obtain all the neceſſary helps for promoting the ſalvation of her ſoul. Soon after ſhe joined the Society, the Lord ſpoke peace to her ſoul; and enabled her to cry out with the prophet, "O Lord, I will praiſe thee! though thou waſt angry with me, thine anger is turned away, and thou comforteſt me." From this happy period, to the day of her death, ſhe enjoyed a conſciouſneſs of the favour and peace of God; and her ſubſequent conduct, both in civil and religious concerns, demonſtrated the reality of the change which divine grace had wrought in her mind.

About two years after her converſion, ſhe was married to Mr. Kiddear, a member of our Society. Previous to this important ſtep, ſhe ſolemnly devoted herſelf to God, and by fervent prayer, ſought his bleſſing upon the intended union; for which ſhe always expreſſed the ſincereſt gratitude, and exerted herſelf to become a real help-mate to her affectionate partner, both for this life, and for that which is to come. In her laſt ſickneſs, while in converſation with her huſband upon the awful proſpect of their being ſoon ſeparated by her approaching diſſolution, ſhe ſuddenly ſtretched out her hand to her weeping huſband, and in a very impreſſive manner exclaimed—

"But ſhall I mourn as thoſe, whoſe hopes are vain,
As if I ne'er ſhould ſee my friend again?
Ah! no: I ſoon ſhall reach that bliſsful ſhore,
Where we ſhall meet, to ſeparate no more,
But contemplate the glories of that place
Enlighten'd by the ſmiles of Jeſu's face!
Enraptur'd by his charms, in concert join
To praiſe the miracles of Love Divine."

As a member of a Chriſtian Community, ſhe gladly embraced the whole doctrine and diſcipline of the Methodiſts, fully believing the one, and uniformly practiſing the other. With regard to her knowledge and experience of the grand doctrines of Juſtification and Sanctification by faith in Chriſt Jeſus, our venerable Father, Mr. S. Clarke,* her Claſs-Leader, gives his teſtimony, that ſhe did not merely aſſent to theſe things, but had a real, experimental knowledge of them, and continually preſſed after a full conformity to the mind that was in Chriſt.

Previous to the commencement of her laſt ſickneſs, ſhe had an apprehenſion of being ſoon removed from this vale of tears, and frequently anticipated the joys of another world. As ſoon as her friends expreſſed their fears that her life was in danger, ſhe gave them to underſtand that ſhe had no fear of death, but could triumph over her laſt enemy in whatever form he ſhould appear, frequently ſaying, "For me to live is Chriſt, and to die is gain." Being aſked by her huſband, "If the Chriſtian Religion, as taught by the Methodiſts, could afford her conſolation in a dying hour?" ſhe replied, "Yes;—I know and feel it is true;—and the truth has made me free indeed." On the laſt day of the year, (not knowing that any one was within hearing) ſhe was heard to ſay—

"Bleſs'd Jeſus! what delicious fare,
How ſweet thy entertainments are!
Never did angels taſte above,
Redeeming Grace and dying Love?"

Her huſband, who had overheard her repeat theſe lines, aſked, "Are you happy?" She replied, "I am ſo happy;—ſo full of the divine preſence:—I am ſaved to the uttermoſt." At the cloſing ſcene, when the glimmering taper of life was juſt expiring, ſhe cried out, "Come, Lord Jeſus!" when her happy ſpirit quitted the tenement of clay, and entered into an everlaſting Reſt.

* Mr. S. Clarke, of Aſhby-de-la-Zouch, is well known to many preachers who have travelled in that Circuit. He was convinced under the miniſtry of the Rev. Walter Sellon, fifty-five years ago; and has been a member of the Methodiſt Society ever ſince. A conſiderable part of this time, he has acted in the capacity of Claſs-Leader and Local-Preacher; and although he is now eighty years of age, yet he rides ten or twelve miles every ſabbath-day, and preaches twice or thrice with good acceptance. His amiable diſpoſition renders him agreeable to all who are acquainted with him.

April 26, 1809, died PAUL HART, of Freshford. He was the oldest member of Society, and the oldest Class-Leader in the Circuit. About sixty years he had borne the burden and heat of the day, and died respected by those that knew him.

When, about sixty years ago, the preachers in connexion with Mr. Wesley, visited Freshford, God gave his blessing to the testimony of his servants, and several were convinced of sin, and induced to seek the Lord, among whom was our departed brother. He saw and felt himself a sinner, guilty before God, and begun to cry earnestly for mercy, breaking off his sins by repentance, and resolving, by divine assistance, to come out from among the ungodly. God graciously heard the voice of his supplication, and lifted up the light of his reconciled countenance upon him. The change now wrought in his heart, evidenced itself in his conduct, by his ceasing to do evil, and learning to do well. A society was soon formed at Freshford, of which Mr. Hart was a member, and was diligent in all the means of grace, searching the Scriptures daily, to know the will of God. Indeed it was his meat and drink to walk in the ways of the Lord, and those, with whom he was united, were like minded. Sometimes Mr. Hart, with others of his friends, would, on a Sabbath morning, walk as far as Kingswood, to hear the Word of God preached, and converse with the pious colliers, and from thence proceed to Bristol, to hear another sermon, and afterwards return in the evening, a journey of not less than thirty-six miles. For the Word of God was precious in those days. But our deceased friend not only travelled far to receive spiritual good, but likewise to communicate it. Twice a week, he visited Coomb and Dunkerton, two villages about three or four miles distant, and gave an exhortation to such as assembled to receive it. He and three others, who are now with God, purchased a dwelling house, and fitted it up for a place of worship, for such as chose to assemble to hear the Word of God. And in the year 1782, finding the place too small for the congregation, they agreed with a builder, to erect a new Chapel. And as the subscriptions advanced by the rest of the Society and congregation, fell eighty pounds short of the sum wanted, Mr. Hart and his three friends gladly furnished that money, and afterwards made the Chapel over to Trustees, for the use of the preachers appointed by the Conference. Mr. Hart was upwards of fifty years a Class-Leader, and continued in that office, until he exchanged time for eternity. Indeed he was a man well qualified for it, having passed through many temptations, and possessing a general knowledge of the Scriptures, and a perfect acquaintance with the plan of salvation. The principles and discipline of the Methodists, he most cordially embraced from the time he first joined the Society, and adhered to them to the end of his life. He was a constant hearer of the word preached as long as his strength would admit of his attending. He attended public worship on the 26th of March, and on the 20th of April following, he was seized with the affliction which terminated in his death. His pain was severe, but he bore it like a christian, and in patience possessed his soul, often saying, "It will not be long; O my God, I will trust in thee." He gradually declined until the 26th, when his happy spirit took its flight to join the spirits of the just made perfect, having lived in our world above eighty-two years.

April 14, 1809, died JANE LAMB, of Arbroath, aged 28. Prior to her connexion with the Methodists, she was a member of the Church of Scotland, and like many professors of Christianity, thought herself a true believer, because she held the opinions, and regularly attended the Ordinances of that Church. Her marriage with Mr. John Lamb, jun. a member of our Society, was the mean of bringing her to our chapel, where she was soon convinced of the insufficiency of orthodox sentiments, and outward morality for salvation, without that radical change of the heart and spirit, by a new birth, which the natural state of man renders necessary. After a sore struggle between her convictions and prejudices, she joined the Society, which gave her an opportunity of profiting by the testimony of others in Class-meetings, as well as of receiving advice suitable to her case: a privilege which none know how to estimate, but those who, in simplicity and godly sincerity, are in the habit of enjoying it. This, the deceased saw and acknowledged on her death-bed; declaring, that it was a cause of grief to her, that she had neglected so many of those precious means of grace; which neglect, had been occasioned partly by a rising family, but often through indifference

ference about eternal things. As Mrs. Lamb was of a delicate conſtitution, and her natural diſpoſition rather fretful, ſhe became an eaſy prey to doubts and fears, of which ſhe uſed often to complain. But divine grace evidently gave her the victory for ſeveral weeks before her deceaſe; for which it pleaſed God to prepare her, by the following diſpenſations. In the month of June, 1808, ſhe loſt her oldeſt child, a daughter, aged about four years, after a long affliction. About the ſame time, ſhe was particularly benefitted by the Miniſtry of the Word. Shortly after, her youngeſt and only child was taken ill, and died. Theſe painful events, accompanied with much watching, ſoon weakened her frame, and brought her low. I frequently viſited her, and generally found, that ſhe had the world under her feet. Her mind was quite changed, and all her care was to pleaſe God. So far from repining under her ſufferings, ſhe ſaw the kind hand of her heavenly Father in them, and was quite reſigned to his will. Though bleſſed with a pious, affectionate huſband, yet ſhe wiſhed to depart.—Her decline was rapid, but her faith was ſtrong, and her joy great. It was profitable to be near her, to hear the pious ſentences which dropped from her lips. A ſhort time, however, before ſhe departed, her mind was exceedingly exerciſed with temptations; yet her confidence in the merits of the Redeemer was unſhaken; while grieving for the abſence of conſolation, and aſking ſome queſtions of her huſband, reſpecting the cauſe of it, before ſhe had expreſſed all ſhe meant to ſay, light broke in upon her like a flood, and ſhe could ſcarcely contain herſelf, her triumph was ſo great. Seeing her ſiſter-in-law weep, ſhe ſaid, "Why do you weep? I am happy, and ſhall ſoon be in heaven;" and to her huſband, after having had a wakeful night, and being much ſpent, "O I have had a bleſſed night, with the preſence of the Lord." In ſhort prayers and praiſe occupied her remaining hours, until her ſpeech failing, ſhe quietly fell aſleep in Jeſus,

JAMES SYKES.

RELIGIOUS INTELLIGENCE.

Extract of a letter from the Rev. FRAS. ASBURY, to Dr. COKE.*

Eaſton Iſland, May 2, 1809.

My dearly beloved Brother,

MAY the good will of him that was with Moſes, dwell with thee, and bind thy ſoul, and the ſoul of thy dear wife, in the ſpiritual and eternal bundle of life. Myſelf and Biſhop M'Kendree feel gratitude to thee for thy double letter. Our preſent proſpects upon the Continent for piety are exceeding great, and good. Our congregations are exceeding large in all the Seventeen States. A greater decency and attention is manifeſt in cities, towns, and in all parts of the country. And I am inclined to think a general conviction takes place. In ſome of our towns and cities, thought to be the moſt unpromiſing, we have had ſignal revivals of religion. For inſtance, Charleſtown and Camden in South, and Fayetteville, in North-Carolina. In Georgia the admiſſions (into the Society) in one Circuit amounted to about 600. In the Weſt, with about 84 Travelling Preachers, we ſpread over a tract of country, taken off the Weſtern claims of Virginia, and North Carolina, nearly equal to the ancient thirteen United States on the Eaſt ſide of the Continent. From hence the attention of the general Superintendants is drawn every year, by a northern paſſage, to near upon lake Ontario and lake Erie. We have to extend ourſelves over 5000 miles in about eight months, ſeven Conferences to meet, and 600 Preachers to attend to. About 100 belong to the Baltimore, and as many to the Philadelphia Conference. And it is now time to form a Northern, or the eighth Conference. As to Quarter-meetings, and Camp-meetings in woods, &c. we have left off, to number the congregations, or the perſons who appear to be the ſubjects of renewing grace. Of hearers it is judged that we generally have from one to ten thouſand, and of perſons converted to God, from 50 to a 100 at a meeting. In the State of Jerſey laſt year, at five Camp-meetings, it was thought that 500 ſouls were brought to God, 100 at each meeting. On Bohemia Manor, near Richard Baſſett's manſion-houſe, a Camp-meeting continued ten days, attended by people from Pennſylvania, Delaware, Baltimore, and probably from Virginia and Jerſey, it being near the waters of the Cheſapeak; and moſt wonderful were the ſeaſons of Divine power night and day. Greater impreſſions have been made on the States of Pennſylvania, Jerſey, and New-York in four years laſt paſt, than in thirty years preceding. It is nearly ſo in the Southern States. Our increaſe of members laſt year may be about eight or ten thouſand. We ſuffer, however, as you do in England, by deaths and removals.

* Dr. Coke begs leave to inform his reſpected friend the Editor, that this Letter was miſlaid, otherwiſe it would have been ſent to him ſooner.

I am sinking under the weight of labours, and the infirmities of the 64th year of my life. Last year I had to travel on crutches several hundred miles. The face of the country is such I cannot use wheels without great trouble and expense. Your's is a very different country. Please to present my christian, and ministerial salutation to my brethren in the British Conference, most heartily,

FRANCIS ASBURY.

MISSIONARY INTELLIGENCE.

From Mr. WILLIAM BENNETT, Missionary in Nova Scotia, to the Missionary Committee.

Halifax, Nova Scotia,
September 10, 1809.

Dear Brethren,

HAVING a good opportunity, I avail myself of it to transmit you a few lines. I bless God that I am still a monument of his long-sufferance and mercy; spared I believe, to ripen in holiness to full salvation, and to preach the gospel of God to my fellow-men. My former appointment was at the city St. John, New Brunswick, where I laboured a twelvemonth, with many comforts to my own mind, and I trust, with some profit to the people of God. I had the pleasure of seeing a spacious and commodious house lately erected for the Lord, finished and opened, with a crowded auditory, and well attended afterwards. My station this year, is at Halifax, where I have been labouring for three months. The gospel has been preached to this people for upwards of twenty years: Good has been done, the Word of the Lord has been blessed to many. All are left without excuse. It seems as if those who have heard the word from time to time, but have not obeyed the call, were gospel-hardened. Halifax is a place of much dissipation; drunkenness and sabbath-breaking are prevailing sins among us. The Lord's people have much to do to withstand the evil customs and practices of their ungodly neighbours. I hope it is my aim, both by my preaching and living, to adorn the doctrines of our blessed Saviour Jesus Christ. The Lord has blessed me with a partner, that in dress and behaviour shews the christian, but being of a slender constitution, has found the air of Halifax to agree so ill with her health, that she and our two children are obliged to go up into the country. I trust, while the Lord blesses me with ability, I shall have a heart to take up my cross, and preach his Word, where my Fathers and Brethren think most proper for me; yet, should I deem it expedient on a future day, to return with my family to my native country and my Brethren in England, may I not depend on your suffrages and countenance?

I have written to Mr. Blanshard for some books: when I obtain his invoice, I shall be obliged to draw for the balance. I believe my brethren, the preachers, are all well. We have no remarkable work among us this season, though here and there, a few are brought into the way of peace. Please to remember us in your prayers.——From your son and servant in the Gospel,

WILLIAM BENNETT.

Bonavista, Newfoundland,
Sept. 18, 1809.

To the Rev. Dr. COKE.

Rev. Sir,

MR. RIMMINGTON, of your Society, came hither a short time ago from Conception-bay, in this Island, since which a proposal has been made by the principal inhabitants, to provide for a Preacher of the Gospel among them. The trial has been made by opening a subscription, and Mr. Rimmington will be able to inform you how far this plan is likely to be attended with success, as far as depends upon pecuniary aid.* As to points of greater importance, much must depend upon the character of the Preacher sent. The great end of religion is to influence the morals of mankind:—any want of zeal, or a laxity of conduct in the Teacher, must defeat this end, and to these causes we are generally to impute the failure.

We want in this place, Sir, a man of simple manners, who will speak to the people in plain language, and appear to be in good earnest, and I have no doubt, but you will make a proper choice.—Could such a Preacher be provided as was also qualified and disposed to teach a School, his situation would be mended, by uniting the two employments.

Some years ago, a Mr. Smith, of your Society, passed a winter in Bonavista, and some fruitless endeavours were afterwards made to fix him in this place.—

Mr.

* See the following Letter of Messrs. Rimmington, Mc. Dowell, and Ellis.

Mr. Smith, or such a man as Mr. Smith, would find a very cordial reception from the inhabitants of this bay.

It is needless, Sir, to trouble you at length upon this subject. I write this at the desire of Mr. Rimmington, who will doubtless enter with you into a more particular detail.

With assurances that nothing on my part shall be wanting, to promote a measure, which I conceive to be for the good of this community,

I am, with great respect,
Your most obedient,
JOHN BLAND,
Chief Magistrate.

Extract of a Letter from Messrs. Rimmington, M'Dowell, and Ellis, Missionaries in Newfoundland, to the Rev. Dr. Coke.

St. John's, Newfoundland,
Oct. 21, 1809.

Rev. & very dear Sir,

YOUR'S of the 28th of April, 1809, came to hand on the 18th of July. It afforded us much satisfaction to find that a cause so well calculated to promote the happiness of mankind, is still countenanced by our gracious Sovereign. Thanks be unto God for his mercies. We have the great pleasure of informing you, that our labours in this island, since our last arrival, have been crowned with the blessing of the Most High. I think there are more than sixty souls added to our Societies here since that time. And there is also a fair opening in various parts of the island for the spread of true religion. I have attended to your request, and have gone to Bonavista: and although I could not find any Indians there, I found a people prepared for the Gospel, who intreated me to do what I could to procure them a Preacher to reside among them, having already subscribed liberally towards his support. And I think a person who would teach a school would get a very comfortable support among them. The inclosed Letter from the Chief Justice of the Peace, shews his mind on the subject, which I hope you will attend to; and do what you can to send some one to help us. In St. John's also, there is, of late, a great opening for the Gospel, where we want another Preacher, and which would afford a Preacher a comfortable support.

I have been before His Excellency, the Governor of this Island, and have been graciously received. I presented him with your printed letter, and he read it twice. I also shewed him my documents, of which, after reading them, he took a copy. He also said that he was glad that there was a man to preach the Gospel here, that Popery might not overrun the country. Indeed, it gains ground very fast. In St. John's we have no place of our own wherein to worship God, and our people here are weak, altho' willing to do what they can towards erecting a place. I have great expectations that we should succeed in building a chapel, if you and our friends in England would send us a little help. We hope that zeal which has burned with such fervour, and so long, in your breast, and in the breasts of our dear friends in Europe, for the spread of the Gospel among the Heathen, will not now be found frozen towards your own country-men, who now, through us, solicit some token of your pity, in sending us a little help. Moreover, we think our friends in Europe, hitherto, have been at but little expence with the Missions in this country, in comparison of the expence of the other Missions whether at home or abroad.

If our friends would send us, as a token of their love and compassion, the sum of £250, we hope with that sum, added to what we would collect among ourselves, we should be able to build a suitable and convenient place wherein to worship God. But as materials for building are here very dear, a house, in any degree comfortable, will be expensive. And I fear without your help, the work will be greatly hindered. So pressing are the people, that they want more Preachers to come by the vessels that are expected in the Spring. If some of the brethren who would teach a school, would come, I think they would be doubly useful. We are your's, &c.

JOHN RIMMINGTON.
SAMUEL M'DOWELL.
WILLIAM ELLIS.

WE learn from the Evangelical Magazine of last Month, that the Directors of the Missionary Society "have lately received Letters from the Cape of Good Hope, dated September; by which they have the satisfaction to learn, That the Brethren, Wimmer and Pacalt, who are intended to join Dr. Vanderkemp: and the Brethren Pritchett, Brain, and Hands, who

who are deſtined to the Eaſt, arrived at Cape-Town in ſafety, on the 24th of Auguſt, after a voyage of ſixteen weeks. Their journals and letters breathe the ſpirit of truly devoted ſervants of Chriſt, who, they truſt, are likely to become faithful and uſeful Miſſionaries to the Heathen."

It appears that "Letters of a very encouraging nature, have been received from Mr. C. Albrecht, South Africa, who, with ſome other perſons, took a long journey of three months among different tribes of the Namaquas. 'I have been,' he ſays, 'in a diſmal wilderneſs, where the rocks and mountains render it impoſſible to travel with a waggon, and almoſt on horſeback. I was obliged to ſeek theſe poor creatures in the moſt frightful holes and dens, to ſpeak with them. When I approached, they fled: I was, therefore, obliged to ſend a meſſenger before me to tranquillize them. Theſe poor creatures hid themſelves for fear of their neighbours, who are at war with them. I believe, however, that my coming conduced much to their peace and reſt. They expreſſed a regard for me, and ſaid they hoped, if I ſhould come again, to ſhew me greater kindneſs than was now in their power.'

"In our congregation (at the Warm Bath) we have ſeventeen, in whoſe hearts, we truſt, the Lord works by his Holy Spirit. To him be praiſe and glory for ever! A Hottentot, of the Kaminniquas, who has been about two years with us, died lately. Shortly before his departure, he exhorted his children to be conſtant in their attendance on the Goſpel, and to be obedient to their teachers. 'The Lord Jeſus,' ſaid he, 'the Son of God, is with me: he calls me and I go to him.' He died by an apoplexy. This man is the firſt we have buried: and we conducted the funeral with as much ſolemnity as our circumſtances would allow. The people behaved with much ſilence and reverence. Four are baptized, and two enjoyed with us the Lord's Supper. Twenty read tolerably well.

"The people of the ſurrounding tribes have expreſſed ſo great a deſire to hear the Goſpel, that Mr. Albrecht ſays, We have already, by the help of God, made two nations of the Namaquas acquainted with the Goſpel; beſides the Hottentots, who live along the Orange River: the Oorlam, or more cultivated Hottentots: and the Baſtards; but three Miſſionaries can by no means ſupply them all.

"Our congregation is now increaſed to ſeven hundred, whoſe names are written in our Church-book; and there are alſo many others, whoſe names are not yet inſcribed; but all our ſcholars cannot remain conſtantly with us; they are obliged, for the ſake of their cattle, to live near waters and graſs fields. Theſe come, occaſionally, to hear the word of God; or one of us goes to them, to inſtruct them and their children; for which reaſon alſo, more Miſſionaries are neceſſary to help us in our labours; for we have a large field before us. In my late journey weſtward, I found every where among the Heathen, an open door, and that the people would rejoice if Miſſionaries would come and dwell among them."

We alſo tranſcribe the following Paragraph from the ſame Publication.

"We are extremely concerned to ſtate, That from letters received by the Directors from Huaheine, an iſland in the South Sea, and from Sydney, New South Wales, it appears, that in conſequence of a very ſerious war, which had broken out in Otaheite, the greater part of the Miſſionaries had thought it neceſſary for their ſafety, to retire to a neighbouring iſland, about ſixteen leagues diſtant, where they were received in a friendly manner, ſome of them having viſited that iſland before. Four brethren, however, continued at Otaheite, but were expected to follow them."

POETRY.

A TRIBUTE

TO THE MEMORY OF THE LATE REV.

WILLIAM VIPOND.

IF manners ſweet; with piety combin'd,
Attainments high! with humble meekneſs join'd,
Well temper'd zeal, benevolence ſincere,
If theſe remov'd may claim a pitying tear—
Here let it fall—not for the ſaint deceas'd,
Now from the ills of mortal life releas'd:
Not for the man who dwelt ere while below,
Lov'd by his friends, reſpected by his foe;
Not for the *Chriſtian Herald* who unfurl'd
A Saviour's banner to a rebel world:
He needs it not, yet let the tear be ſhed,
For thoſe who mourn their valu'd paſtor dead:
The *Widow* too, and *Orphan* claim a ſigh,
For loſs like theirs no friendſhip can ſupply;

Alſo

Alſo the band, who ſtill the croſs ſuſtain,
His late aſſociates on the Goſpel plain:
Theſe ſhar'd his aid, whilſt earth was his abode,
And mourn his loſs, now he's return'd to [God.

Serenely reſting in the hallow'd fane, [care,
Whoſe riſing ſtructure* own'd his anxious
His honour'd relics in full hope remain
The rich fruition of the juſt to ſhare.

Vipond, farewell! no ſculptors labour'd art,
Need to the world thy deeds of worth proclaim;
Thy ſacred memory lives in every heart,
While heaven's bright record owns thy ſpotleſs name.

May 23, 1809. J. LEWIS.

A CHRISTIAN'S FORTITUDE AT THE HOUR OF DEATH.

Why ſhould my ſoul ſtart back with fear,
At the grim form of ghaſtly death?
What though the dreaded monſter near,
Should ſtrike his dart, and ſtop my breath?

My ſoul ſecur'd by ſov'reign grace,
May death's worſt terrors then defy;
May all its horrors boldly face,
Rejoice in life, nor dread to die;

Fir'd with the hopes of heaven, I view
Its ten-fold horrors with diſdain:
My Saviour's death my hopes renew,
Who ſpoil'd its ſting, and left its pain.

The guilty ſoul ſhall view with dread
The ghaſtly monſter's fatal dart;
While levell'd at his impious head,
Immortal anguiſh ſtrikes his heart.

Not ſo the ſaint, whoſe pardon'd guilt
Inſpires his breaſt with joys divine;
The ſaint, around whoſe fainting head,
Immortal bliſs and glory ſhine.

This be my lot, when death's cold hand
Shall ſeize this feeble, mortal clay:
With joy I'd wait the great command,
Nor in this priſon wiſh to ſtay.

With horror let the ſinner die,
And headlong plunge into deſpair:
My hopes ſecure ſhall reach the ſky,
And angels ſhout my ſpirit there.

* The new Methodist Chapel at Newbury, built chiefly under his direction.

THE following lines were addreſſed, by Miſs M., of Loweſtoft, to a young female Friend, who had requeſted ſome token of her friendſhip.

"THEY THAT SEEK ME EARLY, SHALL FIND ME."

SECURE within Jehovah's hands,
Impregnable this promiſe ſtands:
'Tis ratified by blood:
"In early days who ſeek his face,
Are ſure to find his ſaving grace,
According to his word."

His choiceſt bleſſings he'll beſtow,
On young and tender plants below,
Who in his love confide.
He'll guide them by his watchful eye,
Warn them of every danger nigh,
And keep them by his ſide.

Protected by unerring Truth,
In all the ſlippery paths of youth,
Immovable they ſtand.
Satan may tempt with helliſh wiles,
But cannot harm with all his guiles,
While Jeſus is their friend.

He deigns to look propitious down;
Points them to their reward—a Crown
More worth than rubies far:
Bids them fight on with ſtrength renew'd,
Be more than conquerors thro' his blood,
And wreaths of victory wear.

Who would not then their all forſake,
And Chriſt alone their portion make,
Engag'd in Jeſu's cauſe?
May you, my Siſter, and my Friend,
This Saviour ſeek, this Saviour find,
To guide your younger days.

He will defend you, to the end,
Your God, your Guardian, and your Friend,
Your kind Proteſtor He:
He will preſerve your ſoul in peace,
And keep you by Almighty grace,
In paths of piety.

And when life's active ſcenes are o'er,
And death, already at the door,
An entrance comes to find:
Fearleſs will you receive his dart,
Welcome the dagger to your heart,
Nor think the ſtroke unkind,

M. M.

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Mr. Isaac Bradnack
Preacher of the Gospel.

THE METHODIST MAGAZINE, FOR MARCH, 1810.

BIOGRAPHY.

MEMOIR OF MR. THOMAS LONGLEY, PREACHER OF THE GOSPEL.

BY WILLIAM PALMER.

MR. THOMAS LONGLEY was born June 11, 1743, in the Parish of Dewsbury, Yorkshire. When about eleven years of age, the Lord begun to enlighten his understanding, and to affect his mind with very deep impressions on the awful subjects of death and judgment, which caused him to weep and mourn in secret before God, and to pray that he might obtain mercy, and escape everlasting misery. This serious concern continued about a year, and his distress was sometimes so great, as to cause him to weep aloud, and exclaim, "I fear I shall be lost for ever!" Soon after this, through the influence of the company of such as did not fear God, these serious impressions, in some measure, wore off his mind. At twelve years of age his father put him an apprentice to a lively, zealous Christian, who took much pains to bring him to "the knowledge of the truth as it is in Jesus." Three years after this, he attended the preaching of Mr. Gibbs, under whose alarming discourses he was sometimes so much affected, that he would have fallen to the ground, had not the crowded congregation bore him up. It was not, however, till he was about seventeen years of age that he was brought to experience that repentance towards God, which finally issued in newness of life. Then, indeed, he was so fully awakened to a sense of his sinfulness and guilt, that he became a weary and heavy-laden sinner, and began earnestly and perseveringly to cry unto the Lord against whom he had sinned.

While labouring under this burden, our gracious Lord ſent the good old John Neſſon to converſe and pray with him, who greatly encouraged him. He was diſſolved in tears. He now gave up all his old companions, and told them plainly, if they would not go to heaven with him, he would not go to hell with them.

In the year 1762, when nineteen years of age, he received his firſt note of admittance in the Methodiſt Society, from the venerable Mr. Peter Jaco. On December 11, 1762, Mr. Jaco held a Love-feaſt at Morley, which our brother Longley attended, being in great diſtreſs of ſoul; but the Lord inclined his gracious ear, heard his prayer, lifted up the light of his countenance upon him, delivered him from his burden of guilt, and ſet his captive ſoul at liberty. Tears of joy now ran down his cheeks, and he returned home rejoicing and praiſing God.

After this, indeed, through his yielding to evil reaſonings, he was again brought into ſome doubts reſpecting his acceptance with God, which continued for a ſhort time, and produced a degree of his former trouble and diſtreſs; but on January 13, 1763, under a ſermon of Mr. Jaco, from "Fear not little flock," &c., the goodneſs of God was again manifeſted to him, and "the Sun of Righteouſneſs aroſe upon his ſoul with healing in his wings." He was now loſt in wonder and aſtoniſhment, and with joy exclaimed, 'This is the Lord's doing, and it is marvellous in my eyes!' "Marvellous indeed!" ſaid he, when afterwards giving an account of it: "What peace, what love, what joy did I then feel!" His evidence of the divine favour was now ſo clear and ſtrong, that he could witneſs to all around, that "God hath power on earth to forgive ſins." In this bleſſed ſtate he walked for a conſiderable time, nothing diſturbing his peace, or interrupting his conſolation.

Some time after this, his faith and patience were tried by ſundry tribulations, coming upon him from various quarters. But by continuing to draw near to God in prayer and ſupplication, he found divine grace ſufficient, and praiſed the Lord for his timely aid. About this time, his firſt wife, who had lived with him between three and four years, an exemplary life of true piety, died in the peace of God. Although his afflictions and trials at this period were heavy, yet his mind was entirely ſtayed upon God, who undertook his cauſe, and made his way plain before him. Thro' the work of God reviving in the neighbourhood where he then lived, he ſaw and felt that he was living below his chriſtian privileges, and could not reſt till the Lord had brought him into a greater degree of liberty from ſin than he had ever enjoyed before, enabling him to give God his whole heart. He now began in obedience, as he believed, to the call of God, to give a word of exhortation in ſome public meetings, and ſoon after to preach.

During

During the several years of his acting as a Local Preacher, the Lord gave him seals to his ministry. In the year 1780, believing it to be the will of God concerning him, he gave himself up wholly to the Lord's work, and was admitted on trial at the Conference held at Bristol that year. He first laboured in the Coln Circuit, with Mr. C. Hopper, whose advice and exhortations were of great use to him in the work of the ministry. And although he was sometimes tempted to think he was not in the place in which he ought to be, yet his gracious God encouraged him to continue in the work, by giving him success in his labours. For he desired, above all things, to please God, and profit the people.

The three following years he spent in the Manchester and Derby Circuits, where he was exercised with afflictions both of body and mind; but frequently enjoyed much divine peace and comfort, and was enabled to suffer with patience and resignation. He had also cause to praise God for prospering his work.

The next eight years of his itinerancy were employed in the different Lincolnshire Circuits. During these years, he had a mixed cup of joys and sorrows to drink, through a long bodily illness he had; much family affliction; the death of two children; and "manifold temptations." In the midst of all these trying scenes, the Lord gave him peace of mind, divine support and consolation, together with more or less success in his ministry.

The six following years were spent in the Leicester, Hinkley, Nottingham, Ashby, and Derby Circuits. In this period of his life, he had to pass thro' deep waters, in consequence of losing his second wife and one child, and through the death of a fellow-labourer, Michael Marshall. He was now left with five children without a mother to take care of them, but found the Lord a strong hold in the day of trouble, and proved the blessedness of trusting in him. He had proof also that he did not labour in vain.

The next three years, Mr. Longley laboured in Cornwall, and during this time the Lord poured out his Spirit abundantly on the Societies and Congregations, so that several thousands were brought under a serious concern for their souls, and were united to the people of God. The Preachers laboured very diligently in the Lord's vineyard, and great prosperity attended their endeavours. All, however, that appeared to be brought to God at that time, did not continue in the good way.

The four following years his station was in Bradford, (Wilts,) and Salisbury Circuits. He now sensibly found his natural strength to abate, but, as he expresses himself, "his heart was as fully in the work of God as ever." In the Bradford Circuit, the Lord enlarged the borders of his Sion; and in the Salisbury

Circuit, notwithſtanding that he had a long illneſs, and was prevented thereby, for ſome weeks, from labouring in the Lord's work, yet here alſo good ſucceſs attended his efforts, and thoſe of his Colleagues.

Brother Longley's 26th, and laſt year of travelling, was in Pontefract Circuit. Here he found his health ſtill more on the decline, which was the more injured by his too great exertions. It was now thought beſt that he ſhould not engage to ſupply the place of an effective man in another Circuit; and the Conference held in Leeds, 1806, complying with his wiſhes, and thoſe of his friends, appointed him to be a ſupernumerary Preacher at Hinkley, and the neighbourhood. During the laſt year of his travelling, he enjoyed much peace, bore his afflictions with reſignation and patience, had a ſtrong confidence in God, and was favoured with pleaſing proſpects of future felicity.

His firſt year as Supernumerary, was ſpent at Barwell, in Hinkley Circuit; but being not ſo comfortably ſituated there as he wiſhed, Providence opening a way, he removed to Smiſby, a pleaſant village, about a mile from Aſhby; at which place, and from different parts in Aſhby Circuit, he met with much kindneſs and friendſhip from ſundry individuals, for which he felt and expreſſed great thankfulneſs to God, and them. Here and in other parts of the Circuit, he laboured as far as his health and bodily infirmities would permit, with pleaſure and profit to the people.

On the Wedneſday evening before he died, he met his Claſs as uſual, appeared much alive to God at the time, and earneſtly preſſed upon the people the neceſſity of univerſal holineſs. While ſpeaking of his own experience, he obſerved to the friends preſent, that his mind was ſolemnly impreſſed with an idea, that a dark cloud hung over him, but whether it would burſt upon him, or paſs away, he could not tell. Some of the friends then preſent, thought this referred to the heavy afflictions his wife was then labouring under; but they had ſoon reaſon to think it had reference to himſelf.

On Thurſday, March 16, he walked about and viſited ſome of his friends as uſual, till he went home to his houſe about ſeven o'clock in the evening. During part of that night he was more unwell than uſual. Friday morning, the 17th, Mrs. Longley, finding he was very poorly, deſired him to come into the room where ſhe lay ill, which he did before breakfaſt. As he continued ill, Mrs. Longley ſent for ſome of their kind neighbours, who immediately came, and uſed ſome means for his relief. I have not heard that he ſuffered much pain, but only ſuch ſenſations as are common before an apoplectic fit. Being now alarmed concerning his ſituation, they ſent to Aſhby for medical help. An acquaintance calling that morning to ſee him, brother Longley

ſolemnly

solemnly addressed him on his soul's concerns, and asked, "What should I do if I had now my religion to seek?" giving them to understand, that he enjoyed the real and blessed effects of it. Between ten and eleven o'clock that morning, March the 17th, 1809, before the Doctor arrived a fit of apoplexy struck the final blow, under which our highly esteemed and much lamented brother fell asleep in Jesus, in the 66th year of his age, leaving an afflicted widow, and a few daughters to lament their loss, which is his eternal gain.

From all I have seen, known, or heard of Mr. Longley, for many years, I must testify my belief, that through grace and truth, he manifested himself to be "a man of God." His talents, as a Preacher, were considerable, and such as rendered him an able Minister of the New Testament, rightly dividing the word of truth. Hence his labours were both acceptable and useful to all descriptions of persons. He was sound and orthodox in the Christian Faith, and "fought the good fight" forty-seven years. He "kept the faith" in doctrine, experience, and practice, firm and steadfast to the end of his warfare. "He finished his course" of labours and sufferings with patience and joy, as became an ambassador of heaven's eternal King. And he now receives, and will, at the day of final accounts, more fully receive the crown of righteousness which the Lord hath promised to all them that love him, and continue "faithful unto death."

WILLIAM PALMER.

DIVINITY.

SERMON ON HEB. i. 8.

(Continued from page 59.)

WE have now to survey *The Prospects which rise up before the Church of God;* and when I look upon this magnificent scene, I cannot repress the salutation, "Hail, thou that art highly favoured!"

She has the prospect of *preservation*, of *increase*, and of *triumph*.

(1.) The prospect of *preservation*.

The long existence of the Christian Church would be pronounced, upon common principles of reasoning, impossible. She finds in every man a natural and inveterate enemy. To encounter and overcome the unanimous hostility of the world, she boasts no political stratagem, no disciplined legions, no outward coercion of any kind. Yet her expectation is, that she shall live for ever. To mock this hope, and blot out her memorial from under heaven, the most furious efforts of fanaticism, the most ingenious

arts

arts of ſtateſmen, the concentrated ſtrength of empires, have been frequently and perſeveringly applied. The blood of her ſons and her daughters has ſtreamed like water; the ſmoke of the ſcaffold and the ſtake, where they won the crown of martyrdom in the cauſe of Jeſus, has aſcended in thick volumes to the ſkies. The tribes of perſecution have ſported over her woes, and erected monuments, as they imagined, of her perpetual ruin. But where are her tyrants, and where their empires? The tyrants have long ſince gone to their own place; their names have deſcended upon the roll of infamy; their empires have paſſed, like ſhadows, over the rock—they have ſucceſſively diſappeared, and left not a trace behind!

But what became of the Church? She roſe from her aſhes freſh in beauty and in might. Celeſtial glory beamed around her: ſhe daſhed down the monumental marble of her foes, and they who hated her fled before her. She has celebrated the funeral of kings and kingdoms that plotted her deſtruction; and, with the inſcriptions of their pride, has tranſmitted to poſterity the record of their ſhame. How ſhall this phænomenon be explained? We are, at the preſent moment, witneſſes of the fact; but who can unfold the myſtery. This bleſſed book, the book of truth and life, has made our wonder, to ceaſe. "The Lord her God in the midſt of her is mighty." His preſence is a fountain of health, and his protection a "wall of fire." He has betrothed her, in eternal covenant, to himſelf. Her living head, in whom ſhe lives, is above, and his quickening Spirit ſhall never depart from her. Armed with divine virtue, his goſpel, ſecret, ſilent, unobſerved, enters the hearts of men, and ſets up an everlaſting kingdom. It eludes all the vigilance, and baffles all the power, of the adverſary. Bars, and bolts, and dungeons are no obſtacle to its approach: bonds, and tortures, and death, cannot extinguiſh its influence. Let no man's heart, tremble, then, becauſe of fear. Let no man deſpair, in theſe days of rebuke and blaſphemy, of the Chriſtian cauſe. The ark is launched, indeed, upon the floods; the tempeſt ſweeps along the deep; the billows break over her on every ſide. But Jehovah-Jeſus has promiſed to conduct her in ſafety to the haven of peace. She cannot be loſt unleſs the pilot periſh. Why then do the heathen rage, and the people "imagine a vain thing?" Hear, O Zion, the word of thy God, and rejoice for the conſolation. "No "weapon that is formed againſt thee ſhall proſper, and every "tongue that ſhall riſe againſt thee in judgment thou ſhalt con-"demn. This is the heritage of the ſervants of the Lord, and "their righteouſneſs is of me, ſaith the Lord."

Mere preſervation, however, though a moſt comfortable, is not the only hope, of the Church; ſhe has

(2.) The

(2.) The prospect of *increase*.

Increase—from an effectual blessing upon the means of grace in places where they are already enjoyed: for thus saith the Lord, "I will pour water upon him that is thirsty, and floods upon the "dry ground: I will pour my Spirit upon thy seed, and my "blessing upon thine offspring: and they shall spring up as among "the grass, as willows by the water courses."

Increase—from the diffusion of evangelical truth through Pagan lands. "For behold, the darkness shall cover the earth, and gross "darkness the people; but the Lord shall arise upon thee, and "his glory shall be seen upon thee. And the Gentiles shall come "to thy light, and kings to the brightness of thy rising. Lift up "thine eyes round about and see: all they gather themselves to-"gether, they come to thee: thy sons shall come from far, and "thy daughters shall be nursed at thy side. Then thou shalt see, "and flow together, and thine heart shall fear, and be enlarged; "because the abundance of the sea shall be converted unto thee, "the forces of the Gentiles shall come unto thee."

Increase—from the recovery of the rejected Jews to the faith and privileges of God's dear children. "Blindness, in part, has "happened unto Israel"—they have been cut off, for their unbelief, from the olive tree. Age has followed age, and they remain to this hour, spread over the face of the earth, a fearful and affecting testimony to the truth of God's word. They are without their sanctuary, without their Messiah, without the hope of their believing ancestors. But it shall not be always thus. They are still "beloved for the Father's sake." When the "ful-"ness of the Gentiles shall come in," they too shall be gathered. They shall discover, in our Jesus, the marks of the promised Messiah; and with tenderness proportioned to their former insensibility, shall cling to his cross. Grafted again into their own olive tree, "all Israel shall be saved." It was "through their "fall that salvation came unto us Gentiles." And, "if the "casting away of them be the reconciling of the world, what shall "the receiving of them be but life from the dead?" What ecstasy, my brethren! the Gentile and the Jew taking "sweet "counsel together, and going to the house of God in company!" the path of the swift messenger of grace marked, in every direction, by the "fulness of the blessing of the Gospel of Christ" —"a nation born at once"—the children of Zion exclaiming, "The place is too strait for me: give place to me that I may "dwell." The knowledge of Jehovah overspreading the earth "as the waters cover the sea;" and all flesh enjoying the salvation of God!

This saith ushers in a

(3.) Prospect of the Church—the prospect of *triumph*.

Though often desolate, and "afflicted, tossed with tempest "and not comforted," the Lord her God will then "make her an "eternal excellency," and repay her sorrows with triumph.

Triumph—in *complete victory over the enemies* who sought her hurt. "The nation and kingdom," saith the Lord, "that will "not serve thee, shall perish; yea those nations shall be utterly "wasted.—The sons also of them that afflicted thee shall come "bending unto thee; and all they that despised thee shall bow "themselves down at the soles of thy feet; and they shall call "thee the City of the Lord, the Zion of the Holy One of Israel." That great enemy of her purity and her peace, who shed the blood of her saints and her prophets, "the MAN OF SIN who has ex-"alted himself above all that is called God," shall appear, in the whole horror of his doom as the "son of perdition, whom the "Lord shall consume with the spirit of his mouth, and shall de-"stroy with the brightness of his coming." The terrible but joy-ous event shall be announced by an angel from heaven "crying "mightily with a strong voice, BABYLON THE GREAT IS FALLEN, "IS FALLEN!"—"HALLELUJAH," shall be the response of the Church universal, "Salvation and glory, and honour, and power, "unto the Lord our God: for true and righteous are his judg-"ments; for he hath judged the great whore which did corrupt "the earth with her fornication, and hath avenged the blood of "his servants at her hand!" Then, too, "the accuser of the "brethren"—"that old serpent which is the devil," shall be cast down, "and bound a thousand years that he shall deceive the "nations no more."—This will introduce the Church's

Triumph—in the *prevalence of righteousness and peace* throughout the world.

"Her people shall be all righteous." The voice of the blas-phemer shall no longer insult her ear. Iniquity as ashamed shall stop its mouth, and hide its head. "All her officers shall be peace, "and all her exactors, righteousness." "The kings of the earth "bringing their glory and honour unto her," shall accomplish the gracious promise, "The mountains shall bring peace to the people, "and the little hills by righteousness." Her prince, whose throne is for ever and ever, "shall judge among the nations, and shall "rebuke many people; and they shall beat their swords into "plough-shares, and their spears into pruning hooks: nation shall "not lift up sword against nation, neither shall they learn war "any more!" Every man shall meet, in every other man, a brother without dissimulation. Fear and the sword shall be far away, "they shall sit every man under his vine, and under his "fig-tree, and none shall make them afraid." For thus saith the Lord, "Violence shall no more be heard in thy land, wasting nor "destruction

" destruction within thy borders; but thou shalt call thy walls, " Salvation, and thy gates, Praise."

Triumph—in *the presence of God*, in the communion of his love, and the signal manifestation of his glory. " Behold the tabernacle " of God shall be with men, and he will dwell with them, and they " shall be his people, and God himself shall be with them, and be " their God." Then shall be seen, " the holy Jerusalem descend- " ing out of heaven from God," which " shall have no need of the " sun, neither of the moon, to shine in it; for the glory of God " shall lighten it, and the Lamb shall be the light thereof. And " the nations of them which are saved shall walk in the light of it; " —and they shall bring the glory and honour of the nations into " it; and there shall in no wise enter into it any thing that de- " fileth, neither whatsoever worketh abomination, or maketh a " lie: but they which are written in the Lamb's Book of Life."

Such, according to the sure *Word of Prophecy*, will be the triumphs of Christianity: and to this issue all Scriptural efforts to evangelize the heathen, contribute their share. That mind is profane, indeed, which repels the sentiment of awe; and hard is the heart which feels no bland emotion!—But let us pause.—You exult, perhaps, in the view of that happiness which is reserved for the human race; you long for its arrival; and are eager, in your place, to help on the gracious work. It is well. But are there no heathen in this assembly? Are there none who, in the midst of their zeal for Foreign Missions, forget their own souls; nor consider that they themselves " neglect the great Salvation?" Remember, my brethren, that a man may be active in measures which shall subserve the conversion of others, and yet perish in his own iniquity. That very gospel which you desire to send to the Heathen, must be the gospel of *your* salvation; it must turn *you* " from darkness to light, from the power of Satan unto God;" it must make *you* " meet for the inheritance of the saints," or it shall fearfully aggravate your condemnation at last. You pray, " Thy kingdom come." But is the " kingdom of God within " *you*?" Is the Lord Jesus " in *you*, the hope of glory?" Be not deceived. The name of Christian will not save you. Better had it been for you, " not to have known the way of righteous- " ness,"—better to have been the most idolatrous Pagan,—better infinitely better, not to have been born, than to die strangers to the pardon of the Redeemer's blood, and the sanctifying virtue of his Spirit. From his throne on high he calls; calls, my brethren, to you, " Look unto me, and be ye saved, for I am God, and " there is none else. Seek ye the Lord, while he may be found; " call ye upon him while he is near; Let the wicked forsake his " way; and the unrighteous man his thoughts; and let him re- " turn unto the Lord, and he will have mercy upon him; and to " our God, for he will abundantly pardon."

On the other hand, such as have "fled for refuge to lay hold on "the hope set before them," are commanded to be "joyful in "their King." He reigns, O believer, for thee. The stability of his throne is thy safety. The administration of his government is for thy good; and the precious pledge that he "will perfect that "which concerneth thee." In all thy troubles and in all thy joy "commit thy way unto him." He will guard the sacred deposit. Fear not that thou shalt "lack any good thing."—Fear not that thou shalt be forsaken—Fear not that thou shalt fall beneath the "arm of the oppressor." "He went through the fires of the pit "to save thee; and he will stake all the glories of his crown to "keep thee." Sing, then, thou beloved, "Behold, God is my "salvation: I will trust, and not be afraid: for the Lord Jehovah "is my strength and my song, he also is become my salvation."

And if we have "tasted that he is gracious:" if we look back with horror and transport upon the wretchedness and the wrath which we have escaped, with what anxiety shall we not hasten to the aid of our fellow men, who are "sitting in the region and sha-"dow of death." What zeal will be too ardent; what labour too persevering; what sacrifice too costly, if, by any means, we may tell them of Jesus, and the resurrection, and the life eternal! Who shall be daunted by difficulties, or deterred by discouragement? If but one Pagan should be brought, savingly, by your instrumentality, to the knowledge of God, and the kingdom of heaven, will you not, my brethren, have an ample recompence? Is there here a man who would give up all for lost because some favourite hope has been disappointed? or who regrets the worldly substance which he has expended on so divine an enterprise? Shame on thy coward spirit and thine avaricious heart! Do the Holy Scriptures, does the experience of ages, does the nature of things justify the expectation, that we shall carry war into the central regions of delusion and crime, without opposition, without trial? Shew me a plan which encounters not fierce resistance from the Prince of darkness and his allies in the human heart, and I will shew you a plan which never came from the inspiration of God. If Missionary effort suffer occasional embarrassment: if impressions on the heathen be less speedy, and powerful, and extensive, than fond wishes have anticipated: If particular parts of the great system of operation be, at times, disconcerted: if any of the "ministers of grace" fall a sacrifice to the violence of those whom they go to bless "in the name of the Lord;" these are events which ought to exercise our faith and patience; to wean us from self-sufficiency; to teach us where our strength lies, and where our dependence must be fixed; but not to enfeeble hope, nor relax diligence. Let us not "despise the day of small things." Let us not overlook, as an unimportant matter, the very existence of that Missionary spirit which

has

has already awakened Christians in different countries from their long and dishonourable slumbers, and bids fair to produce, in due season, "a general movement of the Church upon earth." Let us not, for one instant, harbour the ungracious thought, that the prayers and tears, and wrestlings of those who "make mention of "the Lord," form no link in that vast chain of events by which he "will establish, and will make Jerusalem a praise in the earth." That dispensation which of all others is most repulsive to "flesh "and blood," the violent death of faithful Missionaries, should animate Christians with new resolution. "Precious in the sight "of the Lord is the death of his saints." The cry of martyred blood ascends the heavens, it enters into "the ears of the Lord of "Sabbaoth." It will give him no rest till he "rain down right-"eousness" upon the land where it has been shed, and which it has sealed as a future conquest for him who "in his majesty rides "prosperously because of truth, and meekness, and righteousness."

For the world, indeed, and perhaps for the Church, many calamities and trials are in store, before the glory of the Lord shall be so revealed, that "all flesh shall see it together." "I will "shake all nations," is the divine declaration, "I will shake all "nations; and the Desire of all nations shall come." The vials of wrath which are now running, and others which remain to be poured out, must be exhausted. The "supper of the great God," must be prepared, and his "strange work," have its course. Yet the Missionary cause must ultimately succeed. It is the cause of God, and shall prevail. The days, O brethren, roll rapidly on, when the shout of the isles shall swell the thunder of the Continent: when the Thames and the Danube, when the Tiber and the Rhine, shall call upon Euphrates, the Ganges, and the Nile; and the loud concert shall be joined by the Hudson, the Mississippi, and the Amazon, singing with one heart and one voice, HALLELUJAH! SALVATION! THE LORD GOD OMNIPOTENT REIGNETH!

Comfort one another with this faith, and with these words.

Now "Blessed be the Lord God, the God of Israel, who only "doeth wondrous things. And blessed be his glorious name for "ever: And let THE WHOLE EARTH BE FILLED WITH HIS "GLORY Amen and Amen!"

THE TRUTH OF GOD DEFENDED.

A REVIEW OF AN ESSAY, ON—THE EQUITY OF THE DIVINE GOVERNMENT, &c.

FOR several years past we have beheld, with pleasure, growing union of heart among sound, practical Christians

who avowedly differ in opinion concerning the doctrines usually distinguished by the terms, *Calvinism* and *Arminianism*. The pious and intelligent supporters of their respective system, whether Calvinian or Arminian, treated each other's parts and piety with respect. The godly Calvinist found, as he thought, the pious Arminian, when engaged in humble, fervent prayer, a Calvinist; blessedly inconsistent with himself. Nor was the godly Arminian a whit behind his Calvinistic brother in Christian liberality.—While he considered his own views, upon the points in debate, strictly consonant to Scripture and reason, he did not less esteem the piety, or talents of those who thought differently.

The republishing of President Edwards' Works, and those of other able and pious Calvinists, as well as those of Fletcher, we considered as not improper; because it afforded each of the denominations in question standard works in support of their peculiar sentiments. These works we considered as affording a sort of history of a warfare, in which, as is usual in such conflicts, both sides claimed the victory. But we hoped that no writer of respectability, whether Calvinist or Arminian, would by any *new* publication, blow the trumpet of dissention. In this hope, as the event proves, we were too sanguine; for the Essay before us contains a very laboured, and metaphysical defence of Calvinism, and a *formal*, and very far from *civil* attack, upon Arminianism.

The title of the Essay, "Equity and Sovereignty," is of a very promising nature; for sovereignty in a Being of absolute and infinite perfection, cannot possibly act amiss in whatever profusion it may dispense favours; nor can equity in such a Being, punish any beyond their proper desert. This view of sovereignty and equity is exactly agreeable to that of Dr. Williams; and yet, (who could think it?) he maintains, that all dealt with in equity, distinct from "*necessitating* sovereignty," are under, not an *absolute*, but *hypothetical* necessity, of living and dying in sin, and of perishing everlastingly!

In page 175, we find the following account of the Origin of Evil: "The ORIGIN *of all moral evil* must be referred to that DEFECTIBILITY *which is essential to every created nature, when left in the hand of strict equity to the exclusion of all sovereign, preventing acts.*" Or, "*Moral evil flows infallibly from the* HYPOTHETICAL NATURE OF THINGS, if *not sovereignly* prevented."

That is, in plain English, God, though possessed of infinite power, could not form a creature capable of obeying, when dealt with in "strict equity." Now, the existence of such a creature implying no contradiction, nor absurdity, we apprehend that it is going to an unwarrantable length in support of a favourite hypothesis, to assert that the existence thereof is impossible to Omnipotence. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"

In

In page 25, the Doctor says: "By the term '*sovereignty*,' I understand, GOD's *absolute right* to will and to do whatever is not inconsistent with his own essence, intellect, and fixed purpose!" Again, (page 26,) "Divine sovereignty cannot possibly extend, as some have affirmed it may, to the hurting of the accountable creature beyond its demerit, for that would be an infringement upon equity, an attribute equally sacred and inviolable." Again, (page 27,) "As *equity* never disapproves of the creature but for what is *wrong*; so, divine *sovereignty* is in no case employed but for its *welfare*."

Who, not acquainted with the dexterity used by some polemics, could imagine, that such truths as "*equity* never disapproves of the creature but for what is wrong; and *sovereignty* is in no case employed but for its welfare," are avowed by an author who ridicules "*free* will," by terming it an "old idol," nay, a Manichean deity? But this the Doctor does, notwithstanding the many plausible expressions which he uses on the subjects of liberty and moral agency. He maintains that those who assert that men in a state of probation, are endued with a power of self-determination, represent God as the author of sin. But by no mode of argument can it ever be proved, that representing men as *capable* of *choosing* the good and *refusing* the evil; and insisting that they are under *no necessity* whatever of choosing death in the error of their life, is to be guilty of the blasphemous absurdity which the Doctor lays to the charge of his opponents. Nor can we, after allowing all the weight to his arguments which they merit, think otherwise than that on the supposition of God having foreordained whatsoever comes to pass; he is properly the only agent in the universe; and that of course, the most horrible blasphemies, and abominable villanies which pollute the page of history, can claim him, and no other, for their author. Nor shall we be frighted from the avowal of these sentiments, by the hated names of "Pelagians and Arminians."

We find, in page 37, the Doctor's definition of the liberty essential to a moral agent. "By this liberty, I understand a power to choose out of divers things, whatever appears eligible, and in all cases of responsibility, to act according to volition."

Who, not versed in metaphysical distinctions, could imagine it possible to find the doctrine of *necessity* concealed under such a definition of *liberty*? But let none imagine that by *volition*, the Doctor means a power possessed by moral agents of acting otherwise than they do; he means thereby, the will constrained to all it makes choice of by something foreign to itself. *Choice*, according to him, properly speaking, there is none; for he maintains the hypothetical necessity of all events, and consequently of every volition.

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"We ever chooſe (page 43,) the greateſt apparent good, or, more accurately, the *will* is ever *as the greateſt apparent good*. To ſuppoſe otherwiſe leads to a great abſurdity; for it would then imply, that we chooſe, in ſome caſes, what *upon the whole*, we deemed beſt for us not to chooſe: that is, we chooſe evil, *as evil*; which is incompatible with our mental conſtitution."

Theſe ſentiments, too often admitted by thoſe who maintain the doctrine of human liberty, may be conſidered as the ſtrong hold of the neceſſarian ſcheme. Nor do we ſcruple to aſſert, that none who admit them can conſiſtently deny the doctrine of neceſſity. But, notwithſtanding the confidence with which they have been maintained, they have no foundation in truth. The will is not "ever as the greateſt apparent good," otherwiſe none could know their Maſter's will without doing it; but to deny the poſſibility of this, is directly to oppoſe the language of truth itſelf. We cannot better expreſs our ſentiments on this ſubject than in the following paſſage, taken from a modern writer, "Whoever believes in a future ſtate of rewards and puniſhments, and yet acts in a manner which he knows to be offenſive to him who is to be his future and final judge, unqueſtionably prefers to the ſtrongeſt of all motives, another which, even to himſelf, appears to have, comparatively, little ſtrength. Whether there be men who occaſionally act in this manner, is a queſtion which can be decided only by an appeal to every man's conſciouſneſs. That there are, we can have no doubt; for we never met with a ſingle individual, not biaſſed by a ſyſtem, who was not ready to acknowledge, that during the courſe of his life, he had done many things, which at the time of action he clearly perceived to be contrary to his intereſt. Without a *ſelf-determining* power in the mind, this could never be the caſe."

But it may be objected, and frequently is, by all ſorts of neceſſarians, "If the greateſt apparent good, as a preponderating motive, does not *determine* the will, whenever men act from choice, their every action is an effect without a cauſe, which is abſurd." True: to ſuppoſe an effect without a cauſe, nay, an adequate cauſe, is abſurd; but this we are far from doing: for when we ſay that men in a ſtate of probation act freely, we maintain that the *cauſe* of their doing ſo, and it is an adequate cauſe, is, the *unneceſſitated* power of *ſelf-determination* with which, as rational beings and moral agents, they are endued.

"To ſay (page 47) that a *moral power* is neceſſary, as well as *liberty* and *means* of improvement, to lay him under obligation of conformity to the rule of right, is to ſay, *either* that man is *incapable* of abuſing his liberty: or, that on ſuch abuſe God is *bound* to reſtore him immediately to perfect rectitude, each of which is abſurd." Now, we would aſk, and let him anſwer who can:

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What are *liberty* and *means* to a moral agent, in a ſtate of probation, without a '*moral power?*' Without ſuch a power, is not ſalvation impoſſible? And is not that power, according to the Doctor, (Preface, page 7,) withheld from all ſave "the favoured objects of the covenant?" What a perverſion of language is it, to ſpeak of *means* and *liberty* for the purpoſe of effecting impoſſibilities? A *moral power* to creatures in a ſtate of trial, is *eſſential* to their reſponſibility; and of courſe, thoſe who maintain that any of the children of men ſhall be finally miſerable, for not doing, what, from "the hypothetical nature of things," was to them impoſſible, maintain a notion which can never be reconciled to Scripture, juſtice, reaſon, or common ſenſe. Nor does it follow from theſe ſentiments, that we maintain that "man is incapable of abuſing his liberty;" nor that God, on his doing ſo, is *bound* to reſtore him immediately to perfect rectitude." Let thoſe who maintain ſuch ſentiments be convicted of abſurdity. But becauſe man may abuſe his *liberty*, and God is not bound to reſtore him immediately to perfect rectitude; does it follow, that men, *never* poſſeſſed of a '*moral power*,' can juſtly be rendered eternally miſerable, for not performing conditions of a *moral* nature, which, without ſuch a power, were to them always impoſſible?

(To be Continued.)

REVIEW.

Strictures on Subjects chiefly relating to the Eſtabliſhed Religion, &c. By the Rev. Joſiah Thomas, A. M. Rector of Street-cum-Walton, Somerſet.

WE are always extremely glad to draw the attention of the public to the Doctrines of the Church of England, as we are certain that a general dereliction of them would be the greateſt misfortune that could befall the nation. In ſtating and vindicating thoſe doctrines, we have often been oppoſed by ungodly men, both Clergy and Laity, who are ignorant of the doctrines of the Church, and, of conſequence, have no experimental acquaintance with the influence of them on their minds and conduct.

But ſtill the Methodiſts labour, to the utmoſt of their power, to propagate the great doctrines of the Fall of Man, Juſtification by Faith, and Sanctification of the heart and life by the Spirit of God; being fully convinced that theſe are the true doctrines of the Scriptures, of the Reformation, and of the Church of England; but for this they are vilified and deſpiſed, and repreſented as men who are not fit to live, or, at leaſt, not fit to be tolerated in publiſhing their opinions in a Chriſtian country. One groſs falſhood after another, is re-echoed concerning them throughout

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the kingdom, in Socinian and Infidel Reviews, * and in numerous other publications; and if it were not for the reſtraint of the good Government, under which we live, we have no doubt, that the hatred of godlineſs, which ſome wicked men manifeſt, would be employed in the confiſcation of the property, or in the abridgement of the perſonal liberty of the Methodiſts. We hope, however, that ſuch men will learn a profitable leſſon from the late conduct of the Engliſh Government, in repreſſing the fury of the oppreſſors of religious perſons in Jamaica; and, that they will be aſſured, that in no caſe will the perſecution of the Chriſtian Religion, under any of its forms, ever be legalized in the United Kingdom, or in any of its dependencies.

Theſe Obſervations are not altogether irrelevant to the contents of Mr. Thomas's pamphlet, to which we will now more particularly attend.

Mr. Thomas is anxious to gain attention; and he informs us in his preface, that if, what he ſays ſhall be ſo ſaid as to produce *thought* about his ſubjects, his end will be completely anſwered. It appears, however, that he is influenced by a tolerably high *thought* of himſelf, when he ſays, that ſome of his topics may "have been better treated by more able writers," but that he is not conſcious of it. Here Mr. Thomas forgets his own maxim, "Preſumption is always offenſive." We, who have read much,

* To ſhew how little credit is due to the herd of Reviewers on religious ſubjects, we will ſtate a notable inſtance of fraud in the Review called the *Britiſh Critic*. In the critique on the publication entitled, *Zeal without Innovation*, the Reviewer, who would have us believe that he is a Clergyman, informs us, that the Church herſelf evidently allows her ſons to hold either ſide of the long agitated queſtion of *God's Decrees*, provided that all diſputes on it, be ſhut up in God's promiſes, as they be generally ſet forth to us in the Holy Scriptures,——and provided "neither *party*" to the excluſion of the other, "put *its* own ſenſe or comment to be the meaning of the Article;" and theſe laſt words he gives us as a quotation from the Royal Declaration prefixed to the Articles of Religion. We ſay nothing of God's decrees, becauſe we know nothing of them, but we ſay that this pretended quotation from the Declaration is a *forgery*. Not a word is ſaid in the Declaration, of a *party*, or *its own ſenſe*. The Declaration ſtates, that "No *man* hereafter, ſhall either print, or preach, or draw the Article aſide any way, but ſhall ſubmit to it in the plain and full meaning thereof, and ſhall not put *his* own ſenſe or comment to be the meaning of the Article, but ſhall take it in the literal and grammatical ſenſe."---Let any man read the Declaration and determine whether what we ſay be not true, and whether what the Britiſh Critic ſays be not falſe. At another time when the Declaration was mentioned in this ſame Review, the *Britiſh Critic*, it was ſaid that the words, *No man ſhall put his own ſenſe, &c.* are to be underſtood to mean, that, No man ſhall put his own ſenſe to be the meaning of the Articles, "*ſo as to preclude all other ſenſes!!*" Hence every man may put his own ſenſe on the Articles, and then the Articles mean juſt what you pleaſe! This ſhuffling brought to our mind, the language of a famous Knight, "I, I, I myſelf, ſometimes leaving the fear of heaven on the left hand . . . am fain to ſhuffle, to hedge, and to lurch."

The 39 Articles of Religion contain the doctrines which the Clergy ought to believe and preach, and are generally inſerted in the large editions of the Prayer-Book, with the Royal Declaration prefixed to them.

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in the last forty years, on all the topics which Mr. Thomas treats, can assure him that we have met with much more able writers on them than he is; and if he had read and thought a little more himself, he might have formed a more accurate opinion of his own abilities, and not have excited comparisons between himself and others, which cannot be to his advantage.

This writer asserts that "he quarrels with no man for his religious opinions," although we fear that we shall find him quarrelling with the Methodists, most outrageously, before we come to the end of his book. He says, that "he would much rather that his book should be universally reprobated, and cried down, than that any truly good man, of any sect or party, should, by his means, suffer in person, in property, in character, or in mind." Thus much for the preface. But we have learned to put no confidence in prefaces; and suspecting that Mr. Thomas's professions of candour and kindness, were all fiction and grimace, we could not avoid hastily turning at once to the latter pages of his performance, to see whether our suspicions were not well founded. Instantly we found that we had quite another man to deal with. Mr. Whitefield, says he, *damned* his hearers into perfect rapture and unqualified submission, p. 96. The original Methodists, Mr. Thomas admits, were men endowed with every good quality that adorns the Christian character; but he says that they voluntarily debased that character by the only measures that could render piety contemptible. We did not, indeed, expect any thing better from Mr. Thomas, when he had before said, "We know that a man not unfrequently, by going thither (to the meeting-house,) if he do by chance forego the vices of men, adopts those of devils," p. 80. In his pretended liberality, in his preface, he says, that "no sect or party is without good men," which certainly cannot be true, if a man by going to the meeting-house, (and all sects go to meeting-houses) do not forsake his vices, or, if by chance, he do forsake them, he adopt the vices of devils instead of them. The Methodists may here remind Mr. Thomas of his own words in his *second* preface, for his publication is doubly prefaced, "abuse is a much more ready instrument for the suppression of an obnoxious adversary, than the refutal of his arguments, or the confutation of his principles."

We had not observed in Mr. Thomas any marks of reverence for the language of the Scriptures, and therefore we were not surprised when we found him, after the example of ignorant and profane persons, perverting that language for the purpose of abusing the Methodists. "The self-elected saints (act) by the Spirit." "The saint will tell you that he cannot commit it" (sin.) "The saint will make him (God) the author of evil," &c.

"The saint will tell you that he is *not under the law but under grace.*"—We should be glad to know whether Mr. Thomas thought himself under any law of truth or religion when he wrote these things. Ought a Clergyman of the Church of England, to treat the Scriptures like an Infidel? Are not persons, who feared and served God, called *saints* in the Old Testament? And does Mr. Thomas know how often Christians are called *saints* in the New Testament? Is it decent in a Clergyman, to use for the purposes of ridicule and calumny, the terms which Christians are taught by the Holy Ghost, to use as indicative of holiness of heart and life? Mr. Thomas may despise *the saints that are in the earth;* but if he be not a *saint*, he is not fit to be a Clergyman, nor fit *to be a partaker of the inheritance of the saints in light.* He says, in one part of his book, that the opinions of good and thinking men, shall never meet with contempt or insolence from him; but this is only another of the fictions with which his publication abounds.

We are glad to find that Mr. Thomas believes in the doctrines of the *Divinity* and *Atonement* of Christ, in opposition to Socinianism; but he despises "the revival of religion, and the work of God." That Mr. Wesley was charitable and pious to *an excess*, is indisputable, says Mr. Thomas, although he cannot endure the thought that Mr. Wesley should be the means of reviving religion. We then have some inconsistent jargon about the *trickery*, and the *dishonest shifts* into which a *good man* is betrayed, &c. A man who is guilty of *tricks* and *dishonest shifts*, we should say is a bad man, and not a good man; but Mr. Thomas seems to be of a different opinion, and to have most extraordinary views of morality, as he thinks a man may be dishonest and good at the same time.

Mr. Thomas's book is a perfect *olla podrida*, in which we have a specimen of the author's knowledge of Agriculture, and of various other sciences, as well as of his knowledge of Divinity. He condemns all combinations to promote improvements in Agriculture, and says, "As to the encouragement of Agriculture, what possible encouragement does it want, while the demand is more than equal to the produce?" p. 61. We should think that when it is acknowledged by all persons, who know any thing of the quantity of corn grown in the country, and of the population of the country, that the average annual quantity of corn produced, is not sufficient for the support of the people who are to consume it, there can be no objection to any extraordinary encouragement of Agriculture which can be devised. Mr. Thomas may always have bread enough and to spare, and he may find no difficulty in obtaining it, whatever be the price; but he may possibly have heard some of his poor neighbours some-

times complain of the ſcarcity and dearneſs of bread, and of the difficulty of providing food for their families. We wiſh that all the waſte lands in the nation were brought under cultivation, and were covered with rich crops of corn, in order that the poor might always have a ſufficiency of bread at a moderate price; and we hope that the land owners and the farmers, who have formed themſelves into Agricultural Societies, in different parts of the United Kingdom, for the encouragement of Agriculture, will continue their humane and patriotic exertions without intermiſſion.

Mr. Thomas has a great diſlike to the Board of Agriculture, and calls Sir John Sinclair, the Preſident of that Board, a Scotch Preſbyterian. We wiſh that Mr. Thomas were always as uſefully employed as the worthy Baronet, whom he affects to contemn. He, afterwards, when ſpeaking of thoſe who promote the improvement of Agriculture, indulges in the following nonſenſical and indecent language: "Ye firm abettors of piety, and furtherers of the drill and the oil cake, why would *ye*, like other great improvers, build a wall to daſh out your precious brains?" —"Keep your enmity againſt the parſons, to the windward ſide of the ſaints," &c. p. 80, 81.

When Mr. Thomas repreſents the Methodiſts as perſons who deſert the Church, becauſe they believe or renounce ſomething which the Church does not believe or renounce, he greatly miſrepreſents them. If the Methodiſts in his pariſh have deſerted his Church, we are not ſurpriſed at it, although we do not commend their conduct; but we know that they have not deſerted Mr. Thomas's Church, becauſe they diſbelieve the doctrines of the Church. Let Mr. Thomas examine his own temper and conduct towards the Methodiſts, and let him take heed to the doctrines which he preaches, and be ſure that they are the true doctrines of the Church. In his book, we ſee much abuſe of the Methodiſts, and but few proofs that he underſtands or cordially believes the doctrines of the Church which he profeſſed to believe, and to ſubſcribe *ex animo*, at his ordination. Does Mr. Thomas believe and preach the doctrine of the Fall of Man, contained in the ninth Article, and the doctrine of the Juſtification of Man, contained in the eleventh Article? Has he ever read the Homilies of the Church and the other Writings of our Reformers. We recommend them to his moſt ſerious peruſal and ſtudy.

Nocturna verſate manu, verſate diurna.*

HOR.

* Study them by day and by night.

THE WORD OF GOD ILLUSTRATED,

AND

THE WORKS OF GOD DISPLAYED.

ON FIXED STARS.

PSALM VIII. 3, 4, "When I consider the Heavens, the work of thy Fingers, the Moon and the Stars which thou hast ordained, What is Man that thou art mindful of him, or the son of man that thou visitest him!"

TO THE EDITOR.

THE other day while reading a *Poem on the Messiah*, by the Rev. B. Rhodes, my ideas were greatly exalted of the Wisdom, Power, and Goodness of the Deity; especially when I came to the following excellent lines, which bespeak so much the Omnipotence and Grandeur of GOD:—

"*Let there be light*, he said,
Then sullen Darkness fled,
Obedient to his high command!
And massy orbs above,
Began to shine and move;
Sustain'd by his Almighty hand!"

My mind was drawn out into a contemplative frame. I meditated on the wonders of Creation. The Sun, Moon, and Stars, first attracted my attention. And I herewith send you my ideas of that part of the Creation, distinguished from the other heavenly luminaries, by the appellation of *Fixed Stars*, having consulted some of the best writers on the subject, for insertion, if you think proper, in your valuable Publication.

The Fixed Stars may be easily distinguished from the Planets, even by the naked eye, being less bright and luminous, and continually exhibiting that appearance which we call, the twinkling of the stars; which the planets never exhibit. This arises from their being so extremely small, that the interposition of the smallest bodies, of which there are many constantly floating in the air, deprives us of the sight of them; when the interposed bodies change their place, we again see the star, and this succession being perpetual, occasions the twinkling. But a more remarkable property of the Fixed Stars, and that from which they have obtained their name, is their never changing their situation with regard to each other, as the planets, it is evident, are always changing their's. The stars which are nearest to us seem largest, and are therefore said to be of the *first* magnitude. Those of the *second* magnitude

magnitude appear leſs, being at a greater diſtance; and ſo proceeding on to thoſe of the *ſixth* magnitude, which include all the Fixed Stars, which are viſible without a teleſcope. As to their number, though in a clear winter's night, without moonſhine, they ſeem to be innumerable, which is owing to their ſtrong ſparkling, and our looking at them in a confuſed manner; yet in the whole firmament, when divided into *ſigns* and *conſtellations*, as has been done by the Ancients, the number that can be ſeen, at any time, by the bare eye, is not above a thouſand. Since the introduction of teleſcopes, indeed, the number of the Fixed Stars has been juſtly conſidered as immenſe; becauſe the greater perfection we arrive at in our glaſſes, the more ſtars always appear to us.

The immenſe diſtance of the Fixed Stars from our earth, and one another is, of all conſiderations, the moſt proper for raiſing our ideas of the Works of God. For, notwithſtanding the great extent of the earth's orbit, or path, (which is, at leaſt, 162 millions of miles in diameter) round the ſun, the diſtance of a Fixed Star is not ſenſibly affected by it; ſo that the ſtar does not appear to be any nearer to us when the earth is in that part of its orbit neareſt the ſtar, than it ſeemed to be when the earth was at the moſt diſtant part of its orbit, or 162 millions of miles further removed from the ſame ſtar. The ſtar neareſt us, and conſequently the largeſt in appearance, is the Dog ſtar, or Sirius.

Modern diſcoveries make it probable that each of the Fixed Stars is a Sun, having worlds revolving round it, as our ſun has the earth and other planets revolving round him. Now the Dog-Star appears 27,000 times leſs than the ſun, and as the diſtance of the ſtars muſt be greater in proportion as they ſeem leſs, Mathematicians have computed the diſtance of Sirius from us, to be two billions, and two hundred thouſand millions of miles. The motion of light, therefore, which, tho' ſo quick as to be commonly thought inſtantaneous, takes up more time in travelling from the ſtars to us, than we do in making a Weſt India voyage. Sound would not arrive to us from thence in 50,000 years, which, next to light, is conſidered as the quickeſt body we are acquainted with. And a cannon-ball, flying at the rate of 480 miles in an hour, would not reach us in 700,000 years!

The ſtars being at ſuch immenſe diſtances from the Sun, cannot poſſibly receive from him ſo ſtrong a light as they ſeem to have; nor any brightneſs ſufficient to make them viſible to us: from whence Aſtronomers conclude, that they are all ſuns of the ſame nature with ours, and have planets in like manner moving round them; ſo that the univerſe is looked upon to conſiſt of a great number of ſolar ſyſtems reſembling ours, each of the planets of which are ſuppoſed to be filled with living inhabitants of different ſpecies; it appearing abſurd to them to think that God ſhould create ſo many vaſt bodies to no purpoſe at all. However, Sir, permit me to obſerve, that the beſt teleſcopes can diſcover none of the ſuppoſed planets of the Fixed Stars, nor is there any proof of the opinion, except the analogical reaſoning juſt now mentioned.

Now when we reflect on these wonderful works of the infinite Jehovah; when we consider that infinite number of stars, or, to speak more philosophically, of suns, which shine upon us, with those innumerable sets of planets, or worlds, which move round their respective suns; when we still enlarge the idea, and suppose another heaven of suns, and worlds rising still above this which we discover, and these still enlightened by a superior firmament of luminaries, which are planted at so great a distance, that they may appear to the inhabitants of the former as stars do to us: in short, whilst we pursue this thought, we cannot but reflect on that little insignificant figure which we ourselves bear amidst the immensity of God's works!

If you think the above observations will prove useful to your Readers, your early insertion will oblige, Rev. Sir, your most obedient servant,

LONDON:—*Dec.* 13, 1809. B. R. GOAKMAN.

THE PROVIDENCE OF GOD ASSERTED.

THE SHIPWRECK OF THE NAMUR.

To the Editor of the Methodist Magazine.

SIR,

NUMEROUS are the calamities and disasters to which mariners are exposed, and the fortitude with which many of them have undergone the most mournful reverses of fortune, teaches an useful lesson of patience and resignation, and shews what man is capable of doing and suffering. God's hand has been, and still is, wonderfully and miraculously manifested in the preservation of his creatures, when to all human probability their lives have been despaired of, and their preservation appeared absolutely impossible. But for those who rely and confide in him, he oft-times works miracles; when frequently those who have been involved in the same circumstances, who had no hope but what was grounded on their own exertions, have perished. They that put their trust and confidence in God shall not be confounded. Witness the preservation of Daniel in the lion's den;—the three children in the fire. What was it that preserved them? Surely their *Faith!* If God is able to work such miracles as these, let no man despair, even in the most perilous situations; but put his whole *trust* and *confidence* in him, and he will deliver. But, *remember*, it is said, "According to thy *Faith* it shall be done unto thee."

"Britain is undeniably indebted to her Naval dominion and her extended commerce, for the pre-eminence she possesses among the nations of the earth. Considering the numerous floating bulwarks which

which she maintains, and the thousands, and the tens of thousands of merchants' vessels which waft the produce of her industry to every nation, it is impossible, in the nature of things, but frequent disasters must occur. The fate of the adventurous seaman, undauntedly bidding defiance to his country's foes, or engaged in the more peaceful pursuits of trade, (in both cases equally exposed to the multiplied perils of the ocean) cannot be a matter indifferent to those who remain secure at home, in the enjoyment of those comforts which his exertions so materially contribute to procure." *

Your Work is much admired for its variety, and the importance of its matter; and I think the following providential deliverance of James Alms, Lieutenant of his *Majesty's Ship, the* NAMUR, which was wrecked near Porto Novo, containing upwards of five hundred persons, related by himself in a Letter to Mr. Ives, will not in any degree lessen its value. Your Miscellany is purchased by many who make no pretensions to religion, merely, because they like that part of it, which is classed under the head of *The Providence of God asserted:* and frequently the perusal of this alone, where Providence has been eminently manifest, has proved a blessing to their souls; so that every class of Readers find something to their taste and profit in your Work.

In the following Narrative, the bosom that has been used to melt at the tale of fictious woe, will be touched with the simple relation of real distress; and those who disapprove of romantic flights of imagination, will here be presented with authenticated facts.

I am, Rev. Sir,

LONDON, Your's sincerely,
June 10, 1809. B. R. G.

To Mr. Ives.

"WE were at anchor in the Namur in Fort St. David's road, Thursday, April 13, 1749. In the morning it blew fresh, wind N. E. At noon we veered away to a cable and a half on the small bower. From one to four o'clock, we were employed in setting up the lower rigging. Hard gales and squally, with a very great sea. At six o'clock the ship rode very well, but half an hour afterwards, had four feet of water in her hold. We immediately cut the small bower cable, and stood to sea under our courses. Our Mate, who cut the cable, was up to his waist in water at the bitts. At half past seven, we had six feet water in the hold; when we hawled up our courses, and heaved overboard most of our upper deck, and all the quarter-deck guns to the leeward. By three quarters after eight, the water was up to our top gratings, and there was a great quantity between decks, so that the ship was water-logged; when we cut away all the masts, by which she righted. At the same time we manned the pumps, baled, and soon perceived that we gained upon the ship, which put us in great spirits. A little after nine, we sounded, and found ourselves in nine fathoms water: the Master called to cut away

* Mariner's Chronicle.

the

the sheet-anchor, which was done immediately, and we veered away to a little better than a cable; but before the ship came head to the sea, she parted at the chess-tree. By this time it blew a hurricane. It is easier to conceive, than to describe what a dismal, melancholy scene now presented itself:—the shriekings, cries, lamentations, ravings, despair of above five hundred poor wretches verging on the brink of eternity!

"I had, however, presence of mind to consider, that the Almighty was at the same time all-merciful, and experienced consolation in the reflection—that I had ever put my whole trust in Him. In a short prayer, I then implored his protection, and jumped overboard. The water at that time, was up to the gratings of the poop, from which I leaped. The first thing I grappled, was a capstan-bar, by means of which, in company with seven more, I got to the Davit;* but, in less than an hour, I had the melancholy sight to behold them all washed away, and myself remain upon it alone, and almost exhausted. I had now been above two hours in the water, when to my unspeakable joy, I saw a large raft, with a great many men, driving toward me. When it came near, I quitted the Davit, and with great difficulty swam to the raft, upon which I got, with the assistance of one of our quarter-gunners. The raft proved to be the Namur's booms. As soon as we were able, we lashed the booms close together, fastened a plank across, and by these means made a good catamaran.

"It was, by this time, one o'clock in the morning; soon afterwards, the seas were so mountainous as to turn our machine upside down, but providentially, with the loss of only one man. About four, we struck ground with the booms, and, in a very short time, all the survivors reached the shore. After having returned thanks to God for his almost miraculous goodness towards us, we took each other by the hand, for it was not yet day, and still trusting in Divine Providence for protection, we walked forward in search of some place to shelter ourselves from the inclemency of the weather, for the spot where we landed, offered nothing but sand. When we had walked about for a whole hour, but to no manner of purpose, we returned to the place where we had left our catamaran; and to our no small uneasiness, found that it was gone. Day-light appeared, when we found ourselves upon a sandy bank, a little to the southward of Porto Novo, and as there was a river running between us and this Dutch Settlement, we were under the necessity of fording it, and soon afterwards arrived at Porto Novo, where we were received with much hospitality. From the first of our landing, till our arrival at Porto Novo, we lost four of our company, two at the place where we were driven ashore, and two in crossing the river.

"After we had sufficiently refreshed ourselves at Porto Novo, the Chief there was so obliging as to accommodate me with clothes, a horse, and a guide, to carry me to Fort St. David, where I arrived

* The Davit is a long beam of timber, used as a crane, and by means of which, the flukes of the anchor are hoisted to the top of the bow without injuring the planks of the ship's side as it ascends.

about

about noon the following day, and immediately waited on the Admiral, who received me very kindly indeed; but so excessive was the concern of that great and good man for the loss of so many poor souls, that he could not find utterance for those questions he appeared desirous of asking me concerning the particulars of our disaster.

"Till I reached Porto Novo, you beheld me shipwrecked and naked; I must again repeat it, that the Dutch received, refreshed, and kindly conveyed me to my truly honourable Patron, through whose kindness and humanity, I am not only well clothed and comforted, but am also made Lieutenant of the Syren, from which ship I date this letter. I am, &c.

"JAMES ALMS."

N. B. Mr. Ives observes in a Postscript, that only 23 were saved on the wreck; 20 of whom came ashore on the booms!

B. R. GOAKMAN.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF ANN LLEWELLYN.

JANUARY 4, 1808, died Ann Llewellyn, of Ribbuckstone, Pembrokeshire. It appears from some memorandums which have been found since her death, that she was the subject of religious impressions at a very early period of her life. When she was under ten years of age, she knew she had an immortal soul,—felt strong convictions for sin, regularly repeated a form of prayer, and wished to enjoy the power of godliness; but knew not how to obtain it.

About this time she was sent to a school in this town, and lodged at the house of a Mr. Davies, who was a member of the Presbyterian Church; and for this privilege she expresses her gratitude to God, because here she heard family prayer twice a day, attended the preaching of the word, and was restrained from following those pernicious propensities which youth is accustomed to indulge.

Her serious concern for the welfare of her soul increased with her age, so that when about seventeen years old, she had to complain that wearisome days and restless nights were appointed to her. Neither the rural scenes of the country to which she was now returned, nor the sprightliness of her disposition, nor the placid joys of home, could alleviate her distress, or banish that serious thoughtfulness which had taken hold of her heart. She often retired into the garden at a late hour of the night to weep and pray, to deplore her wretched condition, and indulge the pensive melancholy which preyed upon her spirits. She was now tempted to shake off all restraint, to assume the habits of gaiety with her young associates, to read Novels, to engage in the pleasures of the world, and frequent the circles of dissipation; but these afforded her no comfort. She retired from them

them with diſguſt, as they only ſerved to increaſe that remorſe which ſhe laboured in vain to extinguiſh.

In this indeterminate and unſettled ſtate, ſhe continued for two or three years; ſometimes liſtening to the calls of the world, and at others to the voice of conſcience; ſometimes following the impulſe of vanity, at others the dictates of religion: ſometimes reading Novels, at others the Scriptures. Her reaſon and her conſcience decided in favour of religion; but her paſſions and habits drew her towards the world. Her heart was not wholly given to religion, becauſe the ſacrifices that it demanded, ſeemed inſuperable obſtacles in the way of its attainment: and ſhe could not follow the world with avidity, becauſe ſhe felt its vanity and had often proved its deluſive nature. She had a peculiar affection for the Methodiſts, whom ſhe regarded as the people of God, and had often indulged a ſecret wiſh to join their Society; but her natural baſhfulneſs prevented her from ſpeaking to them on the ſubject, as they ſeemed to ſtand aloof from her, and no man appeared to care for her ſoul. What advantages might accrue to Society were the profeſſors of religion more ſolicitous to promote the welfare of thoſe who appear deſirous of ſalvation! Young perſons, eſpecially thoſe of a baſhful diſpoſition, want encouragement: and "a word fitly ſpoken how good is it!" But, alas! how defective are too many of our modern Chriſtians in this reſpect. It is very queſtionable whether many will not finally periſh through our criminal neglect of this important duty. How many thouſands are there who receive ſerious impreſſions under the preaching of the Word, who would have joined themſelves to the people of God had they been made ſenſible of the privilege, and allured to embrace it by the voice of ingenuous friendſhip. It was for want of this, that Miſs Llewellyn did not, at that time, join the Methodiſt Society.

She had now reached her twenty-ſecond year, and her ſerious impreſſions were declining, when ſhe had a moſt violent attack by a putrid fever, which threatened her life, and ſeemed to defy the powers of medicine. Her caſe, even to the Phyſician that attended her, appeared hopeleſs, and he declared that ſhe could not live many hours. Now her ſins in all their aggravated and malignant nature appeared before her eyes, and ſhe ſeemed enveloped about with blackneſs and darkneſs. The hopes ſhe had formerly entertained now abandoned her, and ſhe found, to uſe her own expreſſions, that life was ebbing very faſt, and hell moving from beneath to meet her at her coming. Every ſucceeding moment ſhe expected would terminate her mortal career, and place her ſoul before the tribunal of God.

In this depth of diſtreſs ſhe found an aſylum in prayer. She wreſtled with God for mercy, and reſolved that her laſt gaſp ſhould be ſpent in ardent ſupplication with ſtrong cries and tears to him who was able to ſave her from death. She intreated the Lord to ſpare her a little longer, and ſolemnly vowed to ſerve him if he would reſtore her to health; and from that time ſhe found life gradually returning, and conſidered herſelf as a brand plucked from the fire.

Afflictions

Afflictions do not neceſſarily produce religious ſenſations, nor uniformly effect a change of character; they are the fruits or puniſhment of ſin; but they may, through the operation of God, ſubſerve the purpoſes of religion, and become the mediums of good to our ſouls when we receive them as the paternal chaſtiſements of our heavenly Father. They ſerve to humble us, to convince us of the vanity of the world, to detach our hearts from earthly objects, to drive us to prayer, and lead us up to God as the only permanent ſource of real happineſs.

In Miſs Llewellyn theſe bleſſed effects were produced. She regarded the hand of God as a patient would the hand of a ſkilful Phyſician, who cuts to the quick the corrupted part of a wound, and is never more compaſſionate than when he ſeems moſt ſevere. As ſoon as ſhe was reſtored, ſhe became a regular attendant on our preaching, and very ſoon joined the Methodiſt Society in this town: and though her ſituation in the country (more than three miles off, without any religious acquaintance upon the ſpot with whom ſhe could converſe) might be deemed unfavourable for the growth of religious knowledge and Chriſtian experience, yet ſhe made rapid advancements in theſe valuable acquirements. Her love for the means of grace was ſtrong and unremitted: and though ſhe ſtudiouſly attended to the domeſtic calls of her father's houſe, yet her hours of leiſure were ſpent with God and his word. And when ſhe had opportunities of aſſembling with the congregations of the ſaints, neither the darkneſs of the night, the lonelineſs of the road, nor the ſeverity of the weather could detain her at home.

> "As if foreboding here her little ſtay,
> "She made the morning bear the heat of day."

Many of her ſayings written about this time, will beſt deſcribe the true ſtate of her mind.—"For this week paſt my ſoul has been exceedingly ſorrowful, and almoſt deſpairing of God's mercy. I labour under the intolerable burden of a hard and inſenſible heart. I ſeem ſhut out from the preſence of God: I have no acceſs to his throne, or comfortable freedom in prayer. I would fain weep my life away; but I ſeem ſurrounded with darkneſs and burdened with ſpiritual death."

But ſhe was not permitted to remain long in this deſponding and uncomfortable ſtate. She was now "ſowing in tears," and very ſoon ſhe "reaped in joy." God manifeſted his love to her ſoul, and ſhe rejoiced in the aſſurance of his mercy. Her words on this ſubject are,—"Laſt Sabbath was a precious day to my ſoul. The Lord ſaw that my diſtreſs was great, and in mercy inclined his ear unto my prayer, and revealed himſelf unto me who am leſs than the leaſt of all his mercies. The comfort that I felt was indeſcribable. O for a grateful heart to praiſe the Lord for all his benefits!"

The laſt time ſhe was permitted to attend our Chapel, was July 5, 1807. On this day ſhe remarks,—"I heard a ſermon from, 'They loved the praiſe of men more than the praiſe of God.' I ex-

amined myſelf, and, though I found that this had been too often my caſe, yet I can now appeal to God, that it is the one deſire of my heart to ſuffer any thing for righteouſneſs' ſake, and to be degraded to the loweſt degree of infamy in the eyes of the world rather than offend my God."

Her death was occaſioned by the burſting of a blood veſſel, which terminated in a conſumption. This was a diſpenſation peculiarly painful and afflictive; but ſhe was prepared to meet it by the ſtrong conſolation which the hope of heaven inſpired, and by a preſentiment which ſhe had in her mind that her end was near. For ſeveral months before her death, ſhe endured conſtant and ſevere pain, and frequently threw up large quantities of blood, which reduced her to ſuch a ſtate of uncommon weakneſs, that ſhe could ſcarcely ſpeak to be heard; and none but a medical perſon and an attendant were permitted to ſee her. In this ſecluded ſituation, cut off from all commerce with the world, with the awful ſolemnities of death and eternity in view, and left alone with God, her conſcience, and her ſoul, ſhe had full leiſure for thought and reflection. She proved herſelf and her religion. She examined the ground of her confidence in God, and the reſult was, "ſhe had rejoicing in herſelf alone, and not in another:" ſo that for ſix weeks or two months before her death,

> "Not a doubt could ariſe
> To darken the ſkies,
> Or hide for a moment her Lord from her eyes."

About a week before her death, ſhe expreſſed a particular deſire to ſee me. I found her body ſo weak that it was with great difficulty ſhe could be heard to ſpeak; but her ſoul was vigorous, her gratitude to God for ſupporting her in the hour of trial was inexpreſſible, and her proſpects of future bleſſedneſs were ſo glorious that ſhe longed to be gone: while her placid and ſerene countenance bore the impreſſive marks of that divine peace and tranquillity which glowed in her heart. Her ties to the world and its concerns had long been diſſolved, and ſhe regarded death, not as the king of terrors, with his meagre aſpect and his naked bones; but as a meſſenger of peace to conduct her home to God.

The day before ſhe died ſhe gave directions concerning her funeral, and requeſted that a ſermon might be preached in the houſe, from Phil. i. 23: a text which had been the language of her ſoul for many weeks: and then, having done with earthly things, ſhe ſpoke little more till ſhe reſigned her ſoul into the hands of her Redeemer, in the 23d year of her age, having been about fifteen months a member of the Methodiſt Society. To God "be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. Amen."

HAVERFORD-WEST, Jan. 18, 1808. R. TREFFRY.

MEMOIR

MEMOIR OF JAMES WILLIAMS.

TO THE EDITOR.

IF you judge it proper to insert the following short account in the Magazine, I hope it will benefit the younger part of your readers, and it will give pleasure to the friends of the deceased.

James Williams had enjoyed the advantages of a religious education, but these advantages he had abused, till, emboldened by the principles of Infidelity, he first cast off all the restraints of religion, and then laid aside all pretension to respect for religion itself. In this state he was, when attending his military duty as a Volunteer, on a rainy day, he caught a violent cold, the effects of which, the utmost exertions of medical skill could never remove. As he grew worse, it was thought that a change of air would be advantageous to him, and accordingly, he was removed to a friend's house in the country, where family worship was performed, and the ministers of God occasionally came. These circumstances, together with his increasing affliction, awakened his attention, and produced in him a serious concern for salvation. In a letter which he wrote to this friend during his confinement, he expresses himself in the following terms:

"The good impressions which I received at your house, remained but for a short time. Unbelief and diabolical suggestions, soon erased them from my mind, and I became more vain and wicked than ever. When my conscience at any time smote me, I had recourse to the principles of infidelity, but of the insufficiency of these, I had soon painful proof. My misery increased daily, and I began to conclude myself a reprobate. My apprehensions were insupportable, and I wished to change beings with the meanest reptile that crawled on the earth. I strove to hide my distress from every one, but this was impossible. My parents were the first to discover it, and with my consent, a Minister was sent for, who, when he understood my case, encouraged me to hope, and directed me to pray to the Lord. I determined to follow his advice: and accordingly began to cry unto the Lord, and humble myself before him. In a short time he was graciously pleased to comfort me. On the twenty-fourth of October, while I was at prayer and pleading the promise, "Though your sins be as scarlet, they shall be white as snow," &c., I was in an agony, and continued till my strength was exhausted. I then reposed myself a little, still lifting up my heart to the Lord; when, in a moment, these words were applied with power to my heart, 'Be thou faithful unto death, and I will give thee a crown of life.' My soul was instantly filled with so sweet and delightful a calm, as I had never before felt. I was happy. Blessed be the Lord, I have from that time been enabled to praise him, that ever he laid his afflicting hand upon me. O that I could prevail upon my fellow-sinners to look to this Jesus as their only Saviour; for none need despair of his goodness who come unto him."

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He continued to manifeſt the reality and depth of the change God had wrought in him, by a tenderneſs ofconſcience very remarkable. In a letter to a friend, he ſays, "I have lately had ſuch affecting views of the heinous nature of ſin, as produce in my mind the greateſt dread of ever again committing it, and make me pray to God that he would rather continue my afflictions than ſuffer me to depart from him. Indeed, ſo great is my fear of grieving God's Holy Spirit, that I would not commit a premeditated ſin for unnumbered worlds. This I know, is the fruit of grace." His mind was ſometimes harraſſed by temptation, but his patience was exemplary, and his whole conduct edifying to the family and many of the neighbours. The rules which he drew up for the regulation of his future behaviour, give ample proof of the piety of his diſpoſition, and had he lived, it is probable he would have become a burning and a ſhining light. But he, who cannot err, deemed it beſt to remove him.

On Thurſday, February, 1807, having been apparently recovering for ſome days, he walked out as far as Coleſhill-ſtreet Chapel, and home again, without inconvenience. The next day he was better ſtill, and walked out again. In the evening his mind was peculiarly happy, and he expreſſed his gratitude to God and his parents in a very animated and affecting manner. After ſupper, and family prayer, he aſſiſted in ſinging two or three hymns, and then taking leave of the family he retired to reſt. In leſs than three minutes he came down ſtairs bleeding violently at the mouth and noſe. On a former occaſion, when fervently engaged in prayer, he had been interrupted by a bleeding at the noſe, which had not alarmed him. "Now," he ſaid, "I am dying; pray, pray!" A Surgeon was inſtantly ſent for, but he came too late to be of any ſervice. The violence of the hemorrhage continued, and in leſs than thirty minutes he uttered his laſt words, "Praiſe! Praiſe!" and expired.

R. Reece.

MISCELLANEOUS.

THE following exact Tranſlation of an authentic Copy of the Oath taken by Roman Catholic Biſhops, appeared in the Chriſtian Guardian for May, 1809, and is here inſerted at the requeſt of a friend who is of opinion that the Proteſtant Religion is in ſome danger from the increaſe of Popery in Great Britain.

"I N. N., Biſhop elect of the See of N., do ſwear, that from this time henceforth, I will be faithful and obedient to the bleſſed Apoſtle Peter, to the Holy Church of Rome, and to our Lord the Pope, and his ſucceſſors canonically appointed. I will neither be privy to, conſenting, nor aiding, any thing by which they may be injured: or their perſons ſeized; or hands in any way lifted up againſt them; or wrong be done to them on any pretence whatſoever. The counſel they ſhall entruſt to me; whether by themſelves, their meſſengers, or letters, I will by no manner of means knowingly reveal to their hurt. The Roman Papacy, and the Royalties of St. Peter, I will

will help them to defend and maintain, saving my order, against all men. I will honourably entertain the Legates of the Holy See, in their coming and returning, and cheerfully supply their wants. *I will, to my utmost, defend, increase, and advance, the rights, honours, privileges, and authority of the Holy Roman Church, of our Lord the Pope, and of his successors aforesaid.* I will not join in any consultation, act, or treaty, in which any thing shall be plotted to the injury of the rights, honour, state, and power, of our Lord the Pope, or the said Church; and, if I should know of any such thing contriving, or intended by any persons whomsoever, I will hinder it all in my power; and, as soon as possible, will give notice thereof to our said Lord, or to some one by whose means it may come to his knowledge.

"I will keep, with all my might, the Rules of the Holy Fathers, the Apostolical Decrees, Ordinances, or Disposals, Reservations, Provisions, and Mandates, and cause them to be observed by others. *Heretics, Schismatics, and Rebels, to our said Lord the Pope, and to his Successors aforesaid, I will, to the utmost of my power, persecute and destroy.*

"I will, when summoned, attend a council, unless lawfully hindered. I will, in person, visit the threshold of the Apostles (i. e. Rome,) every three years. And give an account to our said Lord the Pope, or to his successors, of all my pastoral office, and of all things appertaining to the state of my Church, to the discipline of my Clergy and people; and of all things concerning the salvation of the souls committed to my care, and then humbly receive, and diligently execute, his apostolic commands. But if I shall be lawfully prevented, I will render an account by a sure messenger, specially commissioned for this purpose, one of my Chapters, or some other Ecclesiastical Dignitary, or Rector: or, in default of all these, by a Priest of my Diocese; or, this failing, by some other secular or regular Priest of known integrity and religion, fully instructed in all the particulars aforesaid. And by such messengers, I will also send certificates, duly authenticated, of the impediment (which hinders my coming in person) to the presiding Cardinal of the Holy Church of Rome, in the congregation of the sacred Council.

"The effects belonging to my table, I will not sell, or give away; or pawn; or grant; nor in any way alienate, not even with the consent of the Dean and Chapter of my See, without consulting the Roman Pontiff. And if I ever make any alienation I will thereby incur the penalties contained in the canons thereunto relating. So help me God, and these his Holy Gospels."

"Now let us suppose," says the person who writes the above, "a case which may happen, and which has happened more than once, that a conspiracy was forming to overturn the Established Church, and restore the Papal Rule in this kingdom; nothing can be clearer than this, that an honest Popish Bishop is bound by the most sacred obligation to aid such a conspiracy 'with all his might;' consequently he must in this, as in a variety of other cases, be involved in the inextricable dilemma of being a rebel to the King, or to the Pope.

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If detected in the former crime, his life may pay the forfeit; but everlasting happiness, according to Papal faith, rewards the deed. In the latter case he may, indeed, escape with life; but upon his own principles, inevitable and eternal misery awaits him. The conclusion therefore is, that universal obedience which every Papist has, directly or virtually sworn to the Pope, puts it out of his power to be, in all cases, the faithful subject of a Protestant Prince.

"But there is higher and more conclusive authority still. If Protestantism is Christianity, Popery must be antichristian. Our Roman Catholics tell us, they can be at once faithful subjects of the Pope, and of a Protestant King. Our blessed Saviour tells us, 'No man can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon,' Matt. vi. 24. Whether it be right in the sight of God, to believe a Papist rather than God, judge ye."

Your's, &c.

May 12, 1809. PHILO-PROTESTANT.

COPY OF A LETTER FROM THE REV. JOHN BERRIDGE, EVERTON, APRIL 26, 1776; TO ———. FROM THE THEOLOGICAL MAGAZINE FOR 1801.

YOUR letter was a fortnight in travelling to me, partly occasioned by its tarrying five days at the Tabernacle, when I was at Tottenham; and I concluded you had left Hardwick, or would leave it before my letter could reach you there. I was in London most part of the time, with a cough and cold, and very unfit for a London pulpit, though not disabled from preaching. I find the latter works of a Christian are chiefly furnace-work, out of one fire into another: and when we think the present furnace too hot, the way of making us think it a cool one, is by *plunging* us into a hotter. I pray for patience often, and should like to have a bushel of it, but do not like the way in which it is given. But God useth means to accomplish his ends, and "Tribulation is the mean appointed to work patience;" but I am not very fond of such means. My old Esau raises outcries at them, and says, If he must learn patience, he should like to learn it in his sleep, without the bustle of tribulation: Yet, however unpleasing a furnace is, I find but little growth out of it, and the little I have gained has been out of the fire. Activity in well-doing is a glorious thing, but patient sufferance in well-doing exceeds it: and no man knows much of himself, till his locks have well blazed, and his bones have crackled in a furnace. Young cocks crow lustily, and swagger among the poultry, till Shrove-Tuesday; then they come home meek enough, and are glad to hide their heads in a hen-roost. I cannot judge of a Christian soldier from his big words and fierce look, and tall musket, but from his being able to stand fire. Nor do I heed his hopping, or kicking, or barking, or bawling in the furnace: if he can but keep in it, he is fairly listed, and Jesus will still him, and teach him his exercise at length.

As I know something of itinerant troubles, I can sympathize with you; and believe, when a retreat is really wanted, it will be given; but take heed that your heart be not set upon it, else your bed, even there, will be quilted with thorns. A gourd is an useful thing for the head; but when made a revelling place, it will soon breed a worm at the root.

Earthly comforts, like roses, grow on a brier, and appear sweeter in the prospect, than the enjoyment. If you come into Essex this summer, I shall expect a visit at Everton, and a week or fortnight itineration in Cambridgeshire. Be not discouraged at your trials: Jesus will help you out, and help you through. I send you my heart's love. Grace and peace be with you, my dear friend, and with your affectionate Servant,

JOHN BERRIDGE.

OBITUARY.

TO THE EDITOR.

SEVERAL of our members in this Circuit, have died in the Lord, of late. Of these I shall mention two: First; Edward Maw, of Wroot. He was converted to God among the Methodists about fourteen years ago, and ever afterwards adorned his profession, enjoying much of the love of God. He was greatly comforted in his last affliction, which was long and severe. While I was praying with him one day, he began to exclaim, "Glory, Glory, Glory be to God! I feel so much of the presence of God, I hardly know how to bear it. He seems to be even come down into my soul." He went off the stage of life in the full triumph of faith. By his death his wife has lost an affectionate husband, his children—a tender parent, our Society—one of its best members, and the world—one of Christ's living Epistles.

The other whom I shall name is John Wroot, of Cowick, near Snaith, Yorkshire. This poor, but precious man of God, had been a member of the Methodist Society for upwards of thirty years, and from the day when he experienced the pardoning love of God, which was about the time of his first joining the people, till his happy spirit took its flight to the Paradise of God, he was immovable. No trouble, opposition, or disputes, could ever turn him aside from the path of duty, or lessen his love to God or his people. Being cleansed by the blood of Christ from all his sins, his deportment was humble, his soul happy, his faith strong, his confidence firm, his conversation heavenly, his prayers unceasing, and his diligence in the use of all the means of grace exemplary. As he lived to God, so he died unto him. He died in the full assurance of a glorious immortality. He declared, at last, he died a Methodist, and requested that some of them would bear his remains to Church, and that one of the Preachers would preach a Sermon on the occasion, from Isaiah xii, which was done April the 30th. And notwithstanding that the time appointed was at nine o'clock in the morning, we had a crowded congregation, for every person believed John Wroot to be a good man, if there were one on the earth.

Such happy events as these, and the spiritual good I myself have got, lead me to thank God for a personal union with the Methodists. That you, Sir, and all your Readers, may depart this life, when God shall be pleased to call you, in similar peace and triumph, is the earnest prayer of your's, &c.

EPWORTH, JOHN LEE.
May 8, 1809.

MAY 30, 1809, died Jane, wife of William Ashman, in the 80th year of her

her age. She was a steady member of the Methodist Society upwards of fifty years, and constantly attended her class, and all the means of grace, which she found very profitable to her soul. She was a sincere lover of the Methodist doctrine and discipline, a sincere friend to all, and, to the utmost of her power, assisted such as she knew to be in distress.

She travelled with her husband nearly thirty years, through the Eastern, Western, and Southern parts of the kingdom, and maintained an unblemished character. It pleased God, about three years since, to afflict her with a paralytic stroke, which entirely deprived her of the use of her left side, and, in a degree, of her speech and reason: but the Lord so supported her, that she was never heard to murmur or complain, but always said, "The will of the Lord be done." She was very thankful for all that was done for her, and for all that was given her; and was never heard to speak one word about any temporal concern. She was entirely dead to every thing of a temporal nature, and her life was hid with Christ in God: she often repeated,

"Praise God from whom all blessings flow," &c.

and, "Praise the Lord, O my soul, and all that is within me, praise his holy name."

As she grew weaker in body, her faith and confidence in God, grew stronger and stronger. When a mortification took place, and death was fast approaching, her understanding was more restored, and she said, "God is Love, God is Love: I see a fountain open for sin and uncleanness. The Lord Jesus Christ can cleanse you and me and all the world." So lived and so died this pious hand-maid of the Lord Jesus Christ.

I pray God, my last end may be like her's.

COLEFORD, W. ASHMAN.
Sept. 14, 1809.

*** Her Funeral Sermon was preached by Mr. William Horner, from Rev. vii. 14——17.

JUNE 3, 1809, died Isaac Crookenden, son of Caleb Crookenden, of Rotherhithe, in the 32nd year of his age. Previous to his enjoying the liberty of the Gospel, he passed through much sorrow of heart; but by reading Mr. Fletcher's Sermon on the New Birth; the Lord was pleased to bring him out of darkness, into marvellous light, and to give him to know his interest in the Redeemer. He immediately joined the Society, and was active and zealous in the ways of the Lord for a considerable time; but was unhappily turned aside by temptation, and unwatchfulness.—The Lord, however, was pleased to bring him again to himself, by Mr. Law's Serious Call to a Holy Life. Some time after this his health was much impaired by his taking cold, which brought on a consumption, and terminated in his death. As soon as he found reason to believe the disorder would prove fatal, he was more than ever in earnest to obtain a clear sense of his acceptance thro' Jesus Christ; which blessing he received, April 11. Then all his sorrows fled away, he obtained a solid peace, and his joy, at times, was so great that his poor, feeble body could hardly bear it. "O," said he, "I shall praise him for ever; yes, for ever! I am his adopted child. O, my blessed Lord, I would sink into the dust before thee. He will save such a poor wretch as I am! Yes,

'The arms of faith, and wings of love,
Will bear me conqueror through.'"

At another time, he said, "The Lord is sanctifying my soul. I feel no degree of anger, or pride, or any evil temper; and although the enemy sometimes shoots his fiery darts at me, the Lord disappoints him."

For several days before his death he could speak but little. Sometimes, however, he lifted up his hand, and said, "I have no doubt, all is sun-shine." A short time before his end, he called his wife, and said, "Betsy, I am saved." On one saying, "The Lord bless you;" he replied, "I am blessed. When I am gone, let nothing be said of me, but that I was a poor, unworthy wretch, saved by grace." Through all his affliction, he manifested the greatest patience, and resignation: and never from the time he obtained peace, was one murmuring or unbecoming word heard to drop from his lips; nor did he ever, as long as he was able to speak, let any that called to see him go away, without giving them some friendly advice.

May I also die the death of the righteous, and may my last end be like his!

T. CROOKENDEN.

RELIGIOU

Religious Intelligence.

From Mr. Philip Munger, Preacher in America, to the Rev. Dr. Coke.

City of St. John, Oct. 24, 1809.

Reſpected Sir,

As it is ſome time ſince I wrote to you, and now have an opportunity of conveyance by one of our friends bound to Liverpool, I beg you will kindly accept this token of love.

I am ſure you will rejoice to hear of our proſperity in America. An increaſe of upwards of 11,000 has been the effect of our laſt year's labours; which ſwells our total to more than 163,000. The eighth Conference I underſtand, is already formed, and a ninth will be formed ere long. With thankful aſtoniſhment I am ready to exclaim, "Behold how great a matter a little fire kindleth!"

Biſhop M'Kendree viſited our New England Conference laſt June for the firſt time. We are much pleaſed with him; and think the choice happily made. We had an excellent Conference. Brother Elijah R. Labin, an excellent man, and myſelf, are ſtationed in Boſton for this year. We have gracious times, and a gradual increaſe of members. Our new Chapel is very large, and the congregation increaſing. I am perſuaded that the increaſe of no denomination of people in America, who inſiſt on experimental and practical religion, equals that of the Methodiſts. With you, however, I have to deplore that ſo many of our old Preachers ſettle. Indeed our labour is ſuch, that when in declining years, many ſink under its weight.

At the requeſt of Brother Black, I conſented to change with him for a few weeks. I left Boſton, Sept. the 5th, and expect to take my paſſage back as ſoon as may be, after the enſuing ſabbath. The people are very friendly and kind. They have a commodious Chapel; and large and attentive congregations. There is a gracious work on the oppoſite ſide of the harbour. I have preached to them weekly ſince I came, and have formed a Claſs there of perſons who had been far enough from religion in former years.

The people ſeem diſpoſed to make their Preachers comfortable, but the work ſuffers through the want of more labourers. Several more, I am perſuaded, would find full employment, and reaſonable ſupport.

I am much pleaſed with Brother and Siſter Black, whoſe diſpoſition is as amiable as their piety is reſpectable.

I truſt that God is bleſſing our Brethren in the three kingdoms, and that the ſpirit of primitive Methodiſm ſtill lives among them.

Excuſe my freedom, and accept the ſincere reſpects of your unworthy younger Brother in the Goſpel,

Philip Munger.

Extract of a letter from Mr. John Dinnon, Preacher of the Goſpel, in Ireland, to Mr. John Jones.

Liſburn, May 22, 1809.

My very dear Brother,

You wiſh to hear a little of the good work going forward in the North of this highly favoured Iſland. As far as I can learn, it is general; every Circuit feels leſs or more the droppings of a ſhower. At our laſt Conference I was appointed for this Circuit: had I dared to make a choice of a Circuit, I ſhould not have choſen it, for ſeveral reaſons. However, I was led to think, from ſome circumſtances, that it was appointed me by Providence. In the mean time, my mind was deeply exerciſed in faith and prayer, for the work of God in general, and for my own Circuit in particular. My mind was immediately relieved, and I went to it in the ſpirit of expectation, and bleſſed be the Lord, I was not diſappointed. The good Maſter gave a wonderful ſpirit for hearing; numbers flocked from all quarters to hear the word with ſeriouſneſs and attention, ſeveral joined the Society, and many were awakened and ſavingly converted to God. Our laſt Quarterly-meeting in this town was one of the days of the Son of Man. Meſſrs. Mayne and Doolittle were preſent: and it was well they were, as I had hurt my voice at a Quarterly-meeting which I held the day before in Dromore: therefore, I could do little more than look on, and ſee ſinners weeping and ſaints rejoicing. It was a day of God's power; many received remiſſion of ſins. We had juſt ſuch another time of the overwhelming power of God's love the day before. We held a meeting near this town a few Sabbaths ago, where about four thouſand hearers attended. It was a time of love. After the congregation was diſmiſſed, I deſired all the penitents to retire to a ſmall Preaching-houſe at hand. It was quickly filled, and ſo was the road, with ſinners weeping, and believers rejoicing: it was an awfully glorious time. I ſhall give you a ſhort ſketch of my yeſterday's labour. I rode from this town a little after ſix o'clock in the morning, about three miles, where

the great Head of the Church is working powerfully. I met about eighty members, and inferted their names in four Claſs-papers. It was delightful to hear theſe new converts praiſe redeeming love. I preached at ten o'clock; again at three, at a place about three miles diſtant. My third congregation aſſembled about four miles from thence, at a new place, for its bare-faced wickedneſs, called *Hell upon earth.* Many here uſed to read Payne's works on the Sabbath, in preference to the Bible; but now, bleſſed be God, the ſcene is changed. We have now a large congregation, a large claſs, and ſeveral converted to God in that place. The Lord is "thruſting out the enemy," the devil, and T. Payne; and we are purſuing our victory. I expect to return twelve new Claſſes, nearly about two hundred new members, all doing well, while peace and harmony is the order of the day. I am, &c.

JOHN DINNON.

From Mr. LANKTREE, Preacher of the Goſpel, in Ireland, to Mr. JOHN JONES.

Charlemont, Nov. 12, 1809.

My beloved Brother,

I AM obliged by your kind letter, which I received but a ſhort time ſince. I hope you will fulfil your intention ſhortly, and inform me fully and freely how you proſper.

I am ſorry that I cannot at preſent be very particular, as I write haſtily by a friend who is juſt ſetting off for London. Bleſſed be God! goodneſs and mercy have followed me ſince I ſaw you. His gracious work has proſpered on this Circuit, and is ſtill proſpering, both here and in the neighbouring Circuits; yet I think it is only the beginning of what we ought to expect from the God of all grace. There is a general ſpirit of hearing almoſt every where in this country, excepting the Papiſts and rigid Predeſtinarians. We avail ourſelves of this, by holding extraordinary meetings in various places, on Lord's-days and feſtival ſeaſons. Here, the Lord has ſingularly made bare his holy arm, in the converſion of many ſouls. I can only inſtance in one or two caſes. At one of thoſe meetings (where eighteen or twenty ſouls were led to the enjoyment of mercy and pardon), a pious father had the ſatisfaction of ſeeing three of his children converted, two of whom (twins) had been ſeeking the Lord for ſeveral weeks. At another large meeting, the Spirit was poured from on high, above any thing I ever witneſſed. Among many inſtances of Divine goodneſs, I may mention one. A Mr. L— (who had for a long ſeaſon entertained the preachers, as his father had before him, in the ſame houſe) had a large family, who were ſtrangers to the power of religion. He began a few weeks before, to have a meeting in his family for prayer, which tended conſiderably to awaken himſelf and them. At this meeting his eldeſt ſon, who had been rather an immoral character, was cut to the heart, agonized for mercy, and was wonderfully changed. With heaven in his looks, and "glory, glory," flowing from his tongue, he ran among the praying multitude, looking for the reſt of the family. When his ſiſter ſaw him, ſhe was ſeized with the keeneſt convictions: her father ſupported her for ſome time, in his arms, until the Lord revealed ſalvation to her heart. He then kneeled beſide another ſon who was ſtruggling into life, and began to pray in the moſt affecting manner for himſelf as well as him. Juſt then, a little lad, another child of his, received a ſenſe of the love of God, and broke out into a tranſport of praiſe. This was a bleſſed night in Mr. L——'s houſe. They praiſed and prayed until morning. It is four months ſince the above took place. The whole family is now rejoicing in the God of their ſalvation, and the work has gone on progreſſively in that neighbourhood.

This day I opened a little preaching houſe. Had you been with us, you would have ſaid, "It is good to be here." We have another going forward, within a mile of this, and in ſeveral places we muſt either build houſes, or worſhip in the open air. We are a poor people, and can do but little. The work, however, is the Lord's! My own health is now rather low; but all is well. My dear little family are in health, excepting my wife, who is near the time of confinement. Pray for us. Let me hear from you the firſt opportunity.

I am, dear Brother,
Your's affectionately,
M. LANKTREE.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. JAMES BELL, Miſſionary in Ireland, to the Rev. Dr. COKE.

Mill-Street, Aug. 16, 1809.

Rev. and dear Sir,

ACCORDING to your requeſt in Dublin, I ſend you theſe lines. I am at preſent travelling in a Circuit of about

about a hundred miles in circumference. Brother Taylor and I travel round it monthly. And (alternately) make excurſions through the Cork, Mallow, and Skibbereen Circuits. I have applied to General Graham (lately) commanding in this Diſtrict, for his approbation of our preaching near Cork, at the Powder-Mills, where a number of our friends reſide who are in the army. The Governor conſented, at laſt, I might have the guard-houſe. And I preached there laſt Sabbath, and hope good will be done. On my way, returning from Conference to Cork, a religious lady informed me, that a deiſtical gentleman (a few days previous) was in a room where a Bible lay open on a table, when he aſked another gentleman, "Sir, do you believe in this book?" "Certainly," ſaid he. He took it up by one ſide, clapped it together, and ſaid, "It is a damned parcel of traſh." A few days after this he loſt the power of his limbs, from his knees downward. Some time after he attempted walking, but fell down. I hope he will believe in Jeſus and prepare now to meet his God. In Camden-Fort, where we have a Miſſionary Claſs, Ann Morriſon (wife of James Morriſon, ſoldier of the 3d Garriſon Battalion) died very happy, on the 27th of laſt June. She lay very ill eight months, in a conſumption. I viſited her twice before Conference, and our religious ſoldiers prayed and exhorted her from time to time. Her evidence was not clear until a fortnight before ſhe died, when ſhe awoke at night out of ſleep, ſaying, "O James, don't fear reſpecting my eternal ſalvation: I have found redemption in Chriſt Jeſus: I fear not to die: my guilt is removed. And be ſure, James, if you ever change your life again, to marry a godly partner, and meet amongſt the religious ſoldiers in this Fort." James is now religious, and is joined to our people, as ſhe requeſted. Dear Sir, the worth of theſe precious ſouls, which I ſee in danger of falling into eternal fire, ſtirs me up to go after them, and if I cannot pluck many of them out of the burning, I look to my Saviour for power, at leaſt, to lead ſome to God. I want more of that heavenly mind which was in Chriſt, and of the love of God in Chriſt Jeſus. For the holy life of a preacher, I ſee, is the moſt powerful mean of enforcing his doctrine. Believe me, as ever, your ſervant in Chriſt,

JAMES BELL.

P. S. Serjeant A——'s wife has been lately convinced of Popiſh errors, and, by reading Mr. Weſley's Journals, confirmed in her reſolution of forſaking them, and taking Jeſus for her only High Prieſt. The Romiſh teachers cannot bear that their flocks ſhould hear us. But truth will prevail.

Extract of a Letter from Mr. WILLIAM HAMILTON, Miſſionary in Ireland, to the Rev. Dr. COKE.

Newry, Nov. 1809.

Rev. and dear Sir,

I Returned in haſte from Mancheſter to my appointment about Newry, in which parts we have already ſome fruit of our labours, particularly in and about Carlingford; where we have got a ſociety of about 30 members: a new thing in that country indeed! There are alſo ſome openings round that neighbourhood, which promiſe well; and Catholics hear us leſs or more every time we preach, whether in the houſe or in the open air. I preach every market day in the ſtreet in Newry, (and a very large market it is) when I have hundreds of the wild Iriſh from the mountains to hear me with attention; and the Preachers of this place are highly pleaſed to ſee the people weeping and ſighing, and think our labour will not be loſt. I was one day, in particular, ſtrongly recommending the Scriptures to the poor people as the only rule of faith and practice, and read a letter to them to that effect from Pope Pious the Sixth, which they took great notice of, but ſaid to me when I ſtepped down, "You have been urging us to read the Bible, but how ſhall we get it?"

I was much grieved that I had none to give them, but before the next market day, I had got ſome dozens from our good friend Mr. Hannah, at a very low price, and when I told the crowd that I had them for the Roman Catholics, they followed me to a friend's door, and with gratitude took all I had. I got ſome ſmall pamphlets from Dublin and other places, to beſtow among the poor, which I think will be of great uſe. It is a pleaſant thing when I am ſpeaking to a poor perſon about his ſoul, to have a little book to put into his hand, which will be read, perhaps, by ten of his neighbours.

We have had ſome meetings of late, in conjunction with the Newry Preachers, which have been attended by vaſt numbers

numbers of all sorts of people. One of them was held in an old grave-yard, where my father lies. One of the sermons was preached from the *vision of the dry bones*, and another from Rev. xx. 12, concerning *The dead, small and great, standing before God*; while many of the hearers were sitting weeping on the graves of their late departed friends. It was indeed a solemn time, and will not be forgotten.

The Romanists in this county are not so bitter against us as they were in the counties of Galway and Clare. There are none here to throw a stone at us or make use of any other kind of persecution, so that my mind is relieved from the great fears I had last year of being killed. The Priests here are not so violent in causing the people to do penance for hearing us: so I hope we shall be useful to this poor, benighted people. Upon the whole, I see the hand of the Lord is with us, and Satan's kingdom falling before the truth.

Your's, most affectionately,

WILLIAM HAMILTON.

From Mr. GIDEON OUSELEY, Irish Missionary, to the Rev. Dr. COKE.

Ennis, Dec. 11, 1809.

Rev. and dear Sir,

WHEN, in compliance with the advice of the Conference, I visited Mayo and the Ballina Circuit, I promised them to return again about November, which I have done. It lies upwards of 100 Irish miles from hence. In passing through that and the Castlebar Circuits, I preached to the people, who came in crowds to hear, and applied to such as were of ability, for help towards the house we are building. They received me very kindly, and gave liberally; so that I hope there is as much subscribed and collected, as will finish it, and discharge whatever debt was on that at Ballina.

The gracious Lord also greatly blessed his word: so that sinners were awakened, mourners comforted, and believers quickened. In a letter from Brother Strong, which I received a few days ago, are these words of comfort: "There is a great work of God on this Circuit: your last visit was more blessed than any former one, since I came hither." At one of the meetings there as I preached from 1 John iii. 20, 21, the arrows of the Lord sunk into the hearts of many. One young woman was exceedingly affected; and, in a day or two, was brought to rejoice in Him who had wounded, and now healed her. A stout-hearted young man, also, who had withstood the truth for a long time, now felt keen convictions, and amongst several others, fell upon his knees, crying for mercy. After about an hour's distress and supplication, he was enabled to believe in the Lord Jesus, with his heart unto righteousness, and broke forth in praises to a sin-pardoning God. "O," cried he, "I never could call Jesus *my Lord* till this night. It is now eleven years since Mr. Ouseley sought me in the County of Sligo; but thanks to God, I am caught at last. Father," added he, with tears, "much grief have I caused you: but I hope I shall do so no more." They embraced and wept aloud in each other's arms. O, that all might thus believe and feel! All the Romanists who joined us when I laboured there, (from about 12 to 20,) stand firm, and others who were in the habit of hearing, seem resolved at length to quit the priests and mass, and are very friendly to us.

In this infant Circuit, also, the Lord is working graciously. Even in the County of Clare, some have at length emerged from darkness, and have found the pearl of great price: I think a score or two lately; praised be God! We have now about 140, who meet in Class, and evidence a concern for salvation, with a prospect of more being added to us. Your obedient Servant in the Gospel,

G. OUSELEY.

From Mr. DE QUETEVILLE, Preacher to the French Methodists, in the Islands of Guernsey and Jersey, to the Rev. Dr. COKE.

Guernsey, Jan. 18, 1810.

Rev. and dear Sir,

I WRITE to inform you of the arrival of Brother William Mahy, in a state of very ill health, with his wife, and the oldest of his three children, who is about nine years of age. The other two are left behind, in the care of his wife's sister, who is a pious, prudent young woman, and who has done all in her power to assist them in the time of their affliction.

About four years ago his affliction commenced, at which time he received your draft for £50, which he acknowledged in a letter sent by way of Rotterdam, but which never came to hand. Since that time

time he has not been able to write, nor to provide for the wants of his family, although he did occasionally preach at Beuville, Perier, and Montauban. His wife has written to me many times, stating the circumstances of their case, but her letters I never received. They have not, indeed, wanted bread, as they have used the most rigid economy. And when all intercourse with this country was cut off, the two sisters opened a shop, and procured of different tradesmen, a few articles on credit. But owing to his affliction, when the times of payment came, they were not able to make good their engagements, and, in consequence, could not obtain a supply of goods for the shop, so that their credit and custom both failed, and they were reduced to a state of the most distressing embarrasment. It appears their debts amount to about 83 or 84 guineas, and the sister remains on the premises, in hope that sum will be sent by return of the vessel which has brought them over. I hope your compassionate heart will incline you to make some little advance, if the present state of the Mission Fund will not allow me to draw for 100l. sterling, as a sum less than this will not effectually relieve them. And when it is remembered that the family has received nothing from this Fund the three last years, I am persuaded it will not be thought unreasonable.

The Captain of the vessel is to have 80 guineas for bringing them over, and it is thought right to make him a present of five guineas more, in consequence of his very humane conduct towards the family, and his having found them provision during the five days of their passage.

A letter from Monsieur S————, Protestant Minister at C—, to Monsieur G., Minister of one of the parishes in this Isle, expresses much esteem for Brother Mahy, and much concern at his affliction; at the same time it declares that his conduct has been irreproachable. Of this gentleman, Monsieur Pontavice says, "Monsieur S., Pastor of the Church, and President of the Consistorial, has rendered Brother Mahy every service in his power: we are at a loss to express our acknowledgements of the noble, disinterested, and Christian manner in which he has, at all times, and in all circumstances, acted towards him."

Monsieur P. farther informs me, that the Reformed in France are in high credit. That Monsieur S———— has great interest with Napoleon, and is the friend of the Minister of the Interior, and that the sincere Methodists are much esteemed where they are known. Mr. S. has the goodness to say, If he can be useful to us in any thing, we may freely employ him.

The Emperor has of late published a Declaration, which he has obliged the Priests to read in their several congregations, stating, that they who call themselves the Successors of Jesus Christ, and his Apostles, ought to imitate their Master, who publicly avowed, "My Kingdom is not of this world;" and who took no part in the public affairs of the State, but was wholly occupied about spiritual things. *He says he will listen to them when they speak to him on subjects connected with the salvation of his soul, but on no other!!!*

You will be pleased with the account Mrs. Mahy has given me, of Mr. Pontavice. She says, he arrived in Caen a little before their departure, on a visit to the Society, as he had been accustomed to do every winter; and in the intervals, he wrote them very edifying pastoral letters: That he is much alive to God, preaches with great power, and sees the fruit of his labour amongst the inhabitants of Bolbec, where he statedly ministers. He is held in high estimation by the Reformed Ministers, who frequently invite him to preach in their Churches, where he has crowded congregations.—The last Whitsuntide he spent at Rouen, in supplying the place of one of the Ministers, who was indisposed. The Church would not contain the crowds of Protestants and Roman Catholics, who listened with the greatest attention, whilst he published the doctrines of salvation as they are taught amongst us. He has endeavoured to form Classes amongst the people of his charge, who are exceedingly attached to him, but their prejudices to such meetings have rendered his attempts unsuccessful. However, he endeavours to supply this deficiency by pastoral visits, and wherever he enters a house on these occasions, it is usually filled in a short time, with those who will join him in religious conversation, singing and prayer.

Mrs. Mahy observes further: "The little Society at Beuville was much affected at our departure, and shed many tears. They are very lively, as are a few others in the Commune of Conde. Two are dead, and a few have turned aside. There are eighteen in Society at Beuville, and eighteen at Perier, who are very sincere, and more or less alive to God. One of them was formerly a great opposer of the truth, but now he is a leading man, and, in the absence of Mr. M., reads sermons to the people."

I am, Your's in affection,

JOHN DE QUETEVILLE.

POETRY.

THE CESTUS.

WHEN vice affails the unfuſpecting breaſt,
Much more than human ſtrength ſhould be poſſeſt.
Here ſmiling pleaſure ſpreads her golden ſnares,
And promiſes a grave to all my cares;
" Add to my frolic train (the Enchantreſs cries)
" And bid adieu to all thy tears and ſighs.
" Joy ſhall awake each morn, ſalute each night,
" And changing ſeaſons change for new delight.
" Plenty ſhall pour her treaſures at thy feet,
" And rich abundance all thy wiſhes meet,
" Soft muſic lull thee to a light repoſe,
" And playful zephyrs varying ſweets diſcloſe.
" With my bright Ceſtus bind thy gentle breaſt,
" And let thy limbs adorn my flowing veſt.
" O let me ſee thee mine, and thus attir'd
" By Envy's ſelf unwillingly admir'd.
" By me ador'd, by all the world belov'd,
" By all, but by thy rigid ſelf approv'd.
" O liſten kindly—liſten to my ſtrain,
" And, unreluctant, join my frolic train:
" For thee the birds wake ev'ry tuneful lay,
" And brighter ſuns ſhall hail the new born day.
" For thee, the Earth ſhall yield her choiceſt ſtores,
" And fartheſt Ind ſhall furniſh richeſt ores.
" All, all that Power and Riches can command,
" Shall vie to charm thy eyes, and court thy hand.
" Smooth Adulation dwell upon thy charms,
" And Rapture fold thee cloſe in glowing arms.
" Ev'n Time ſhall bind thee cloſer to my breaſt,
" More fondly lov'd, as longer thou'rt poſſeſt.
" Then take the Ceſtus, and this moment know,
" That Love, and Wealth, and Pow'r, form heav'n below."
Shame to my better hopes! the ſyren voice,
With magic pow'r had warp'd my wav'ring choice,
Each ſenſe was charm'd—and Reaſon heard no more:
I took the Ceſtus!—view'd it o'er and o'er;
Studded with gems of bright celeſtial hue,
It fix'd and dazzl'd my tranſported view.
But as I turn'd to bind it round my waiſt,
Beneath the gems I ſpy'd *Repentance* plac'd:
Sudden I ſtarted! trembled with ſurpriſe,
Again look'd on it with enquiring eyes,
And ſaw *Repentance*, legible as light,
But ſtudded o'er with ſparkling gems ſo bright,
That Pleaſure's votaries, eager to obtain
Her promis'd joys, nor ſee, nor fear their bane.
Spurning the charming tempter—" Go, I cried,
" No more thy arts my high-born hopes divide;
" No more I liſten to th' inſidious ſtrain,
" And all thy ſtore of joys are ſpread in vain.
" Be mine the joys that are for ever ſure,
" Exhauſtleſs riches, and a crown ſecure.
" No dear-bought pleaſures ſhall my heart betray,
" No guilt-ſtain'd moments dread the light of day.
" Thanks to the ſaving power that let me ſee
" Through Pleaſure's witcheries latent miſery.
" O—if my reaſon is allow'd to ſleep,
" And guardian angels ceaſe their watch to keep
" O—if unaided by a power divine,
" Let no temptation try this heart of mine,
" Nor charm mine ear with adulation ſweet,
" Nor vow a pleaſing ſlav'ry at my feet;
" Nor ſeek by unſuſpected guileful art
" To expel fair peace and virtue from my heart
" Rob me of all my ſorrows yet have ſpared,
" A mind compos'd, and ſoul for heav'n prepar'd.
" O—if in this wide world of human woe,
" Trials like theſe I yet muſt undergo;
" By all moſt dear on earth, moſt priz'd in heav'n,
" Great GOD! let more than human ſtrength be giv'n:
" Let not my proſpects of eternal joys
" Be barter'd for theſe tranſitory toys.
" O—let not Wealth with all-ſeductive pow'r
" Aſſail my heart in Poverty's keen hour:
" O— rather let my languid years of pain
" Roll ſlowly on, a ſad unmurm'ring train:
" Let my afflicted ſoul look o'er the paſt,
" And anxious hope each pang may prove the laſt;
" For mind and body long have been at ſtrife
" With this unſpent diſtreſs, this woeful life;
" Have fondly hop'd the Meſſenger of Peace
" Would end my ſorrows, and my ſoul releaſe
" But ſtill the' impriſon'd ſpirit vainly tries
" To drop its load, and ſoar beyond the ſkies
" O—might I in ſome calm ſequeſter'd ſeat
" Be found ſubmiſſive till my fate I meet!—
" It may not be, my ſoul:—endure awhile—
" The tempeſt ſhall be o'er, the heavens ſhall ſmile;
" A brighter proſpect open on thy ſight,
" Eternal day, and GOD's own glorious light
" Thy trials o'er, and all thy ſuff'rings paſt,
" Safe anchor'd in the heavenly port at laſt,
" Enraptur'd thou ſhalt endleſs praiſes ſing
" To thy Deliverer Chriſt, thy GOD and King
" Loud hallelujahs thro' the courts of heav'n
" *That in the day of weakneſs, ſtrength was given.*

SERENA.

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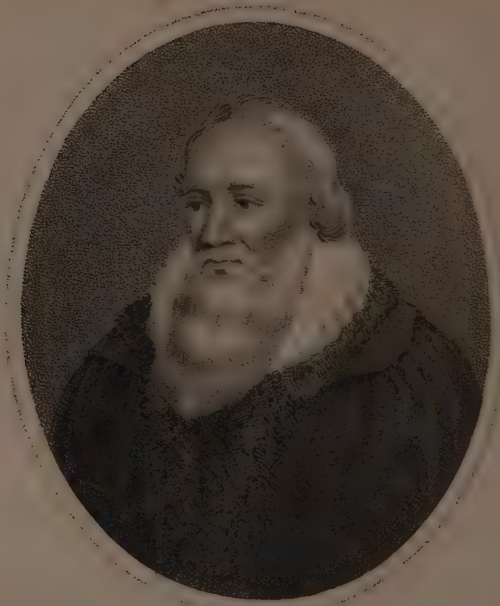

Peter Stuyvesant
Late Governor of New Netherland
in the United States of America
Born 1602 Died 1682

THE

METHODIST MAGAZINE,

FOR APRIL, 1810.

BIOGRAPHY AND CHURCH HISTORY

Of the PIETISTS *in* GERMANY, *prefaced with an* ACCOUNT *of the* REVIVAL *of* RELIGION *in that Country, under the Name of* PIETISM.

IN leſs than one hundred years after the death of Luther, many of the Lutheran Clergy in Germany had loſt their zeal for the propagation of the ſaving knowledge of the Goſpel, and their preaching in many places, was reduced to the art of ſpeaking for a certain ſpace of time (meaſured by a ſand-glaſs) on points of Theology, which they underſtood but little, and of which the people underſtood nothing. They employed themſelves, in detailing trivial diſtinctions, and metaphyſical ſubtilties in religion and morals, while they were total ſtrangers to that religion of Jeſus Chriſt which changes the heart and reforms the life.

Dr. Moſheim, the eccleſiaſtical hiſtorian, who was Chancellor of the Univerſity of Gottingen, about two hundred years after the death of Luther, laments, that in his time, the number of learned and eminent miniſters in the Lutheran Church, decreaſed from day to day. But he ſays nothing of the operations of the grace of God on the ſoul, or of the teachings of the Holy Ghoſt, as the neceſſary qualifications of a miniſter of the Goſpel; and we doubt whether he himſelf was truly acquainted with experimental godlineſs.

The ſame writer informs us that the ſcience of morals, was for a long time neglected amongſt the Lutherans, and he adds that, "If we except a few eminent men, ſuch as Arndt, and Gerhard, who compoſed a few popular treatiſes concerning the internal worſhip of the Deity, and the duties of Chriſtians, there did not appear during the greateſt part of this century (the 17th) any moral writer of diſtinguiſhed merit."—If Moſheim mean by the *internal worſhip* of the Deity, that worſhip of God which is in ſpirit and in truth, we agree with him that John Arndt was acquainted with it, and wrote clearly and evangelically upon it, in his treatiſe, intitled *True Chriſtianity*, a Work which was tranſlated

ſlated into Engliſh about one hundred years ago, by Mr. Boehm, and dedicated to Queen Anne, and which we ſhould be glad to ſee abridged and reprinted. Moſheim calls this a famous book, which he ſays is ſtill peruſed with pleaſure and edification, by many perſons eminent for the ſanctity of their manners. We have the book now before us, and as a ſpecimen of the Divinity contained in it, we give to our readers the following ſhort extracts from it, on Juſtification, and on ſaving Faith, which perfectly agree with the Doctrines of the Articles of the Church of England:

"Works can by no means juſtify a ſinner, becauſe we muſt be engrafted into Chriſt by faith, before we can do any good work. Juſtification is entirely the gift of God, freely conferred on man. Juſtification doth only proceed from faith in Chriſt."

"True and ſaving faith reneweth the whole man, purifieth the heart, ſanctifieth the ſoul, and ſetteth her free from the love of the world. It uniteth with God; it hungereth and thirſteth after righteouſneſs; it worketh love; it bringeth peace."

Arndt's *Prayers and Thankſgivings*, were tranſlated from the German into Engliſh in the year 1716, "In hopes," ſays the Tranſlator, "that they may help to revive a ſpirit of prayer and grace in theſe dead and prayerleſs times." And to ſhew that the worſhip which Moſheim calls inward worſhip, was in fact, true ſpiritual worſhip, we will add, in a note, a few lines from Arndt's preface to his *Garden of Paradiſe*, or Book of Prayers above-mentioned.*

In 1611, the Duke of Lunenburgh appointed Arndt to be the Miniſter of the Church of Zell, and gave him the ſuperintendence of all the Churches in the Duchy of Lunenburgh, which office he held at the time of his death, in the year 1621.

In Arndt's time, religion in Germany was in a very declining ſtate. Luther had overturned the doctrine of Juſtification by Works, and eſtabliſhed that of Juſtification by Faith; but many of his followers who approved of the latter doctrine, were content with a mere ſpeculative, barren confidence in the merits of Chriſt, inſtead of that living, operative, purifying faith which Luther preached. Thus the vileſt of ſinners defended themſelves under the pretence of being juſtified by faith only, without works. This was a groſs abuſe of Luther's doctrine, as nothing can be more conſiſtent, or more truly Scriptural than what Luther has written on the power and fruits of living faith.

From the death of Luther, in the year 1546, religious conten-

* "The true worſhippers (to diſtinguiſh them from falſe worſhippers wherewith the world now every where abounds) ſhall worſhip the Father in ſpirit and in truth. And becauſe there is ſo great a ſcarcity of ſuch worſhippers, our Saviour adds immediately, 'The Father ſeeketh ſuch to worſhip him.' Now to pray in ſpirit, is to pray in faith. To pray in truth, is to pray in unfeigned repentance, with brokenneſs of heart. Therefore, O poor ignorant man! whenever thou goeſt to prayers, do not forget to go to repentance at the ſame time."—ARNDT's Preface.

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tions had increaſed: and, as is often the caſe, under ſuch circumſtances, the ſpirit and influence of vital godlineſs were forgotten. School-divinity, which had been baniſhed by Luther, as inconſiſtent with the ſimplicity of the Goſpel of Chriſt, began to revive; and although there was great zeal for ſyſtems of doctrine, under the names of *Orthodoxy*, *The Analogy of Faith*, &c. yet religion was principally in the head, while the heart and life remained unchanged, and in bondage to ſin.

Arndt laboured to remove this deluſion, and expreſſed his ſentiments in the ſtrongeſt terms in oppoſition to it. "How great and deteſtable," ſays he, "is the abuſe of the holy Goſpel in theſe laſt dregs of the world, when thoſe who loudly boaſt of Chriſt, and the purity of his word, are at the ſame time as profligate, and anti-chriſtian, as if they lived among heathens." He reprobated the opinion that it was poſſible for a man to believe in Chriſt, and to obtain ſalvation by the merits of Chriſt, while he lived in ſin. But notwithſtanding his undoubted piety, and the obvious truth of his doctrine, he did not eſcape the charge of *enthuſiaſm*, the general accuſation brought by ungodly men, againſt all thoſe who contend for the power of religion, and riſe up againſt evil-doers.

We will here mention a perſon of the name of Calixtus, a German Divine of this period, of whom Moſheim is laviſh in praiſe, but who appears to have known nothing of vital Chriſtianity. "Calixtus," ſays Moſheim, "was the firſt who ſeparated the objects of faith from the duties of morality, and exhibited the latter under the form of an independent ſcience." * This is a ſeparation, we would obſerve, which has conſtantly been made by men who are ignorant of the power of the Goſpel, and which has done infinite miſchief in the Chriſtian world. The grand object of faith is Chriſt crucified, and ſeparate from this object, the independent ſcience of morality is a lifeleſs, inefficient ſyſtem, without the power and ſpirit of God; and therefore morality is not promoted by it. When by the word and Spirit of God, men are made ſenſible of their loſt condition by reaſon of ſin, and are brought to look unto Jeſus who was crucified for them, or in other words, to look on him *whom they have pierced*, they will mourn on account of ſin, and forſake it, and truly learn the ſcience of morals. When their ſins are pardoned, by thus looking to Chriſt, or through believing in him, they will love morality, and run the way of God's commandments. Neither Calixtus's moral ſyſtem, nor any other moral ſyſtem in the world, ſeparate from the work of repentance and faith in the ſoul, by the Spirit of God, ever ſavingly changed one ſinner. *Repent and be converted that your ſins may be blotted out. If any man be in Chriſt,*

* Moſheim, vol. iv. p. 144, 8vo. Dr. Maclaine's Tranſlation.

he is a new creature. Ye are created in Chriſt Jeſus unto good works. In Germany as well as in England, the power of godlineſs was loſt, when theſe truths were loſt ſight of, and dry, independent ſyſtems of morality were preached inſtead of them.

During a great part of the 17th century, the Lutheran Divines were engaged in controverſy on the two religious ſyſtems denominated *Pietiſm* and *Syncretiſm*. The Pietiſts had undoubtedly in view the reſtoration of true religion and virtue, which had ſuffered ſo much from the influence of licentious manners on the one hand, and the turbulent ſpirit of controverſy on the other.* *Syncretiſm* was the combining, reconciling ſyſtem of Calixtus, the writer whom we have juſt mentioned, who ſeparated the objects of faith from the duties of morality, and attempted to make the world believe that the Lutherans and the Roman Catholics did not differ in opinion on the fundamental doctrines of Chriſtianity.† Hence our readers will not wiſh us to waſte our time in ſaying more on his ſyſtem. Calixtus appears to have been a man of that ſpurious candour which levels all diſtinctions between truth and error in religious doctrines, and which generally ends in Socinianiſm or Deiſm, and often in downright Atheiſm. His *Moral Theology*, as it was called, was dreſſed in Peripatetic or Ariſtotelian metaphyſics, and when, in more modern times, it was ſtripped of that garb, we are far from thinking with Moſheim, that "the true ſprings of Chriſtian virtue," or "the true ſpirit and ſenſe of the divine laws," were diſcovered by thoſe perſons, who called to their aſſiſtance "the law of nature," as illuſtrated by Puffendorf. We wiſh that they had called to their aſſiſtance the Spirit of God, rather than the law of nature, whatever it may be. Holy David had not learned the philoſophical cant about the *law of nature*, when he prayed that God would open his eyes that he might behold the wonderous things of *his law*, Pſalm cxix. To aſk wiſdom of God, is conduct worthy of Chriſtians. On the contrary, the practice of the German ſpeculative Theologiſts, which Moſheim recommends, was ſuch only as might have been expected from heathens who had no revealed will of God. Men who place the *law of nature* in competition with the revealed will of God in the Scriptures, cannot give a ſtronger proof that they are ignorant of the corruption of *human nature*, and have

* Moſheim, vol. iv. p. 425, 8vo.

† Another Doctor of the name of Fabricius, Profeſſor of Divinity at Helmſtadt, in the 18th century, a man of *mild and indulgent ſentiments*, ſays Moſheim, maintained "that a Lutheran might ſafely embrace Popery:" or probably ſafely embrace any thing elſe he pleaſed! What would honeſt Martin Luther or our Engliſh Reformers have ſaid of ſuch Latitudinarian Doctors? Calixtus was alſo a Profeſſor in this Univerſity of Helmſtadt, in which were many men famous for *indulgent ſentiments*, or laxity of opinion. From ſuch ſeminaries as this, ſprang an abundant crop of wickedneſſes of various kinds.

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need to learn the maxim of the old heathen, "Know thyself," before they attempt to teach Chriſtianity. *

In the midſt of this ignorance and dereliction of revealed truth, it pleaſed God to raiſe up in the Lutheran Church, a number of men of true piety, who were, in contempt, called *Pietiſts*, and who were in Germany much like the Methodiſts in England. It is admitted by hiſtorians, who know nothing of the power of godlineſs, that the Pietiſts, however miſrepreſented and perſecuted, endeavoured to reform the manners both of the Clergy and of the people. With regard to the Clergy, we know that the Pietiſts were of opinion that no man ought to be a miniſter of the Goſpel, unleſs his heart was filled with the love of Chriſt, and of the ſouls of men: and that every miniſter of the Goſpel ought to dedicate himſelf to God, and to be an example to others *in all holy converſation and godlineſs*. Moſheim informs us that the learned and pious Dr. Spener, of Frankfort, (one of the firſt of the Pietiſts) by the private ſocieties which he formed, for the purpoſe of promoting vital religion, rouſed the lukewarm from their indifference, and excited a ſpirit of vigour and reſolution in thoſe who had been ſatisfied to lament, in ſilence, the progreſs of impiety. Theſe religious ſocieties were vindicated, in a book which Dr. Spener publiſhed, under the title of *Pia Deſideria*, or Pious Wiſhes, and in which he exhibited a ſtriking view of the diſorders of the Church, and pointed out the neceſſary remedies for them. Many perſons who had the cauſe of practical religion at heart, applauded and ſupported the proceedings of this good man; but it was ſoon inſinuated by others, that Dr. Spener's religious meetings, tended to promote an intemperate zeal; and it was charged againſt the Pietiſts, that, under the appearance of ſanctity, they led people into falſe opinions of religion, and fomented principles of ſedition.

In the Univerſity of Leipſic, in the year 1689, ſeveral Profeſſors of Philoſophy, who had embraced ſerious religion, began to conſider the defects in the ordinary method of inſtructing the candidates for the miniſtry, and they undertook to explain the Holy Scriptures in their Colleges. This was quite a novel conduct, even in a Chriſtian and Proteſtant College, and excited as great curioſity and attention, as a ſimilar proceeding would do in ſome Univerſities of the preſent day. Theſe familiar lectures on the

* If it were not beſide our purpoſe, we might amuſe our readers with a deſcription of *the law of nature*, as containing certain immutable rules of human action, founded on thoſe relations of juſtice which exiſt in *the nature and fitneſs of things*, &c. &c. and refer them to Puffendorf, Burlamaqui, and ſeveral other writers of the ſame ſort. But we will only ſtate that *the nature and fitneſs of things* are theſe: Man is a fallen creature, corrupt in nature and in practice, a ſinner againſt a juſt and holy God; and in order to be a real Chriſtian he muſt learn the *nature* of ſin, its guilt and conſequences; and then the *fitneſs* of Chriſt as a Saviour, and of the Holy Ghoſt as a Sanctifier. Here we have facts, and the real nature and fitneſs of things; and it is a knowledge of theſe things which God bleſſes to the converſion and ſalvation of ſinners.

Scriptures,

Scriptures, were much frequented by the ſtudents, and were greatly bleſſed to many of them, who ſeemed deeply impreſſed with a ſenſe of true religion, and manifeſted an earneſt deſire to walk in newneſs of life.

But Moſheim, who in matters of active godlineſs, knows not to ſeparate the wheat from the chaff, and is often confuſed and ſelf-contradictory, informs us that it is a queſtion not eaſily decided, whether the firſt effuſions of the religious fervour of the Pietiſts were always kept within the ſtrict bounds of *reaſon and diſcretion*. We ſhould think, however, that it is not very probable that thoſe pious and learned Profeſſors were in much danger of exceeding the bounds of *reaſon and diſcretion*, unleſs it were deemed unreaſonable and indiſcreet to warn ſinners to flee from the wrath to come, and to teach the way of ſalvation to thoſe young men who were about to be appointed to teach it to others. If we are to believe the report of *common fame*, &c. ſays Moſheim, many things which were ſaid and done in theſe *Biblical Colleges*, as they were now called, were "contrary to *cuſtom*, and far from being conſiſtent with *prudence*." *—If we are to believe the report of *common fame!* What man of ſenſe and piety believes common fame againſt real Chriſtians? Fame with her babbling tongues,

"Reports a truth; or publiſhes a lie;" †

and in matters in which the religion of Chriſt is concerned, deſerves not the leaſt credit. *Contrary to cuſtom* the whole of the proceedings of the Pietiſts in their meetings, certainly were, and eſpecially in ſuffering laymen to pray and exhort in them. But the Spirit of God was poured out upon the people, and in return, all ranks of men poured out their hearts to God in prayer and praiſe. Every revival of religion is contrary to the formal, lifeleſs, cuſtomary worſhip of the times; and thoſe who are ignorant of true religion, and wiſh to remain in that ſtate, will always think the conduct of pious perſons, on ſuch occaſions, inconſiſtent with *prudence*. We lament to ſay, however, that ſuch oppoſition was raiſed againſt thoſe pious Profeſſors, that they were prohibited from carrying on in their Colleges, the plan of religious inſtruction which they had begun.

It ſeems that the contagion of Pietiſm, as it was called, had now diffuſed itſelf through almoſt all the Lutheran Churches in the different ſtates of Germany. "From this time," ſays Moſheim, "in all the cities, towns, and villages, where Lutheraniſm was profeſſed, there ſtarted up, all of a ſudden, perſons of various ranks and profeſſions, of both ſexes, learned and illiterate, who declared that they were called by a *divine impulſe*, to pull up ini-

* Moſheim, vol. iv. p. 456, 8vo.

† Tam fidi pravique tenax, quam nuncia veri. VIRGIL.

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quity by the root; to reſtore to its primitive luſtre, and propagate through the world, the declining cauſe of piety and virtue, &c. All thoſe who were ſtruck with this imaginary *impulſe*, unanimouſly agreed, that nothing could have a more powerful tendency to propagate among the multitude, ſolid knowledge, pious feelings, and holy habits, than thoſe private meetings which had been firſt contrived by Spener, and that were afterwards introduced into Leipſic. Several religious aſſemblies were accordingly formed in various places." &c. * From this account, the pious reader will infer, that there was at that period, a divine influence on the minds of multitudes of people; that there was a general awakening of conſcience among perſons of both ſexes, learned and unlearned, and that the work of God had ſpread moſt rapidly in Germany. The Pietiſts were a holy, zealous, praying people, and God, in mercy, heard their often repeated cry, "Turn us again, O God, and cauſe thy face to ſhine, and we ſhall be ſaved: O Lord, revive thy work in the midſt of the years."

When Moſheim talks of a *divine impulſe*, &c. his language is ſo much like the accounts which ignorant and ungodly perſons give of the opinions and conduct of the Methodiſts, that we conclude we muſt look to ſome other hiſtorian for a correct account of the Pietiſts; and we are extremely glad to be in poſſeſſion of the ſhort hiſtory of the Pietiſts, which was publiſhed about the year 1705, and prefixed to the *Pietas Hallenſis* of the excellent Profeſſor Franck. The inſinuations of Moſheim, concerning what paſſed in the meetings of the Pietiſts, deſerve little notice, as they come from a man who knew not how to value *the communion of ſaints*. Profeſſor Franck was himſelf preſent at many of thoſe meetings, and a director or leader of them, and had ſeen, with his own eyes, the manifeſtations of the power and grace of God in them, in the converſion of ſinners. Profeſſor Franck was himſelf a Pietiſt.

As the number of the meetings of the Pietiſts, rapidly increaſed in Germany, it is poſſible that ſome enthuſiaſts and impoſtors might creep into them, (and who could prevent it?) but this proves nothing againſt the Pietiſts in general, who were devoted Chriſtians, fearing and loving God, and who inſtituted religious meetings, wherever they came, for the ſole purpoſes of the edification of their own ſouls, and the promoting of real godlineſs in the world.

Among the Lutherans of this time, numberleſs perſons who held orthodox opinions, lived in all the indulgencies of the fleſh and of the mind. They held the doctrine of Juſtification by Faith, and other doctrines of the Reformation; but while they pretended to be juſtified by faith, they were the ſervants of ſin.

* Moſheim, vol. iv. p. 457, 8vo.

Their faith made no change in their conduct, and they lived in all ungodlineſs without reſtraint. Hence, when the Pietiſts condemned dancing, public ſports, plays, &c. many of them oppoſed ſuch ſtrictneſs, as by far too ſevere; and when it was contended that, beſides the ſtated aſſemblies for public worſhip, private meetings for prayer, and other religious exerciſes were neceſſary for the ſupport of communion with God, and true ſpirituality of mind, it was aſſerted, that piety and virtue were endangered by ſuch meetings.

In the commencement of this account, we wiſhed to notice ſome of the obſervations on the conduct of the Pietiſts, which are to be found in Moſheim's Eccleſiaſtical Hiſtory, and to ſhew how little they are to be relied upon: We will now give the Hiſtory of the Life and Death of ſome of thoſe excellent men, *of whom the world was not worthy*, and of whom, even men of piety of the preſent day, know but little.

MR. JOHN ARNDT.

John Arndt was born in the Duchy of Anholt, in the year 1555. For ſome time he employed himſelf in the ſtudy of medicine; but it pleaſed God to awaken his conſcience, and to bring him to a ſenſe of ſin, by a ſevere affliction, and from that time he devoted himſelf to the ſervice of the God who had redeemed his life from the grave. He became a zealous preacher and writer among the Lutherans, in the ſixteenth century, about forty years after Luther's death. In his book on *True Chriſtianity*, the firſt part of which was printed at Jena, in the German language, in the year 1605, he dwells on the moſt ſubſtantial and practical parts of religion, without touching the controverſy which then filled the Chriſtian world. When his book firſt appeared, it was moſt violently oppoſed by the Lutheran Clergy, and others, as containing heretical doctrines; but ſtill it was printed and reprinted, and was ſpread far and wide: and it has been ſaid, that millions of ſouls have been awakened from a *lifeleſs formality*, and brought to an *inward ſenſe of religion* by it. Dr. Gerhard, the Divinity Profeſſor at Jena, whoſe charity and zeal were manifeſted by his conduct, was ſenſible of the decay of true piety, and he and Arndt were deeply concerned for the revival of it among Chriſtians of all denominations. Arndt's books were tranſlated into ſeveral languages, and of the effects of his Book of Prayers, called the *Garden of Paradiſe*, ſome things are reported which are hardly inferior to miracles. Arndt was oppoſed and vilified; but he was vindicated by two pious Lutheran Divines, Egardus a Holſteiner, and Dilgerus a Dantzicker. He was a man of ſound piety and knowledge, and was almoſt continually exerciſed in bearing "the bleſſed croſs of our dear Saviour."

Arndt died in the year 1621, in a moſt heavenly frame of mind.

Some

Some hours before his death, he prayed in great agony of soul, "Lord, enter not into judgment with thy servant, for in thy sight shall no man living be justified," Psalm cxliii. 2. A person who was standing near him answered, "He that believeth, hath everlasting life, and shall not come into condemnation; but is passed from death unto life;" John v. 24. Whereupon he fell into a slumber, but suddenly starting up, he uttered these words from John i. 15, "We beheld his glory, the glory as of the only begotten of the Father." Being asked by his wife when he saw that glory; "I see it just now," said he; "O what a wonderful glory is that! It is that glory which eye hath not seen, nor ear heard, neither is entered into the heart of man." About nine in the evening he asked what o'clock it was; and being answered, he cried out, "Now I have overcome!" and expired without speaking another word.*

Arndt preached at the time when Germany was involved in intestine wars. But God, in the midst of his indignation, remembered mercy, and in a few years after Arndt's death, raised up several persons both in Germany, and in other countries, to bear a living and powerful testimony to the religion of Christ. Amongst these are mentioned, Dr. Meisner, Professor at Wittemburg, a man who was deeply sensible of the neglect of practical godliness, among the Lutherans, and Conradus Horneius, a man of singular piety and zeal towards God, who, in consequence of his labours to promote real and practical Christianity, fell under much odium from the Lutherans. We might here also add the names of Schmidius, of Strasburg; Gesnius, of Hanover; Kesler, of Coburg; Mayfart, of Erfurt; Glassius, of Sax-Gotha; and of many others.

(To be continued.)

DIVINITY.

A Sermon preached in the Trinity Church at Berlin on a Fast Day: and published in a "Collection of Edifying Sermons," 1753: Translated from the German, by a Friend.

THE careful attention of pious Ministers is directed, on days set apart for humiliation and prayer, to this object chiefly, to call sinners to repentance. But they do not confine themselves to endeavours to awaken the unconverted, secure worldlings, by the powerful word of God; they also remember that there are many who have fallen away into a state of disobedience. To

* See *Pietas Hallensis*.

these, to these they cry in the most moving manner: "Return, return, O backsliding Israel!" Among these backsliders there are some, who are not quite sunk back into spiritual death, but are still ranked among the children of God, and considered as true believers. But the Searcher of hearts knows them better. He has oftener than once spoken convincingly to their consciences; "I have not found thy works perfect:" he has cried, "I know thy works, that thou hast a name that thou livest and art dead:" he has threatened them, "Because thou art neither cold nor hot, I will spew thee out of my mouth." These characters give the servants of God much concern. They lie heavy upon their hearts. To bring such to a better mind, to more mature, salutary reflection, they spend many painful hours. At the seasons appointed for humiliation, their hearts are filled with the most ardent longing, that all impenitent, secure, lost sinners, may be awakened and brought, with the prodigal son, to a deep concern, that they may arise and return again to their Father. This command of God seems to sound in their ears, "Be watchful, and strengthen that which is ready to die," Rev. iii. 2. This command, with yearning, compassionate love to slumbering, sleeping, loitering, sluggish, unfaithful souls, excites them, especially on these solemn occasions, to direct their attention and addresses to such characters. But great wisdom and caution are requisite in this matter. The demands and terrible denunciations of the law often work wrath and injury, rather than utility and edification. Such persons must be treated in an affectionate manner. The blessed Gospel of Jesus is indeed the power of God unto salvation; but there are persons who, alas! too frequently abuse it, speak a false comfort to themselves in their iniquities, and indulge a freedom of the flesh, which, to their own great injury, they would disguise under the name of the evangelical liberty of the true sons of God. What is to be done in these cases? Teachers must ever remain in the school of their chief Shepherd, Jesus Christ. Conscious of their want of the requisite wisdom and prudence, they cast themselves at the feet of Jesus, ask counsel of their Saviour, are willing to learn of him, their best Master, and by his divine Word, are instructed and capacitated to speak to souls *wisely*, *impressively*, and *affectionately*. The example of Jesus, how he dealt with sinners of every description, is ever before their eyes. They are anxiously desirous of imitating their great Master.

My most beloved friends in the Lord! I also would, on this day of humiliation, speak a word of exhortation. The halting, the slothful, the slumbering, the sleeping, they that are gone back, they that have cast off their allegiance, lie especially near to my heart. To these I also would address myself. I have earnestly prayed my good, faithful Lord, not only to point me to that portion of his Word, which he knows will be most useful, but so to

reveal

reveal himself in my heart by his Holy Spirit, that I may know how he, Jesus, my Master and Teacher, would act in the same circumstances. He has answered my prayer. God has brought most powerfully to my mind the text which we shall now consider. My compassionate Saviour has also given me a glimpse into his bosom, the seat of a more than mother's love, and shewed me his paternal yearnings over unfaithful souls. Oh! that I could from my heart communicate it to yours as forcibly and movingly as God has impressed it upon mine! Whoever is sincerely desirous that God's Word should this day be made a lasting blessing to him, let him send up his earnest desires to God, and help me to call on Him for the necessary power of his grace, that I may speak a word of life and blessing to all your hearts. Collect your minds into a fit state of silence before him, and let us call on God with true, heart-felt devotion, for the aid of his Holy Spirit. [Here the minister and congregation joined in prayer.]

REVELATION ii. 4, 5.

"I have somewhat against thee, because thou hast left thy first "love. Remember, therefore, from whence thou art fallen, "and repent, and do the first works, or else I will come "unto thee quickly, and will remove thy candlestick out of "its place, except thou repent."

From these words we shall consider,

The awakening voice of Jesus, so deserving of all our attention, which he addresses to backsliding souls; and shew,

I. How wisely and affectionately Jesus discovers to such souls their loss.

II. How graciously and earnestly he endeavours to save them.

I. How wisely and affectionately the Lord Jesus discovers their loss to backsliding souls, appears in the first part of our text; "I have somewhat against thee, because thou hast left thy first love." We must not pass by the first little word "I." It leads us to the person who here addresses the angel or bishop of the Church of Ephesus, and who is still continually crying to all backsliding souls in like manner: "I have somewhat against thee." This is Jesus, who is described to us in a remarkable manner in the preceding chapter. He is called, "Jesus Christ, the faithful witness," who can testify nothing but the truth, chap. i. 5. He is an eye-witness; for in the 13th verse we are told he is "in the midst of the seven golden candlesticks," and sees what is passing there. "His eyes are as a flame of fire," ver. 14. By his omniscience he pierceth through every thing into the inmost recesses of the heart, and knows what is in the heart of man. It is therefore expressively repeated; "I know, I know thy works." As in the 5th verse we are told, he "hath loved" his Church, and "washed her with his

blood," and "made her members kings and priests unto God," it cannot be indifferent to him when one of them becomes rebellious, unfaithfully falls away from him, "the prince of the kings of the earth," goes over to the world, and not only casts off the first love, but permits the old devilish enmity against God and Jesus to take possession of the heart. We must especially notice the description of Jesus in the 8th verse, that he is the "Alpha and Omega, the beginning and the end." He will not only be the author of faith to his children, but its finisher also. But how can this be accomplished in the man who leaves his first love? To this, and much more, the little word "I" points us: I Jesus have somewhat against thee. O my dearest friends in the Lord, let us this instant lay these matters to heart! It is Jesus whose awakening voice we hear in the text. Is it not necessary to cry to *you* also on this occasion; "He that hath ears to hear, let him hear?" Why? The Searcher of Hearts would make known to *us* also what his fiery flaming eyes have discovered in *us*: yes, in *us*. The faithful witness would declare to *us* also what he has against us. The Lord, who hath loved us so dearly, that he has bought us and washed us in his blood, would let us know whether or not we have retained our first love, what progress has been made in the purification of our consciences from dead works. I sincerely and earnestly intreat, therefore, that you will now wait, as in the sight of God, with a deep and humble attention, and hear farther how wisely and graciously our Saviour endeavours to awaken the backsliding, and bring them into a better state. This is his awakening voice: "I have somewhat against thee." Few words, but full of wisdom and of grace. He here shews himself to be the best friend of our souls, the only true promoter of our welfare, our good and wise Physician: he discovers to us our danger, but in such a way as not to plunge us into dejection and despair. He addresses himself to the soul in such a manner as is best calculated to excite its love, to gain its confidence, to produce a persuasion that he knows perfectly its good and its ill. To the angel of the Church of Ephesus he says, through John, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not; and hast found them liars: and hast borne, and hast patience, and for my name's sake, hast laboured, and hast not fainted." Are not these many good, laudable works? Is not this a noble testimony? After the wise and loving Saviour has first noticed all this as a necessary, salutary preparation of the heart for what follows, then comes the memorable "nevertheless." "Nevertheless, I have somewhat against thee." My friends! it would be well if we had this prudent and kind manner of our Jesus always before our eyes, when we have any thing to say to each other, when we would tell our brother

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what we have againſt him. But how do we act? Alas! not well. We forget, overlook, paſs by the good that is found in him. Nothing but his faults, his tranſgreſſions, what is bad in him, is in our minds. This covers all the good that he may poſſeſs, and fills us with averſion and hatred. Our diſlike increaſes every day. And if it were at the beginning, only like a ſpark, yet it catches at every thing around it, and breaks out into a flame, which does no ſmall injury to ourſelves and others. In this fiery ardour we ſet ourſelves to ſpeak or write of his defects, his faults, all that is evil in him, without having taken any prudent ſtep to prepare the way for ſuch an expoſure; and thus much hurt is done to the mind. If we look at the example of Jeſus, we ſee it to be very different. He firſt ſeeks for, and mentions whatever is good, and afterwards is not ſilent as to the evil. He comes as a friend, who is deſirous of keeping nothing upon his mind, and declares the whole in love and with an honeſt ſincerity; as one who has an heart-felt anxiety for the ſoul's good, and would willingly give the beſt counſel and help to remove what is evil, rekindle extinguiſhed love, renew the old friendſhip, and confirm what remains of good underſtanding between the parties. Does not this ſhew the ſincereſt love? And then he ſpeaks pointedly, and diſcovers the true cauſe of this unhappy ſtate: "Thou haſt left thy firſt love;" or, as it may be rendered, "Thou art leaving it:" thou haſt begun to leave it, and thou art continually leaving it farther.

In this expreſſion much is contained. Through divine grace, we will notice what is moſt weighty and important in it. God reproves the ſoul in righteouſneſs. Thou—not I—it is, Thou, O ſoul, that haſt left thy firſt love. On my ſide, the bond of the covenant is kept inviolate: my love (of compaſſion and good-will) is as warm as ever. But thou art altered; thou haſt left me, the fountain of living waters; me, the centre from whence alone true mutual love can proceed: thou haſt ſlighted the means, let opportunities ſlip away unimproved, and neglected to grow in the knowledge of me, to obtain life more abundantly, to increaſe in affectionate, ardent love to me, and to derive thoſe advantages which a ſteady adherence to me produces. Thou no longer art happy in an intimate communion with me by faith; thou haſt ceaſed to maintain a frequent confidential converſe with me; and thou haſt limited and interrupted the rich and free influences of my grace, my life, my power, by which thy love might be made more ſincere, more conſtant, more ardent. How and whence is this? Thou haſt divided thy heart and thy love, and again admitted the world to a ſhare of both. Thy affections wander, ſometimes on this ſide, ſometimes on that: they are diſtracted and led out after the various ſeeming good of "the things which are ſeen." Every day ſees thee grow more capricious, more indifferent,

ferent, more cold, more unloving. And if any thing like love yet remain, it is only lukewarmneſs. Oh! that thou wert cold or hot! Thus pointedly and thoroughly does the Saviour ſhew the backſlider his great danger, and the ſource thereof, that the fault is in himſelf, and not in his Lord.

How do *we* ſtand in this reſpect? Are there not many ſouls here who are conſcious that Jeſus is thus addreſſing them, "I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love?" What is moſt obſervable, and moſt to be lamented is, that the Saviour has to uſe this expreſſion, "Thou haſt left *thy* love, and *that* the *firſt* love." Let us endeavour to recognize this firſt love by ſome particular marks. I fear there are ſome ſouls here, who entertain an erroneous and dangerous idea of their faith and love; and therefore to theſe a circumſtantial elucidation of this expreſſion, "leaving the firſt love," is both ſalutary and neceſſary. By "firſt love" in our text, we may undoubtedly underſtand all that happy, joyful, glorious ſtate of mind, in which a man is placed when, convinced of his ſin and ungodlineſs, he comes to God through Chriſt, as a ſinner and ungodly, and in that character and in that way, obtains forgiveneſs of all his ſins, peace with God, aſſurance of his ſalvation, and, in a word, eternal life. At his very firſt awakening, indeed, a degree, a ſpark of love towards God and Jeſus begins to glimmer in his ſtill cold and dead heart, although the ſinner knows and feels it not, on account of the great enmity, which is by nature in his heart, and which now, for the firſt time, manifeſts itſelf to him by its motions. In his preſent circumſtances the ſinner cannot, and will not, believe that the leaſt ſpark of love to God is there. He feels an enmity to Jeſus which gives him acute pain. He obſerves with horror, what unbelief, what diſlike, what riſings againſt God and goodneſs there are in his heart. He often complains of himſelf before God on this account. Whether, however, he recognizes, and believes, and feels it, or not, let him aſſuredly know, that in a heart thus touched and awakened by God, there is already, not only a concealed ſpark of the love which God hath towards him, (for this muſt be there firſt,) but alſo a ſpark of the love with which he begins to love God and Jeſus. For feeling with pain and ſorrow, that he has offended his good God; he is brought into the moſt preſſing diſtreſs, in now diſcovering the workings of his natural, innate enmity; and he finds in his heart a daily increaſing deſire and longing to be delivered from that enmity, that he may love God, and never more grieve him; and he experiences in himſelf a thirſt, a deſire which from day to day becomes ſtronger, of hearing and reading God's word, of knowing and uſing the way and means how to be acquainted with and love Jeſus, and of learning to walk before God as the Lord, who is his righteouſneſs. This and ſimilar experience proceeds from God's gra-

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cious design, by his love to bring the soul to love him in return. Only the spark must not be smothered, if we would have it to break out into a bright flame.

But to give you farther light and explanation on this subject, you are to know, that this is not yet the "first love," of which the text speaks. It may indeed be regarded as the beginning of it, but the state of a soul which stands in its "first love," is not yet set forth. Much more belongs to it. For the sake of those persons who still stand fast and live in their first love, or who have left that love, or feel a growing lukewarmness, I will give a description of that state according as my true and loving Teacher, Jesus Christ, has partly instructed me by his word, and partly given me to experience in my heart. I speak with deliberation when I say, that it is to persons who still stand, or who have stood, in their first love, that I would describe this state; because, of this first love, as the proper work of the Holy Spirit, by which he reveals Jesus in the heart of a sinner, and makes known to him his greatness and glory, his suitableness, his quickening and saving power, and enables the sinner to appropriate this Saviour to himself,—of this, I say, the unconverted cannot possibly form a just idea. Why? Because this "Spirit of Truth," whose office it is to reveal Jesus, "the world cannot receive;" according to that expression of St. Paul, "The natural man receiveth not the things of the Spirit of God." What I shall say to you of the first love of the first-mentioned persons, is included in the six following particulars.

(To be continued in our next.)

THE TRUTH OF GOD DEFENDED.

REVIEW.

"STRICTURES ON SUBJECTS," &c.

(Concluded from page 107.)

"THE names of moderation and liberality," says Mr. Thomas, "are the watch words of all the miscreants who strike at the Church or the State;" and for "some more than half dissenting Churchmen," (Socinians in the Church, we believe he means) he tells us that he will not disguise the contempt which he feels. How far contempt is a Christian feeling, we leave to Mr. Thomas to determine. Of Joseph Nightingale, the Socinian Dissenter, he says, "he has written with the spirit of a liberal and honest man."—"With his religious creed I am not concerned," p. 106. Joseph Nightingale reviles the Methodists, and therefore Mr. Thomas is not concerned with his religious creed, although

although the same Mr. Thomas declaims with the greatest vehemence against Churchmen who flatter those who give, to the doctrines of "the Godhead of the Redeemer, and of the Holy Spirit, and to the Atonement, the title of *Matters of doubtful disputation!*" p. 20.

"That the Wesleys were eminently pious, considerably learned, and possessed of conspicuous talents, is indisputable: and the powers of Mr. Whitefield were sufficiently proved by what he did," p. 95. Mr. Thomas afterwards says in contempt, that "they found it expedient for *the work of God* to dissolve the partnership" which subsisted among them, and adds in language which is scarcely intelligible, "the only quarrel was, as it is now with their descendants, not that the truth is not in the Church, but that the truth is not delivered by the Clergy to the people," p. 96. Messrs. Wesleys and Whitefield did not quarrel with each other on this subject. Certainly, however, they and their followers have asserted and proved over and over again, that the truth is in the Church, but that many of the Clergy do not deliver it to the people; and this is the quarrel or difference which they have with those Clergy, and not with the Church. We agree with Mr. Thomas that *corruptio optimi fit turpissima*, but we apply the maxim against the Clergy who corrupt the word of God and the doctrines of the Church, and who preach doctrines of their own invention. They have corrupted the word of life. They have departed from the form of sound words delivered unto them. They have deserted the doctrines of the Church of England. This is published to the world by Socinians and Infidels, as a notorious and indisputable fact, who have even asserted that "in the writings of Barrow, and of Tillotson, innumerable passages may be found which are not only contradictory to, but totally irreconcilable with the ninth, eleventh, thirteenth, seventeenth, eighteenth, and thirty-first Articles." See the language of the Infidels of the Critical Review for June 1808.

Mr. Thomas doubts as to the extent of the good which was done by Mr. Wesley and his associates: but he admits "there is no reason to doubt that some good was done: because it is hardly possible that a man of tolerable natural parts and address, and animated with such zeal, of whatever sect he might be, should reason of righteousness, temperance, and a judgment to come, without producing some good among his hearers," p. 103. We are glad that it is supposed that the Methodists were able to reason, or did reason on these subjects, or on any subjects; but in the same page Mr. Thomas begins to talk about "Fits, convulsions, visions," &c. and says that "all these they magnified and believed as divine attestations to the power of their own preaching." The reader may believe this if he chooses. Does Mr. Thomas believe it? *Credite posteri!* But observe, the modern Methodists have found that

these things *will not do.*" We are glad of it; and we are glad that we are supposed to be wiser than our forefathers, although we doubt the fact.

Mr. Thomas talks of the *incredible* impositions of "those Pietists," * the Methodists, on their disciples, without once supposing that his own incredible fictions will be doubted. He has no idea that he will be asked for any proof of the truth of his assertions. He states, that "whatever miracles of conversion and of preaching" may have been wrought among the colliers of Durham and Kingswood, the generality of those men are sufficiently remote, not only from the peaceableness of piety, but from the decencies of civilization. We should be glad to know whoever pretended to work "miracles of conversion and of preaching" among them? We might give much harder names to many of Mr. Thomas's assertions than we are disposed to make use of, but we will earnestly recommend to him to speak nothing in time to come, but the truth, of his own knowledge. He knows not what he says when he speaks of Mr. Wesley as an "inspired prophet," and of the Methodist Preachers as "apostles divinely inspired;" and from a variety of other epithets which he makes use of, it is evident that he takes his characters of the Methodists from as ignorant people as any with whom he could have conversed on an ale-bench.

Our readers may, by this time, have seen the difference between Mr. Thomas's prefaces, and the latter pages of his book. Gamaliel's advice, Acts v. 38, *Refrain from these men*, &c., Mr. Thomas rejects with disdain. It will be time enough, says he, to give or take Gamaliel's advice when the Methodists "shall realize any of the miracles which they so confidently boast," p. 107. What miracles do the Methodists confidently boast? He is determined to make the Methodists work miracles in spite of all they can do. We are unwilling to say of Mr. Thomas as Erasmus said of a certain Popish Bishop, "He is a man not superstitiously addicted to the truth." If Mr. Thomas be determined not to refrain from persecuting the Methodists until they work miracles, he must persecute them all his life, as we have no expectation that any one Methodist will be able to work a miracle to moderate his rage. The Methodists must therefore abide it as well as God shall enable them.

One extraordinary position in Mr. Thomas's book claims a short notice. "Enormous as the host of Methodistical confederacy now is, it is observable that since the *revival* of liberty in France, and its *depression in England*, by the sedition bills, the numbers

* Of the people in Germany called PIETISTS, we suspect Mr. Thomas knows nothing. They were truly pious people, raised up of God as witnesses for spiritual religion, at a period when the Lutheran Church was in a very declining state. For an Account of these people, see page 129, of this Number.

(of Methodiſts, we ſuppoſe he means,) have increaſed beyond all former expectations." p. 108. We know that religion often increaſes under the heavieſt oppreſſion: *Creſcit ſub pondere virtus.* But we thank God that religion is protected, and ſupported by the Government of England. Does Mr. Thomas really believe that liberty was depreſſed in England by the ſedition bills? If he do, we ſee at once what his ideas of liberty are, and we can form no very favourable opinion of his political ſentiments, notwithſtanding all his pretended alarm from the increaſe of Methodiſm. We know that ſeditious perſons think with Mr. Thomas, that liberty was depreſſed in England by the ſedition bills; but we never before met with any perſon, who ſuppoſed that the ſedition bills had increaſed the number of Methodiſts. Thoſe bills muſt be very bad bills indeed, in Mr. Thomas's opinion, if they depreſs liberty, and increaſe Methodiſm at the ſame time. In truth, however, theſe are all idle ſurmiſes of Mr. Thomas's imagination, and are as diſtant from fact as darkneſs from light. Of liberty in the happy country in which we live, we may ſay with great truth, and without flattery to the reigning Monarch,

Numquam libertas gratior extat
Quam ſub rege pio.

Never did liberty appear in a more gracious form, than under a pious King.

And as to the increaſe of the number of Methodiſts, that is owing to a general ſpirit of religious inquiry in the nation, and the conſequent diſcovery that godlineſs is profitable for all things, and that the form of godlineſs without the power thereof, is only the ſhadow without the ſubſtance, and the outward and viſible ſign, without the inward and ſpiritual grace.

Mr. Thomas thinks that it is high time to put an end to the practice of conſidering "the Methodiſts as merely a ſet of religious enthuſiaſts, profeſſing ſuch and ſuch peculiar doctrines, without taking into the account, the political objects of their confederacy," p. 108. We here aſk Mr. Thomas, what political objects the Methodiſts have in view? We deny that they have any. Their politics are, "to honour and obey the King, and all that are put in authority under him:" to do good in their generation; to ſerve God and to ſave their ſouls. Mr. Thomas indulges ſo much in the hardihood of aſſertion, that we muſt have plain and poſitive proof of the truth of what he ſays, before we can believe him. We ſay that the Methodiſts are as good and loyal ſubjects as any in the kingdom, and that Mr. Thomas has never given ſtronger proofs of loyalty and patriotiſm than they have done.

But Mr. Thomas's ſword is drawn againſt every man who diſ-

pleaſes

pleaſes him, and he informs us that it was neither wiſe, nor neceſſary, nor true, to aſſert in parliamentary debate on the *Reſidence Bill*, that the increaſe of Methodiſm was occaſioned by the wilful neglect of the Clergy *alone*. We do not believe that any Member of Parliament ever ſaid, that the increaſe of Methodiſm was owing *alone* to the neglect of the Clergy. We may, however, fairly infer, from Mr. Thomas's manner of uſing the word *alone*, that he will not deny, nay that he admits, that the increaſe of Methodiſm is, in *ſome degree*, owing to the wilful neglect of the Clergy. Hence it follows that when he aſſerts that "the Clergy have done all that they can do," he contradicts his own admiſſion. We wiſh it were true that the Clergy had been guilty of no wilful neglect, and that they had done all they could do. Many of them ought to do much more than they have ever yet attempted to do. "They have refuted all the pretenſions of Methodiſm to truth," ſays Mr. Thomas. We ſay that they have done no ſuch thing. They have refuted nothing, except the ſincerity of their own profeſſions and engagements at their ordination. The Methodiſts have proved a thouſand times over, that the doctrines of Methodiſm, are the real doctrines of the Church of England, and the doctrines which every Clergyman, at his ordination, ſolemnly declares that he believes, and which, of conſequence, he ought to preach. The doctrines of the Church of England, are the doctrines now called Methodiſm, by ignorant and wicked Clergymen, who know not what they ſay. Theſe men have continually been foiled with their own weapons, by the Methodiſts, no difficult taſk moſt certainly; and when they are ſurpriſed and confounded by an appeal to the Articles, Homilies, and Liturgy of the Church, they call out for nothing leſs than a repeal of the Toleration Act, or ſuch a limitation of it as may ſtop the mouths of thoſe men who dare to reproach them with having deſerted the doctrines which they ſubſcribed at their ordination. *Per fas aut nefas*, theſe enthuſiaſtic Methodiſts, and evangelical Clergy muſt be ſilenced. They are increaſing in number and in reſpectability every day. They ſpeak in the plaineſt language againſt the favourite vices of the people, and yet the people love them, and flock to hear them; and we, the *quiet*, *rational* Clergy, are deſerted and deſpiſed!

This outcry, however, will be of no avail. Socinianiſm, and the popiſh doctrine of perſonal merit will never paſs for the ſterling evangelical doctrines of the Church of England. Counterfeit churchmen are eaſily detected by the pooreſt perſons who are able to read the Bible, and the Articles and Homilies of the Church, and who have been led to think ſeriouſly on religious ſubjects, by the preaching of the Methodiſts.

"The religious doctrines of the Church of England have never wanted, and, with God's grace, never will want competent

defenders. But those doctrines are now out of the question," p. 114. Out of the question! Why, Mr. Thomas, the doctrines of the Church, are the sum and substance of the question between you and the Methodists, whom you are calumniating. We know that the *religious doctrines* of the Church have been very ably defended, but not by Mr. Thomas, or any other person who thinks or writes like him. The doctrines of the Church have been defended by Mr. Wesley in his *Appeals to Men of Reason and Religion*, and in his Sermons and his other writings; by the Rev. Mr. Fletcher, in his *Appeal to Matter of Fact and Common Sense*; by the Rev. Mr. Joseph Milner in his *Essays on several Religious Subjects*, and in his *History of the Church of Christ*; by the Rev. John Overton, in his work intitled, *The True Churchman ascertained*; and by Mr. Benson in his Answers to Dr. Tatham, Mr. Russel, the Lincolnshire Clergy, and to Dr. Hales; as also in his various Tracts in Answer to Dr. Priestley. Instead of being defenders of the Church, the Clergy, who disbelieve the Articles which they subscribe, are the most dangerous enemies of the Church. *Intus est hostis.* They are internal enemies, who are attacking the very vitals of the Church, and of true Christianity.

We will close our observations with a few words on Mr. Thomas's reflections on "the total indifference of Statesmen," to the respectability of the religious Establishment. And, in the first place, we deny the fact. Mr. Thomas seems to think, that the non-residence of the Clergy, and various other evils, are nothing when compared to this. But we would ask, How is it possible that any religious establishment can be respectable without resident ministers? Whom are the people to respect? A man who does not visit them so often as the Exciseman, and of whom they know as little, and who is of no more use to them? Mr. Thomas says, that the Church of England and her ministers have, during many years, undergone insult, contumely, and disgrace; and this he attributes to the want of due honour and protection from the State. Alas! the State can never save the ministers of the Church of England, or of any other Church, from disgrace, if their own conduct will not do it. We know, however, and so does Mr. Thomas, that the people of England love and honour the Church of England, and those ministers who preach her doctrines, and live consistently with them. The State cannot force the conscience, or the affections of the people; but Mr. Thomas thinks that when he complains of the neglect which the Church suffers from the state, he marks the source of the evil, and the source from which the remedy *must* come, p. 116. This only shews that Mr. Thomas knows not, that the power of Gospel truth in the Sermons, and in the conduct of the ministers of the Church, can alone save those ministers from sinking into the neglect and contempt of which he complains.

Mr.

Mr. Thomas says, that, "in times less critical than these, the effects of clerical misconduct are deplorable." The influence of the evil example of the minister corrupts the principles and the morals of his flock. "We admit (says Mr. Thomas) that a vicious, or a negligent priest, is a bane to the community, as well as to the Church," p. 113. We are then informed that "a profligate priest may still bid defiance to the remonstrances and the menaces of his Diocesan." The Methodists have long known and deplored all these circumstances, and would rejoice to see an amendment in the doctrines and conduct of many of the Clergy of the Church. But until this takes place, they must still claim the rights of conscience, and the rights of Englishmen, and they cannot cease to contend for the faith once delivered to the saints.*

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

THE following observations and reflections were penned and published, I believe, by that great and good man, Judge Hale, in 1676. It is many years since I first read them, but the good effect they then produced has never been wholly erased from my mind. Wishing that others may derive equal benefit from them, I submit them to you for insertion in the Methodist Magazine.

I am, your's respectfully,
JOHN DONCASTER.

HALIFAX,
Jan. 16, 1810.

HEB. XIII. 14,

Here we have no continuing city, but we seek one to come.

"I have in *my course of life*, had as *many stations* and places of habitation as most men. I have been in continual motion; and although of all earthly things, I have most desired rest, retiredness, and a fixed private station, yet the various changes that I have seen and found, the public employments, that without my seeking, and against my inclination have been put upon me, and many other interventions, as well private as public, have made the former part of this text true to me in the letter, that I have had no continuing city, or place of habitation. When I had designed unto myself a settled mansion in one place, and had fitted it to my convenience and repose, I have been presently constrained by my necessary employments to leave it and repair to another: and when again, I had thoughts to find repose there, and had again fitted it to my convenience, yet some other necessary occurrences have diverted me from it. And thus by various vicissitudes, my dwellings have been like so many Inns to a traveller, though of some longer continuance, yet of almost

* We have thought it best to conclude this Article in this Number, but are sorry that this obliges us to postpone, for a month, the continuation of our Review of Dr. Williams's Essay.

almoſt equal inſtability. This unſettledneſs of ſtation, though troubleſome, yet hath given me a good and *practical moral;* namely, that I muſt not expect my reſt in this lower world, but muſt make it as the place of my journey and pilgrimage, not of my repoſe and reſt, but muſt look further for that happineſs.

When I come to *my Inn*, I have this conſideration preſently occurs to me: if my lodging be good and fair, the furniture ſplendid, the attendance great, the proviſions good and well ordered; yet I ſtraight conſider, this is not the place of my reſt, I muſt leave it to-morrow, and, therefore, I ſet not my heart upon it. And again, if my Inn be but poor, my entertainment mean, my lodging decayed, I do not preſently ſend for Painters, Carpenters, and Maſons, to repair or beautify it; but I content myſelf with it, and will bear with the inconveniences, becauſe I conſider it will be but for a night, and to-morrow I ſhall be gone, and poſſibly come to my home, where I ſhall be better conveniencied. And although the truth is, that *this world is little other than our Inn* to entertain us in our journey to another life; and our ſtay in it is many times very ſhort, yea, our longeſt ſtay here, in compariſon of eternity, is infinitely more ſhort than a night's lodging at an Inn, in compariſon to the longeſt life here; yet it is a wonderful thing to obſerve how much we are taken up with the concerns of this our Inn, what a ſtir we keep about it. How much of our time is laid out upon it, as if it were our only home. If our lot caſt us upon a handſome lodging, (as it were) furniſhed with wealth, or glory, or honour; how we pride ourſelves in it! How goodly we look upon ourſelves! How happy we think ourſelves! What care we have to make it more rich, glorious, and ſplendid: and on the other ſide, if our lot caſt us upon a lower, meaner ſtation; if we are poor, or ſickly, or neglected, what a deal of impatience, and diſcontent, and unquietneſs appears! Nay, though our lodging and entertainment in this Inn of the world be pretty well, and will ſerve till we take our journey; yet if it be not ſo fine, and ſplendid, and rich, and comely as another's; if our meat be enough to ſuffice nature, if our clothes enough to protect from cold, if our houſe good enough to keep off the ſtorms and defend us from injuries, yet if theſe be not ſo good as ſuch a man's, or ſuch a neighbour's, not ſo good as my anceſtors or relations—what a deal of unquietneſs, and complaining, and envy, and impatience, and turbulence of mind there is in men! What deſigns and frauds, and plots, and underminings, and undue means men take to advance their own condition, and to depreſs others; and all this while never conſider that which would eaſily cure the extravagance, as well of the one hand, as of the other: namely, *This is not my home, it is but my Inn:* if it be beautiful, ſplendid, convenient; if my condition in it be wealthy, honourable, proſperous, I will not ſet my heart upon it, nor think any better of myſelf for it, nor ſet up my reſt in it: it is but my INN, I muſt leave it, *it may be to-morrow!*

On the other ſide; if it be but poor, weak, infirm, ignoble, low, *I will content myſelf, it is but my Inn*, it may ſerve for my paſſage, *I ſhall, it may be, leave it to-morrow;* and then, if I have taken that

due

due care that becomes me in my provision for my eternal state, I am certain the case will be mended with me; however, if my Inn be poor, mean, inconvenient, troublesome, it is but for a night, my home will be better: I have learned, that 'I have here no abiding City, but I seek one to come.'"

I have given the above in the author's own words, not thinking myself authorised to modernize his style. J. D.

THE WORKS OF GOD DISPLAYED.

ASTRONOMICAL OBSERVATIONS.—ON STARS, &c.

(Continued from page 110.)

TO THE EDITOR.

IN your last Number, you were pleased to lay before your Readers some observations which I made free to send you, on the Fixed Stars, designed to shew that they are all suns, and were made to answer similar purposes in their several systems, which our sun does in our's, viz. each to communicate light, heat, and vegetation, to a certain number of inhabited planets, kept by gravitation within the sphere of its influence.

Instead then of one sun and one world only in the universe, as the unskilful in Astronomy imagine, *this science* discovers to us such an inconceivable number of suns, systems, and worlds, dispersed thro' boundless space, that if our sun, with all the planets, moons, and comets belonging to it were annihilated, they would almost be no more missed by an eye that could take in the whole creation, than a grain of sand from the sea shore: the space they possess being *comparatively* so small, that it would scarcely be a sensible blank in the universe, although Saturn, the outermost of our planets, revolves about the sun in an orbit of 4884 millions of miles in circumference, and some of our comets make excursions upwards of ten thousand millions of miles beyond Saturn's orbit; and yet, at that amazing distance, they are incomparably nearer to the sun than to any of the stars; as it is evident from their keeping clear of the attracting power of all the stars, and returning periodically by virtue of the sun's attraction.

The first people who paid much attention to the Fixed Stars, were the shepherds in the plains of Egypt and Babylon: who, partly from amusement, and partly with a view to direct them in their travelling during the night, observed the situation of these celestial bodies. Endowed with a lively fancy, they divided the stars into different companies, each of which they supposed to represent the image of some animal, or other terrestrial object. The peasants in our country do the same thing, for they distinguish that great Northern constellation, which

which Philoſophers call the Urſa Major, by the name of the Plough, he figure of which it certainly may repreſent, with a very little help rom the fancy: but the conſtellations, in general, have preſerved he names which were given them by the ancients; and they are eckoned twenty-one Northern and twelve Southern; though the oderns have increaſed the number of the Northern to thirty-four, nd of the Southern to thirty-one. Beſides theſe, there are twelve gns or conſtellations in the Zodiac, as it is called from the Greek, Ζωδιακὸς, from Ζῳδιον, ſignifying an animal, becauſe each of theſe twelve repreſent ſome animal.

Mankind muſt have made a very conſiderable improvement in obſerving the motions of the heavenly bodies, before they could ſo far diſengage themſelves from the prejudices of ſenſe and popular opinion, as to believe the earth on which we live was not fixed and immovable. We find, accordingly, that Thales, the Mileſian, who, about ſix hundred years before Chriſt, firſt taught Aſtronomy in Europe, had gone ſo far in this ſubject as to calculate eclipſes, or interpoſitions of the moon betwixt the ſun and the earth, or of the earth between the ſun and the moon.

Pythagoras, a Greek Philoſopher, flouriſhed about fifty years after Tales, and was, no doubt, equally well acquainted with the motion of the heavenly bodies. This led him to conceive an idea, which there is no reaſon to believe had ever been thought of before, viz. that the earth itſelf was in motion, and that the ſun was at reſt. He found that it was impoſſible in any other way, to give a conſiſtent account of the heavenly motions. This ſyſtem, however, was ſo extremely oppoſite to all the prejudices of ſenſe and opinion, that it never made great progreſs, or was widely diffuſed in the ancient world. The Philoſophers of antiquity deſpairing of being able to overcome ignorance by reaſon, ſet themſelves to adapt the one to the other, and to form a reconciliation between them.

Pythagoras's ſyſtem remained in obſcurity for ſome time, till at length, Copernicus, a native of Poland, a bold and original genius, adopted and publiſhed it to the world in 1530. Hence it obtained the name of the Copernican Philoſophy, though only revived by that great man. B. R. G.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

TO THE EDITOR.

Sir,

AS the following Anecdote diſplays a ſingular interpoſition of the Divine Providence, as well as the high degree of perfection to which the Police-Syſtem in France had arrived, if you judge it proper to be inſerted in your Magazine, it is at your ſervice. It is recorded

recorded in D. Colquhoun's Treatife on the Police of London, page 525—527. This Anecdote was related to D. Colquhoun by a foreign Minifter of great intelligence and information, who refided fome years at the court of France. I am, Sir, your's refpectfully,

MAIDSTONE, *Jan.* 22, 1810. W. T.

A Merchant of high refpectability in Bourdeaux, had occafion to vifit the metropolis upon commercial bufinefs, carrying with him, bills and money to a very large amount. On his arrival at the gates of Paris, a genteel looking man opened the door of his carriage, and addreffed him to this effect:—"Sir, I have been waiting for you fome time; according to my notes you were to arrive at this time; and your perfon, your carriage, and your portmanteau, exactly anfwering the defcription I hold in my hand, you will permit me to have the honour of conducting you to Monfieur de Sartine." The gentleman, aftonifhed and alarmed at this interception, and ftill more fo at hearing the name of the Lieutenant of the Police mentioned, demanded to know what Monfieur de Sartine wanted with him; adding, at the fame time, that he never had committed any offence againft the laws, and that he could have no right to intercept or detain him. The meffenger declared himfelf perfectly ignorant of the caufe of the detention; ftating, at the fame time, that when he had conducted him to Monfieur de Sartine, he fhould have executed his orders, which were merely minifterial. After fome further explanations, the gentleman permitted the officer to conduct him accordingly.

Monfieur de Sartine received him with great politenefs; and after requefting him to be feated, to his great aftonifhment he defcribed his portmanteau; and told him the exact fum of bills and fpecie which he had brought with him to Paris, and where he was to lodge, his ufual time of going to bed, and a number of other circumftances, which the gentleman conceived could only be known to himfelf.—Monfieur de Sartine having thus excited attention, put this extraordinary queftion to him. "Sir, are you a man of courage?" The gentleman ftill more aftonifhed at the fingularity of fuch an interrogatory, demanded the reafons why he put fuch a ftrange queftion, adding, at the fame time, that no man ever doubted his courage. Monfieur de Sartine replied, "Sir, you are to be robbed and murdered this night!—If you are a man of courage you muft go to your Hotel, and retire to reft at the ufual hour: but be careful that you do not fall afleep; neither will it be proper for you to look under the bed, or in any of the clofets which are in your bed-chamber, (which he accurately defcribed,) you muft place your portmanteau in its ufual place, near your bed, and difcover no fufpicion:—Leave what remains to me.—If, however, you do not feel your courage fufficient to bear you out, I will procure a perfon to perfonate you, and go to bed in your ftead." The gentleman being convinced in the courfe of the converfation that Monfieur de Sartine's intelligence was accurate in every particular, he refufed to be perfonated, and formed

formed an immediate resolution, literally to follow the directions he had received: he accordingly went to bed at his usual hour, which was eleven o'clock. At half past twelve, (the time mentioned by Monsieur de Sartine) the door of his bed-chamber burst open, and three men entered with a dark lantern, daggers, and pistols. The gentleman, who of course was awake, perceived one of them to be his own servant. They rifled his portmanteau undisturbed, and settled the plan for putting him to death. The gentleman hearing all this, and not knowing by what means he was to be rescued, it may be naturally supposed, was under great perturbation of mind during such an awful interval of suspense; when at the moment the villians were preparing to commit the horrid deed, four police-officers, acting under Monsieur de Sartine's orders, who were concealed in the room, rushed out and seized the offenders with the property in their possession, and just about to commit murder. The consequence was, that the perpetration of the atrocious deed was prevented, and sufficient evidence obtained to convict the offenders.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MISS WATTON.

TO THE EDITOR.

THE following Account I have extracted from a Paper, that I read last Sunday evening, at the close of a Funeral Sermon, preached for Miss Watton of Trowbridge, who departed this life, June 11, aged 17, happy in God. The insertion of it in your valuable vehicle of useful knowledge, may be rendered a blessing to some of your young readers, will give great satisfaction to our respectable friends in this Circuit, and be pleasing to your affectionate Brother,

Bradford-Wilts, July 5, 1808. MARK DANIELL.

MISS WATTON, from a child, evidently possessed, "with a delicate constitution," the fear of God. Her uniform obedience to her parents was such, that they never had five minutes uneasiness on her account, in the seventeen years of her life. For some time previous to her leaving School, she was clearly convinced of the evil of what our venerable father, Mr. Wesley, called the *tyrant of fools;* namely, vain, fantastic dress; and declared to a pious friend, "I will never be a slave to it," which resolution she was enabled, by the grace of God, to keep. For some time, prior to the affliction (a decline) which terminated in death, it was her constant practice to retire at a certain hour of the day, for private prayer, reading the Scriptures, and meditation. About this time she had a remarkable dream: she thought she was reduced to a little child, was very ill, and died; but soon restored to life again; that she rose up, and going to a cupboard, opened the door, and found a new Bible, covered with dust.

This

This dream ſtimulated her, to read the Bible with greater diligence. She was remarkably fond of retirement at home, and was ſeldom abſent from the miniſtry of the word in our Chapel. Theſe may juſtly be conſidered as evidences of preventing grace, and the drawings of the Spirit of God. In the beginning of her late illneſs, which was about four months before her death, a friend enquired of her, if ſhe thought her ſtate ſafe if the Lord ſhould ſhortly remove her; ſhe anſwered, "I know there muſt be a change of heart before I ſhall be prepared to die:" and in order to obtain this, ſhe read and prayed; but often complained of the hardneſs of her heart and want of love to Chriſt. A pious friend related to her the dealings of the Lord with her ſoul, and how God, in anſwer to prayer, had removed her hardneſs of heart and unbelief, and filled her ſoul with peace and joy through believing. This, by the bleſſing of God, had a good effect on her mind: and from that time ſhe lived in expectation of enjoying an experimental knowledge of Chriſt. One morning, having ſpent all her little ſtrength at the throne of grace, on her knees, ſhe fainted on riſing up; and when recovered a little, a friend obſerved, "The Lord knows your weakneſs, and your heart: you muſt not kneel; he does not require impoſſibilities." She anſwered, "It would have been bad if I had died; there muſt be a change." So ſenſible was ſhe of our Lord's words, "Ye muſt be born again," that ſhe was reſolved to be ſatisfied with nothing ſhort of it; but ſhe ſtill complained of her inability to keep her mind fixed on God. Such was the ſacred hunger of her ſoul for the heart-felt preſence of Jeſus, that ſhe truly panted after God. A friend preſent repeated Rev. xxii. 17, "The Spirit and the Bride ſay, come," &c. and deſired her to caſt her ſoul upon the mercy of God, through Jeſus Chriſt, aſſuring her that he would receive her; ſince he ſays, "Him that cometh unto me I will in no wiſe caſt out." From theſe encouraging paſſages of Scripture, ſhe derived a degree of hope; and many other portions of God's bleſſed word, and many verſes of hymns about this time, were brought to her remembrance, by which ſhe was encouraged to wait on the Lord with renewed expectation. She repeated, "O for a heart to praiſe my God," &c. A friend preſent, read the hymn, and ſaid, "This is what you want to experience." She anſwered, "Yes;" and ſoon after added, "I have found liberty in prayer, and thought I ſhould not have given over till the Lord had revealed himſelf to me."

Her ſtrength decreaſing, ſhe was removed to her uncle's houſe, at Warminſter, for the benefit of the air. About this time ſhe particularly requeſted her friends to pray for her, and one evening, after her uncle had been praying with her, ſhe ſaid, "I hoped I ſhould have received the bleſſing." Her cough being now very troubleſome, her mother expreſſed her concern, that ſhe had ſuch reſtleſs nights. To whom ſhe replied, "My nights are my beſt times: I frequently feel very comfortable." Her mother ſays, that as ſhe had little ſleep, her nights were moſtly ſpent in prayer. She expreſſed thankfulneſs to every friend who viſited and ſpoke to her on experimental religion, and engaged in prayer for her ſalvation. Hearing that ſome perſons

in the neighbourhood were ill, she said, "Poor creatures, I wonder if they have any one to instruct and pray with them:" adding, "What a pity the people of God do not abound more in this work." To a person who was speaking about divine things, she said, "O how I love to hear you talk! How good it is." One morning she said, these words have been powerfully impressed on my mind last night, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions: I go to prepare a place for you," John xiv. 1, 2. A friend answered, "Jesus is gone to prepare a place for *you*." She answered, "I hope he is." At another time, these words were much on her mind, "Look unto the hills from whence thy help cometh." She said, "The Lord is very good to me: he teaches me, and brings his word to my recollection." Another morning she observed, "This passage of Scripture was brought to my mind to-night, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me.'" Soon after this she exclaimed, in holy admiration, "My God!" A friend said to her, "Jesus is all your hope." She answered, "Yes, and all my plea." Most of her time was now spent in prayer. To her mother she said, "If the Lord will give me leave, I will come and be a ministering spirit to you." Being asked if she wished to live, she answered, "No, I have a desire to depart, and I think it is for the best." One evening, after having been left alone for some time, her mother asked her what she had been particularly praying for: she said, "That we all may be a family of faith and love." She was now confined to her bed, and had much pain.

A friend who sat by her, lifted up her heart to God, and prayed, that he would be pleased to reveal himself more clearly and powerfully to her soul, that she might leave a good testimony of her eternal happiness behind her. She opened her eyes and said to the friend, "You have been praying for me, and the Lord hath blessed me with the spirit of wrestling prayer; now I believe the Lord will soon take me, or give me patience to bear my pain." Her cousin coming into the room, she desired her to sit down. Her mother said unto her, "You can tell your cousin, my dear, how good the Lord is to you." She answered, "Yes, what should I now do, if the Lord did not support me?" and desired her cousin to seek the Lord, while she had health, and he would receive her. Thus she continued, owning and recommending Jesus, and praying for patience, until Saturday, the 11th of June, when the Lord revealed himself to her soul in a most glorious manner. Her heart being filled with love, she truly praised the Lord with all her strength: and it is very wonderful, before this manifestation of the divine goodness, her voice was so weak, that it could scarcely be heard across the room; but it was now so strengthened, that her praises of God and ardent addresses to him to take her to himself, could be heard in every room in the house. Some of her expressions were, "Come, Lord Jesus, come quickly; come and take me to thy blessed self: O let me sup this night with thee in paradise! Now, blessed Jesus, if it be thy will, take me to thyself.

Why are thy chariot wheels ſo long in coming?" On hearing the clock ſtrike, ſhe cried, "How ſlow the minutes roll, I will not let thee go," &c. Thus ſhe continued with extended arms, and her eyes lifted up to heaven, looking as if her ſpirit were going to take its flight. Her aunt ſaid to her, "My dear, Jeſus is with you." She anſwered, "Yes, precious Jeſus, come now, now, now: come this hour, this moment, and take me to thyſelf;" and exclaimed in holy rapture, "I have a glimpſe of him, and now I am not afraid to die!" Her aunt ſaid, "My dear, we have fought the Lord together, and now, we will praiſ him together." "Oh! aunt," ſhe ſaid, "I have long prayed that I might be a wreſtling Jacob, though I thought I ſhould never be a prevailing Iſrael; but now I am: and I have alſo prayed, "that as the hart panteth for the water-brook, ſo my ſoul might pant after God." She deſired the family might be called, when ſhe gave ſuitable advice, mingled with prayer and thankſgiving, to all. This was a moving ſcene, and will not ſoon be forgotten. She deſired her aunt to write to Mrs. Wells, to inform her how good the Lord had been to her, ſaying, "She told me, when I was at Warminſter, that my ſoul would not be loſt." After this, the enemy endeavoured to rob her of her confidence, but ſhe applied to the ſinner's friend, and the enemy fled. Her aunt ſaid, "My dear, you will ſpend an eternal ſabbath with your Saviour!" She repeated the words, with inexpreſſible pleaſure, "an eternal ſabbath with my Saviour!" and added, "O bleſſed Jeſus, come, come, come, and let me ſup with thee this night! now, now, bleſſed Jeſus, this moment." On Sunday, the 12th of June, her mother aſked her, "Have you now a deſire to depart and be with Chriſt?" She replied, "It is far better." Her mother read the hymn that begins with, "My God, the Spring of all my joys:" ſhe heard it with prayer, and requeſted to have it read again. On Monday, the 13th, ſhe was very ill, and found great weakneſs in her hand, which was turned rather black: ſhe held it up and ſaid, "Is it death beginning ſo eaſy in this hand? I think I feel convulſed." This ſhe ſpake with the greateſt compoſure. She had a reſtleſs night; but bore it with great calmneſs of ſpirit. On Tueſday morning, the 14th, her pain was extreme. She ſaid, "It is hard: O pray for me that I may have patience to hold out to the end," ſtill lifting her heart to heaven, and ſaying, "Come, Lord Jeſus, come quickly: O come, come!" She was conſtantly in prayer. Juſt before ſhe left the world, ſhe repeated a part of the hymn ending with,

"Far from a world of grief and ſin,
With God eternally ſhut in."

Here her ſpeech began to fail; but, as well as ſhe could, ſhe ſaid, "Come, Lord Jeſus, come! come!" Then lying ſtill, with her eyes lifted up to heaven, ſhe cried with a degree of rapture, "It's death! it's death! it's death!" Her mother ſaid, "Is Jeſus with you, my dear?" She anſwered, with a heavenly ſmile in her countenance, "Yes." Then, putting her hands together, and lifting her eyes upward, ſhe reſigned her ſoul into the hands of her dear Redeemer, and expired.

MEMOIR

MEMOIR OF MRS. ELIZABETH WICKENDEN, OF NEWPORT, ISLE OF WIGHT.

TO THE EDITOR.

PROBABLY no information we derive from your excellent Miſcellany is ſo well calculated to promote genuine piety, as the Biographical part. There you explain and enforce the apoſtle's exhortation, "Be ye followers of them, who, through faith and patience, inherit the promiſes." We muſt be devoid of ſpiritual diſcernment and feeling indeed, if we be not enlightened and edified when ſuch ſtriking repreſentations of piety are given us, as you have lately preſented to us in the lives and deaths of our late venerable and eſteemed brethren, Pawſon, Rutherford, and many others. I truſt, without flattery, (for that ought to be ſtudiouſly avoided in delineating the character of the true Chriſtian), I can offer to your conſideration an example of Chriſtian experience and piety worthy to be had in everlaſting remembrance, and to be imitated by all who read or hear of it.—The meanneſs of Mrs. Wickenden's birth and parentage would have cauſed her to paſs off the ſtage of life unnoticed, had not the Almighty raiſed out of this obſcurity, a ſtar, if not of the firſt magnitude, yet of the pureſt luſtre, to ſhine to his glory; and had it pleaſed Providence to have placed her in any eminent ſtation, her bright example would have been ſtill more conſpicuous. However, her Redeemer did not ſuffer ſo much excellence to be totally eclipſed.

When a child, ſhe was depraved, having, from bad examples continually before her eyes, contracted vicious habits. But it pleaſed God, when ſhe was about 13 or 14 years of age, to ſnatch her as a brand from the fire. Having collected a few ſmall books and pamphlets together for her amuſement, among the reſt ſhe had got part of a volume of Ruſſel's ſeven ſermons. Happening one day to caſt her eye upon one of them, ſhe was immediately ſeized with moſt acute conviction for ſin; and the Lord was pleaſed to uſe the light thus given her, as a torch to diſcover to her the abominations which were in her heart. From this time ſhe became an humble penitent, and mourned in ſecret places before God, on the account of her innate depravity, and actual tranſgreſſions. She now begun to attend on every means of grace in her power, and it ſoon pleaſed the Lord to aſſure her, That though he had been angry with her, his anger was now turned away. Under the preaching of Mr. William Thom, (who was at this time in the Circuit) from Acts ii. 39, the Lord was pleaſed to ſet her ſoul at liberty, and ſhe was enabled firmly to believe that ſhe was accepted of God, through her great Redeemer. And from that time, to the day of her death, ſhe gave the moſt undoubted evidence of her having an intereſt in, and union with, the Lord Jeſus. She truly and uniformly walked in the fear of the

Lord,

Lord, and the comforts of his Holy Spirit, increasing like her blessed Master, in wisdom and in favour with God, and good men.

Here I might with the strictest propriety enlarge on the excellencies of this pious Christian. I might with truth assert, that she sanctified the Lord of Hosts in her heart, and was happy and ready to give a reason of the hope she professed to any that feared God. And she could do this in the completest manner. She could properly discriminate between godly sorrow, and the sorrow of the world, for she had experienced both in reality. She could give a clear and just account of faith, for she lived in the daily exercise of it: and the holiness of her life was equally conspicuous. Her zeal for the glory of God was eminent, and it was tempered with meekness and love. Hence she often availed herself of any opportunity when it was offered of gathering a few poor women together, purposely to teach them the path of righteousness, for which good work she was well qualified. For her mind was well informed and her judgment sound, and the Lord greatly blessed her endeavours in this labour of love. In her official capacity as a Class leader in the Church of Christ, she manifested that she possessed the most suitable and acceptable talents. She watched over her little charge with the greatest vigilance; but though strict in her discipline, she knew how to blend with the sternness of reproof, the tenderness of Christian meekness and love, so that she rarely or never gave offence. Thus she lived in the affection of all her Christian friends, and those of her own Class in particular. It may in truth be said, that she lived to good purposes, for the uniformity of her conduct was such that it could not fail to recommend the religion she professed.

Her self-command was so great, that a person who lodged a considerable time in her house, and witnessed her conduct, morning, noon, and night, declared that he never saw her countenance clouded in the least degree, much less did she vent her displeasure, in words, or actions, at any time, or upon any occasion, however trying or afflictive. No, she had learned of her Master to be meek and lowly in heart; and so spiritual was her conversation, that few persons (unless they were strangely influenced by prejudice) could be long in her company without profiting by it. And different denominations of Christians have been profited by her piety and benevolence, for it extended to all, of every party, who bore the marks of the true disciples of Jesus. Several gospel ministers were witnesses of, and beheld with esteem, the depth of her piety, especially an excellent Clergyman who now resides at a little distance from London, and an eminent Dissenting minister, who was often charmed with the gracious testimony she bore for her great Redeemer. In short, I have seldom or never met with so consistent a character. The profession, and the experience, and practice of true religion, were happily united in her, and produced the most amiable and gracious qualities. She was habitually graceful without the least affectation, firm and inflexible in the cause of truth, without sternness, gentle and meek, but always dignified, sincerely humble, but never abject or mean,

truly

truly courageous and zealous, but never bold or intemperate, and always ready to aſcribe every excellency to the grace and love of God.

It is natural to ſuppoſe, that a character like this, perſevering to the cloſe of life in the good ways of the Lord, would not be left to depart inveloped in doubts and darkneſs. No. Her dying declaration ſealed her living profeſſion. Her evidence was ſo clear of her intereſt in the Lord Jeſus, and her proſpects ſo bright of an ever-bleſſed eternity, that her teſtimony on her death-bed was ſufficient to ſtrike the moſt obdurate infidel with conviction. A few days after her confinement in child-bearing, ſhe was ſeized with a violent complaint, that impreſſed her with a ſtrong preſage of her approaching diſſolution. With the greateſt calmneſs and reſignation ſhe related the circumſtance, to thoſe who were dear to her, and as death advanced, her confidence increaſed. On the day preceding that on which ſhe died, ſhe had moſt of the members of her Claſs to viſit her; and in an affecting tone of voice, gave them her farewell advice, exhorting them to cleave to the Lord; and praying that they might be all filled with God, ſhe aſſured them, with the greateſt confidence that ſhe ſhould ſhortly be with the Lord. And when one enquired if ſhe found the bleſſed truth of the Goſpel to be a reality, ſhe replied, with uncommon fervour, "I do; I have not a doubt, not a cloud, not a fear; no, not a fear." She then affectionately ſaluted them all. About eleven o'clock next day, which was Sunday, a very reſpectable lady who had been almoſt conſtantly with her, during her illneſs, enquired how ſhe was, when, with an inexpreſſible countenance of rapture, lifting up her hands and eyes to heaven, ſhe exclaimed, "Glory! glory! everlaſting glory!" Three or four hours after this, her eyes were cloſed in death, and her happy ſpirit, liberated from the chains of mortality, ſoared away to aſſociate with the ſpirits of the juſt made perfect. This was Dec. 18, 1808, in the 33d year of her age. It pleaſed the Lord to continue to her the uſe of her reaſon and ſpeech to almoſt the moment when ſhe expired, and a few hours before her death, ſhe gave directions concerning the whole ceremony of her funeral, mentioning the hymns and tunes ſhe wiſhed to be ſung, and requeſting me to be ſent for to preach a ſermon from 2 Cor. v. 10, 11, believing the ſubject to be calculated to afford conſolation to her pious friends, under an expectation of their meeting again in everlaſting felicity, and on the other hand, to alarm the wicked. The concourſe of people that attended the funeral ſermon evidenced how highly ſhe was eſteemed in the Iſle of Wight; for different ſexes and parties crowded together to pay their laſt mark of reſpect to a character ſo much eſteemed. And it has ſince been evident, that the funeral ſolemnity was bleſſed, to the awakening of ſome out of the ſleep of ſin, and the ſtimulating others to a greater diligence.

SAMUEL WOOLMER.

PORTSMOUTH, FEB. 4, 1809.

OBITUARY.

MISCELLANEOUS.

To the Editor of the Arminian Magazine.

IN the Number of the Evangelical Magazine for laſt February, an Article is enſerted, intitled "The Calviniſtic and Arminian doctrines compared, with regard to the hope of ſalvation which they reſpectively afford to ſinners in general." The writer appears thoroughly perſuaded that the peculiarities of Calvin's ſyſtem are ſupported by infallible teſtimony; and that they are of courſe equally true and amiable. That he has a right to think for himſelf, and maintain that ſyſtem which he conceives to be founded in truth, is indiſputable: and, had he not miſrepreſented the doctrine which he profeſſes to oppoſe, we ſhould not have called the attention of your readers to the errors contained in his letter, We fully acquit him of any *intention* to miſlead. He may be, for aught we know, and we hope is, a lover of the Lord Jeſus Chriſt in ſincerity. That the doctrine of general redemption is perfectly ſcriptural, we are confident; but this perſuaſion does not authorize us to impeach either the parts, or piety of thoſe who maintain the doctrine of particular redemption. They and we, equally building on Chriſt the true foundation, ought to exerciſe mutual candour and forbearance toward each other, until God, our common Father, teach us all to think alike.

The poſition which the writer endeavours to eſtabliſh, is, that the doctrine of Calviniſm affords greater hopes of ſalvation to ſinners in general, than that of the Arminians. Now, in order to decide upon this point, it is neceſſary to know what the Calviniſtic and Arminian doctrines are, concerning election and reprobation. We have an authentic account of the former, in the confeſſion of faith ſet forth by the Engliſh and Scottiſh Divines in 1646; doctrines which however ſoftened by ſome, have never been renounced by the Calviniſts. They are as follows: "God from all eternity did unchangeably ordain whatſoever comes to paſs. Thoſe of mankindthat are predeſtinated unto life, God, before the foundation of the world, hath choſen in Chriſt unto everlaſting glory, without any foreſight of faith and good works." Let us hear Calvin on this ſubject: he ſays in his Inſtitutes, chap. 21, Sect. I, "All men are not created to the ſame end; but ſome are foreordained to eternal life, others to eternal damnation. So according as every man was created for the one end or the other, we ſay, he was elected, i. e. predeſtinated to life, or reprobated, i. e. predeſtinated to damnation." This is ſpeaking out like men who were not aſhamed to avow their ſentiments. The above, are the avowed, or concealed ſentiments, of all who can with the leaſt propriety, be termed Calviniſts. That they afford *no* ſufficient ground of hope for ſinners in general, is demonſtrable; as according to them, the eternal ſalvation of ſome, and the eternal damnation of others, depends upon God's unceangeable decree. This decree, unqueſtionably, affords

affords not only *great* hope, but *abſolute certainty* of ſalvation, to thoſe who can fully perſuade themſelves that they are unconditionally elected; but *no certain* ground of hope at all to others. "But do they not (the Calviniſtic teachers) moſt earneſtly and affectionately invite ſinners of every deſcription to come?" They do; and often *blame* them for not coming; but how inconſiſtently, ſince they believe that the number of men predeſtinated to be ſaved or damned, is "ſo certain and definite, that it can neither be increaſed nor diminiſhed!!" (Confeſſion of Faith) "Do they not ſhew, according to the word, that God does not reject any who are *willing* to receive the ſalvation that is in Chriſt." True; but to what purpoſe, if *none* ſave the elect, choſen to ſalvation, "without any foreſight of faith and good works," can poſſibly accept of proffered ſalvation? None, according to the doctrine in queſtion, without a divine *neceſſitating* influence, which is withheld from all who are not *unconditionally* elected, can ever be *willing*. This affords *no* hope to ſinners in general; for if ſalvation is impoſſible to all but the elect, none, before they are confident of their election, have *any certain* ground for believing that their ſalvation is even ſo much as poſſible. "How then does the doctrine of the Arminians afford greater hope?" We anſwer, becauſe it is the very reverſe of that of unconditional election and reprobation. Thoſe who hold the Arminian doctrine, maintain, that God, for the ſake of Chriſt, the ſecond Adam, affords to all men, without exception, a time of viſitation; during which, their *own* wilful and *avoidable* obſtinacy alone, can prevent their acceptance of proffered mercy: now this is an encouraging, becauſe a ſcriptural doctrine. "I deſire you will further conſider, whether the doctrine of Calviniſts does not afford a greater hope of ſalvation to ſinners in general, than the doctrine of Arminians?" To ſinners *in general*, the doctrine of Calviniſts affords *no* hope; for according to it, none to whom God does not vouchaſe neceſſitating grace, which he is ſuppoſed to withhold from a great majority of mankind, can *poſſibly* be ſaved. "All the hope the doctrine of Arminians affords, depends upon the ſuppoſed ſtrength of ſinners in general to come to Chriſt; for they will not allow that God beſtows diſtinguiſhing grace upon one more than another." This is a complete miſrepreſentation of the doctrine of the Arminians. They admit of no ſtrength to come to Chriſt, ſave what is *communicated* by the God of all grace; but they maintain, that all may, during the time of their gracious viſitation, "come to the knowledge of the truth and be ſaved." Do they deny the neceſſity of *grace*, in order to ſalvation, becauſe they believe that the Holy Spirit may be reſiſted? Is it eſſential to grace to be *irreſiſtible?* It is true, that Arminians do not believe in *ſuch* a doctrine of "diſtinguiſhing grace" as implies that a part of mankind on whom it is *forced*, ſhall be *neceſſarily* ſaved, and that all the reſt, from whom it is withheld, ſhall be *neceſſarily* damned. They believe that God hath "no pleaſure in the death of the wicked; but that the wicked turn from his way and live," Ezek. xxxiii. 11.

"The doctrine of the Arminians does not afford the leaſt hope of ſalvation to any ſinner who believes his ſtate is ſuch as it is repreſented in the Word of God." This is a heavy and unjuſt charge, founded

upon the *falſe* aſſumption, that "all the hope the doctrine of Arminians affords, depends upon the ſuppoſed ſtrength of ſinners to come to Chriſt." This charge has been already ſufficiently refuted. "The doctrine of election (as it is held by the Calvimiſts in general) never does harm to any man." But does not the "horrible decree," (without which it cannot ſtand) profeſs to do infinite harm to the countleſs myriads of unborn wretches whom it conſigns to *neceſſary* ſin and unavoidable damnation? But does it follow, becauſe Arminians reject this decree, that they aſcribe any part of the glory of their ſalvation to themſelves? By no means. It is God, they know, who works in them to will and to do of his good pleaſure, and by ſo doing puts them in a capacity of working to good purpoſe; but inſtead of inferring from this, that they are unconditionally elected, they ſee it to be their indiſpenſable duty to "work out their own ſalvation with fear and trembling." Meantime they aſcribe the whole glory of their ſalvation, to the mercy of God through the merits of Chriſt; and with all the living members of his myſtical body, cry, "Unto him that hath loved us, and waſhed us from our ſins in his own blood, be glory and dominion for ever and ever, Amen."

MARCH 1, 1810.

Methodist Historical Society Southern California - Arizona Conference

OBITUARY.

JUNE 20, 1809, died Mary, daughter of Mr. Robert Brown, of Armley, near Leeds, and grand-daughter of the late Mr. Chriſtopher Muſgrave of Darlington. From her infancy ſhe diſcovered a very amiable diſpoſition, and love to the means of grace; but did not fully cloſe with the inward calls of grace and offers of mercy, till ſhe had reached the nineteenth year of her age. Then, having realized the promiſe, that the children of the righteous ſhall be bleſſed; having bloomed a few months with the faireſt proſpects of health, and a life of uſefulneſs, ſhe was ſeized with a ſtroke of the palſy, and cut off by a ſhort affliction. So a wiſe but myſterious Providence is often pleaſed to throw a ſable cloud over the fondeſt hopes of human life! She departed very happy in the love of God.

TO THE EDITOR.

THE following account of Mrs. P. Pope, (written by her grand-daughter, Miſs L.) is at leaſt remarkable for one thing it contains, a memoir of one who (it is very probable) was the oldeſt perſon in the Methodiſt Society, and one who conſtantly waited upon God in the public means of grace until the 99th year of her age. By inſerting it in your very valuable Miſcellany, you will gratify many of your numerous readers. E. SHAW.

Camelford, Dec. 22, 1809.

JUNE 28, 1809, died Mrs. Phillippa Pope, of Camelford, Cornwall, at the advanced age of 104. For above half a century her character may be given in the language of the Apoſtle, "After the moſt ſtricteſt ſect of our religion ſhe lived a Phariſee," regularly attending the pariſh Church and Sacrament, and being generally conſidered as a good Chriſtian. When induced to attend the miniſtry of the word among the Methodiſts, ſhe was ſoon convinced that her own righteouſneſs was but as filthy rags. Soon after this ſhe joined the Society, but to her own apprehenſion grew worſe and worſe, the evils of her heart being more clearly laid open to her view; and being ignorant that this was the work of the Spirit in her ſoul, convincing her of inbred ſin, and giving her to feel the plague of her

her own heart, she was on the point of resolving to absent herself from the means of grace; but through the conversation she had with a friend the snare was broken, and from that time she regularly and constantly attended.

Some time after this she obtained deliverance from the guilt of sin and peace with God, under a sermon of Dr. Adam Clarke; at which time the Spirit of God applied those words with power to her heart, "My grace is sufficient for thee." Her experience from this period was but little diversified, for she generally held fast her confidence, and trusted in the merits of the Redeemer for present and eternal salvation. But though she was seldom harassed with doubts or fears respecting the safety of her own state; yet the salvation of a profligate son lay near her heart, and for a number of years she offered up prayers at a throne of grace in his behalf, and the Lord was pleased to give her the desire of her heart, and shew her that her prayers were answered before she went hence. It is worthy of remark that this change was evidently effected in him by the Spirit of God alone, without outward means, as he frequented no place of worship, conversed on no religious subjects, nor read any religious books. He died in much peace, expressing a strong confidence through the merits of the Redeemer, in whom alone he trusted that he should obtain eternal life, and had just strength sufficient, before he expired to say, "It is all well."

But to return: Mrs. Pope may be said to have experienced the fulfilment of the promise made in the 5th commandment, in an eminent degree: as she was a remarkable instance of dutiful affection to her parents in their old age, and infirmities; so her days were long and peaceful. When questioned as to the state of her soul, her language in general was "I know in whom I have believed. I am his and he is mine. He hath said, my peace I leave with you, my peace I give unto you." She used to be peculiarly solemn at night when about to retire to rest. Frequently at those times she has given a gentle reproof to those around her, who evidenced a light or trifling spirit, reminding them of the uncertainty of life, and of the necessity of being prepared for death.

For several years before her death she was subject to frequent faintings, and the weary wheels of life appeared as though about to stand still, and those who waited around, expecting her happy spirit to take its flight every moment, were struck with admiration at the striking lustre which shone on her countenance. On recovering her speech she frequently said, in the spirit of exultation, "Come, Lord Jesus! Now I hope I shall be taken home: yet not my will, but thine be done!"

As she made a point of being very early in her attendance at the Chapel, she frequently set out alone when above ninety years of age; till one night missing her way, she consented to receive assistance, and persevered in attending until within about five years of her decease, when bodily infirmity confined her to her house, and for the last three years of her life to her bed, in which situation she discovered no impatience, but was frequently wont to say, "His time is mine." She retained the exercise of her mental powers till near the last: and the transition from time to eternity was gentle, for without any painful sensations, she seemed merely to cease to breathe in the most easy manner.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

From Mr. James Knowlan, Missionary in Nova Scotia, to the Missionary Committee.

Cumberland, Dec. 6, 1809.

Dear and respected Brethren,

I Thank God I am well; and although I labour in a very extensive Circuit, in a severe climate, and where I have very bad roads at some seasons, and have not the pleasure of seeing any of my fellow-labourers from one Conference to another, nevertheless, I am not yet weary of my work; but feel at this time renewed ardour of mind to set out afresh in the faithful discharge of my important and glorious duty. The Lord has visited and blessed me much of late: and although I have been unfaithful in times past, I feel a hope that my soul and labours will be more fruitful in time to come. There has been much barrenness and unfaithfulness in this Circuit for many years. O that the Lord would exert his power, and turn the people to himself! We have many comfortable meetings, and some few walk in the light of God's countenance. We had a very solemn time this week at the funeral of one of our friends, a constant hearer, but who never had joined the Society. This she lamented, especially as she had been advised to join: she died, however, assured of God's mercy and love through Christ

Chriſt Jeſus. I believe there are many like her who make little profeſſion, and notwithſtanding have the root of the matter in them. But in not joining the Society they deprive themſelves of a great privilege.

I ſpent a few months laſt winter in Halifax, before I came to this Circuit, and I hope not in vain. During my ſtay there, one of our ſifters (Mrs. Davis) made a triumphant entry into the world of glory. She had been in a bad ſtate of health for a long time, but the Sunday before her death, ſhe attended the preaching both in the forenoon and evening; the next morning ſhe found herſelf ill, and in three or four days her happy ſpirit took its flight to Abraham's boſom. The following were among her dying ſayings, "What would it avail me now if I had Chriſt only in my head? I have him in my heart; he is precious to my ſoul: he has waſhed me in his precious blood." "I the chief of ſinners am, but Jeſus died for me. My pain is great, but not the ten thouſandth part as great as that my dear Lord bore for me upon the croſs. He drank the bitter cup, the wormwood and the gall, that I might drink the cup of conſolation: thanks, praiſe and glory be to God, for giving me patience under my afflictions, and for the reſignation I feel to his holy will." Her huſband aſked her if ſhe could reſign all up to God? She anſwered, "Surely, if I can truſt him with my ſoul, I can truſt him with your bodies, and all things elſe:" and added,

"Jeſus! I love thy charming name;
'Tis muſic to my ear!
Fain would I ſound it out ſo loud,
That heav'n and earth might hear."

The night before ſhe died, Mr. Davis took her hands between his, and ſaid, "Your dear hands are cold." "Yes," ſaid ſhe,

"Theſe hands ſhall ſoon be uſeleſs grown,
And I alas! no more be known;"

"But Chriſt is precious to my ſoul,
My tranſport and my truſt."

She ſoon after drew her laſt breath; and her happy ſpirit departed to the paradiſe of God.

I am, &c.
JAMES KNOWLAN.

AMERICA.

TO THE EDITOR.

I YESTERDAY received the following letter from Mr. Jeſſe Lee, one of the American preachers, and now choſen the ſecond time, to the honourable ſtation of Chaplain to the Congreſs. If you think it worthy of a place in your uſeful Magazine, it is at your ſervice.

Your's affectionately,
WILLIAM MYLES.

We ſubjoin an Extract from it.

"*Baltimore*, December 15, 1809.

"My dear Brother,

"ALTHOUGH laſt ſummer, I was very poorly for two months, at preſent I am well, and able to fulfil my office of Chaplain to Congreſs, at Waſhington, where I have to attend every other week, to pray with each houſe every day, and to preach to them on Sundays. The next week I return to this Town, where I purpoſe to attend to the printing of my book, "A Hiſtory of the Methodiſts in the United States of America." Your brother will ſend you a copy, if he can find an opportunity.

"Religion has generally been lively and increaſing among us for many years.—This year we have had a very great increaſe of members. Our Camp-meetings ſeem to be bleſt beyond deſcription, and ſouls appear to be converted in great numbers. Nevertheleſs, they are only tolerated among us, and the preachers may have them or not. They have not been fully introduced into the economy of our Church. I believe, however, that they are more owned of God, than any meetings we have among us: yet, if they were to become very common, they would likely be of little uſe. It is probable that ſuch meetings would not be uſeful in Europe, where they could not be held in ſuch quietneſs as they are with us. We can collect eight or ten thouſand people together, and they are as quiet as one congregation would be in a chapel.

"There has been a good ſupply of preachers among us for ſeveral years paſt, and the number is ſtill increaſing, ſo that our circuits are multiplying. Our preachers are well united, and much engaged in the common cauſe, of trying to pluck brands from the burning, and of feeding, and taking care of the Lord's flock. We are ſtill looking and longing for greater diſplays of the divine power among us. No people in the United States, increaſe and proſper as much as we do. Lord keep us humble! One of our oldeſt preachers, Joſeph Everitt, died not long ſince. Mr. Aſbury was well, when I heard from him laſt. I ſhall be glad to

receive

receive a letter from you when convenient. I remain, as ever, your's in love and friendſhip,

JESSE LEE.

From Mr. THOMAS ISHAM, Miſſionary, to the Miſſionary Committee.

Antigua, Dec. 22, 1809.

Dear Fathers and Brethren,

BY the packet which left this in July, I informed you of Brother Patterſon's debilitated ſtate of health, and of my having drawn a bill upon you, which I hope you have received.

A letter from Mr. Turner, dated Nevis, Auguſt 28, contains the following information:—"Brother Woolley is gone to the Continent of America for the recovery of his health, his wife is nearly as ſickly as himſelf, and is gone with him. They talk of returning in three months; in the mean time, we intend to ſupply this place from St. Kitt's in the beſt manner we can."

Many in this Iſland have lately entered into eternity. On the 27th ult. my little daughter, was unexpectedly ſeized with a dreadful fever, which proved fatal on the 30th: and in conſequence of the putrifaction which took place, ſhe was buried the ſame day. She was ten years and ſix months old, and a child much beloved. On the 28th I was ſeized with a fever, but God in mercy and love ſpared his unworthy duſt; but has taken my firſt-born. I bleſs God I am reſigned to his will, although I keenly feel the ſudden and unexpected ſtroke. But I have experienced his love and mercy amidſt affliction and death; and am certain that he will cauſe all our afflictions to work together for our good. I ought to love much, for much has been done for me; and my daily prayer is, that I may, in a more eminent degree, love and glorify him with my body, ſubſtance, and ſpirit, which are his.

Brother Hallett and his wife have been poorly; they are, however, better, but he has loſt his laſt child. He intends going to Tortola after Chriſtmas-day, if nothing arrives from you to prevent it.

My dear afflicted ſpouſe joins me in Chriſtian love to you all.

Your's affectionately,

THOMAS ISHAM.

N. B. In conſequence of ſickneſs, deaths, and Br. Hallett's removal, and the debt on the new houſe, &c., I ſhall have the unpleaſant taſk of troubling you with a heavy Bill of Exchange, next month.

LAW INTELLIGENCE.

TO THE EDITOR.

TWO queſtions of law have lately been decided, both of which are intereſting to the religious world. As you may poſſibly not have met with the caſes, or may not have thought of making them public among the Methodiſts, I take the liberty of tranſcribing the one, and referring you to the Chriſtian Obſerver for the other, and of ſuggeſting the propriety of their being inſerted in your Magazine. The following is copied from Baldwin's London Weekly Journal dated Saturday, December 16, 1809. I am, &c.

EDWARD HARE.

"Arches Court of Canterbury, Doctor's Commons, December 11, 1809.

"*Kempe againſt the Rev. Mr. Wicks.*

"THIS was a ſuit promoted by a Mr. Kempe, of Calviniſtical independence, againſt the Rev. Mr. Wicks, Rector of a Pariſh in Somerſetſhire, for refuſing to bury a child, belonging to two of his pariſhioners, on the ground of the child having been baptized by a Diſſenting Miniſter. It was contended on the part of the Rev. Mr. Wicks, that the adminiſtering of this Sacrament muſt be performed by a lawful miniſter of the Eſtabliſhed Church of England, otherwiſe, ſuch baptiſm was to be conſidered as null and void, both by the ancient and modern Rubrics, Canon-law, and various other authorities, quoted by the learned Civilians on this ſubject.

"The Judge (Sir John Nicholl) after hearing the counſel on behalf of the promoter of the Suit, who very ingeniouſly contended to the contrary effect, was of opinion (after entering at conſiderable length into the various authorities upon the point in queſtion,) that the Rev. Mr. Wicks had miſtaken the law, and that it was his duty to have performed the ceremony. He therefore admitted the articles, but at the ſame time recommended as this ſuit was not brought by Mr. Kempe through any vindictive ſpirit, but only for the purpoſe of determining the right, and ſetting the queſtion at reſt, that he would be ſatisfied with correcting the error, and eſtabliſhing the right, without proceeding any further in the cauſe."*

The

* "This circumſtance, (ſays another friend, who alſo ſent us the above Law Intelligence for inſertion) brings to my mind, an Anecdote that was related to me

The other, which relates to the payment of Toll in passing through a turnpike-gate, on the way to a place of public worship, on Sundays, we quote from the Christian Observer, as our friend desires. It is as follows:

"Lately a cause of some interest came on at the Suffolk assizes. It was brought by Mr. Smith, who is a Protestant Dissenter, to recover back the sum of 3d. which he had been obliged to pay to Johnson, a toll-keeper of the turnpike-gate at Halesworth, for a taxed cart, in which he was going on Sunday to divine worship, at a meeting-house at the above place. The plaintiff claimed an exemption from toll, under the clause of the statute which gives exemptions to persons going to their *proper parochial Church, Chapel, or other places of public worship*. It was intended by both parties, that a case should have been agreed on for the opinion of the Court of King's Bench; but the Judge was so decidedly of opinion that the plaintiff was entitled to the exemption, that he would allow only a verdict to be taken for him, with liberty for the defendant, if he thought proper, to move the Court next term, to have a nonsuit entered.

BRIGHOUSE CHAPEL, NEAR HALIFAX.

It is known to many of our readers, that some of the Trustees of Brighouse-Chapel, who had connected themselves with Mr. Kilham's people, had dispossessed the Preachers sent by the Conference, and introduced the Preachers of the new Itinerancy so called. To maintain, therefore, the just rights of the Conference, and of the people connected with it, and to recover a property which had been settled for their use in 1795, and, indeed, could never be intended for this new Itinerancy which at that time had no existence, a suit was instituted in the Court of Chancery against the dissentient Trustees. The Cause came on to be heard before His Honour, the Master of the Rolls, on March the 5th, when we are happy to inform our Readers, a Decree was pronounced for reinstating the Preachers to be sent by the Conference. The Defendants urged that there could be no distinction between the old and new Methodists: their doctrines were alike, and it was not shewn wherein they differed. And that in this, like other Dissenting Chapels, being supported by voluntary contributions, the congregation had a right to make alterations, and, the majority of the Trustees, in this case, being for the new plan, the Court would not interfere: but His Honour, the Master of the Rolls, in delivering Judgment, said in substance:

"That the question was, What the "Trusts of the Deed were? and what de-"scription of Methodist Preachers were "to preach in the Chapel? The Court "must determine, whether the old or new "Methodists. The Court of King's Bench "did, in several instances, determine what "class of Dissenting Preachers should pos-"sess Chapels. At the time the Deed was "made there was only one class of Me-"thodists. That must be the Class. If "any alteration had been intended they "should have reserved a power in the "Deed to have made that alteration. But "in this Case there was no power in the "Deed to alter the plan. The old Con-"ference are, therefore, entitled to send "Preachers:" and the Decree was made accordingly.

We sincerely hope this decision will shew, how futile every attempt must be that has for its object, to subvert the Trusts of the Chapels in our Connexion, and that a Court of Equity will take cognizance of, and decree the performance of those Trusts.

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me some years ago, when I was in Northamptonshire.—In a certain Parish of that County, a young woman died, that had been baptized by the Rev. John Wesley. On this account, the Clergyman of the Parish refused her burial. The aunt of the young woman, a very pious widow, (who related the circumstance to me herself) in her former days when gay, had been very intimate with this said Clergyman, but on the account of her conversion to God, and union with the Methodists, had lost his favour. She went to the Clergyman's house, and knocked repeatedly at the door, before she was admitted. At last the Clergyman came to the door himself, and said, "What do you want?" "I want you, Sir, to bury my niece," said the lady. "She was not baptized," replied the Clergyman. "She was, Sir," answered the lady, "by the Rev. John Wesley."—C. "Who is

"See him yonder in the north,
Daily spreading good around,
Loves to set his Saviour forth,
Sluggish he is never found.
East, and West, and South may see,
Wesley's love and labour free."

The Clergyman was so struck with the smartness of the retort, and the keenness of the reproof, that he replied, "Will you swear Wesley christened her?" She answered, "I am not well acquainted with the nature of an oath." C. "Will you kiss the bible that he did?"—"Oh yes, I will do that; and accordingly she kissed the bible," saying, "I swear Mr. John Wesley baptized my niece."—The Clergyman then consented to perform his duty.

It is worthy of remark, that this Clergyman was a fellow Collegian of Mr. Wesley's at Oxford, so that he very well

POETRY.

LINES ON SPRING.

NOW Winter clad in ſnowy veſt,
Departs at Heaven's ſupreme beheſt;
And Nature deck'd in vernal green,
Again aſſumes her milder mien.
The choral ſongſters of the grove,
Now echo forth their tales of love;
On every tender ſhoot they ſing,
They hail the glad return of Spring.
Creation with a placid ſmile,
Foretells reward for all our toil;
And earth refreſh'd, uprears the ſtem,
More coſtly than the choiceſt gem!
The bow'rs of Flora now unfold
Her hidden beauties, ting'd with gold:
Each verdant mead, and fruitful field,
Their odorif'rous bleſſings yield.
With gladd'ning ſight, ſee yonder too,
The ſportive lamb, the tender ewe,
In wanton frolicks ſkip and play,
And welcome life's reviving day.
Plants, herbs, and trees, to life reſtor'd,
Their fruits and virtues ſoon afford:
And ev'ry weed, and graſſy clod
Aſſert the being of a GOD.
Deny ye Atheiſts if you dare,
The mighty Ruler of the ſphere:
But *man* preſumes not to advance,
That lovely "Nature came by chance;"
When yearly ev'ry ripening bud,
Declares an All-ſufficient good;
And ev'ry plant, though e'er ſo ſmall,
Proclaims the Sov'reign Lord of all!

W. H.

HORACE, ODE XIV. *Book Second.*

ALAS, my Friend! the fleeting years,
How ſoon they glide away!
Nor can thy unavailing tears,
Nor can thy ineffectual prayers,
Protract the fatal day:
Ah, no! they cannot lend thee breath,
Nor bribe inexorable death.

What though thy perfum'd altars ſmoke,
And ſacrifices bleed,
Say, when th' eternal POWER hath ſpoke,
Will ſlaughter'd hecatombs revoke,
What is by Heaven decreed?
Kings with their ſilent vaſſals muſt
Commingle in the ſilent duſt!

In vain we ſhun the bloody war,
The furious tempeſt fly,
In vain we ſeek ſalubrious air,
Avoiding Autumn's ſultry glare,
Since all are doom'd to die.
Exempted none, my mortal friend,
For all muſt to the ſhades deſcend!

Domeſtic ſweets will ſoon be o'er,
With every charm of life,
Thy manſion know its lord no more,
Thy widow'd mate her loſs deplore,
Forlorn, forſaken wife,
Nor wilt thou anxious cares employ,
Nor banquet on connubial joy.

Soon from thy fine plantations all
Shalt thou be ſnatch'd away,
Except indignant o'er thy pall,
The cypreſs, ſadly drooping, ſhall
Inſult thy putrid clay,
And in thy dark ſepulchral cell,
Withering, thy ſhort-liv'd ſtory tell.

Jan. 5, 1810. T. R.

IMITATION of the FIFTH ODE of the *Fourth Book* of HORACE.

From "Lucem redde tuæ," to "Pætriæ Cæſarem."

SWEET the returns of Jeſu's love,
When, mildly dawning from above,
The morn of grace appears;
My ſoul drinks in the ſolar ray,
Diſpelling quickly far away
My night of gloomy fears.

When on my head his glory ſtreams,
My raptur'd pow'rs imbibe the beams,
The lucid beams of bliſs;
And Eden in my boſom ſprings,
My looſen'd tongue delighted ſings,
And knows no theme but this.

But when I mourn my abſent Lord,
Until his preſence is reſtor'd,
Until my light returns,
The tender mother feels not more,
When, gazing from the ſea-beat ſhore,
Her abſent ſon ſhe mourns.

Impatient on the cliff ſhe ſtands,
And, wiſhful, o'er the diſtant ſands,
Directs her eager eyes;
But burns my breaſt with fiercer fires,
And more my fainting ſoul deſires,
A viſit from the ſkies.

T. R.

Free Verſion of ſome beautiful Perſic Verſes.

DEAR cup of woe, I welcome *thee*,
Whoſe bitter ſweets impart,
With healing influence mild, to me
The med'cine of *my heart.*

What though my anguiſh'd boſom be
Tormented with thy ſmart,
I make, by ſorrow taught, to *thee*
The offering of *my heart.*

The holy pages, honouring *thee*,
Affliction's *fame* aſſert,
The *Word Inſpir'd*, wherein I ſee
The health-ſpring of *my heart.*

Deep drank the *Word Incarnate*, he
Maintain'd thy ſovereign art,
The man of ſorrows, friend of *thee*,
The *name* that charms *my heart.*

T. R.

Wm. Miller.
A Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR MAY, 1810.

BIOGRAPHY AND CHURCH HISTORY

Of the PIETISTS *in* GERMANY, &c.

(Continued from page 137.)

MR. THEOPHILUS GROSGEBAUER,

WAS a Deacon of the Church of Roſtock, who in the year 1661, left in manuſcript, in High Dutch, which was afterwards publiſhed, a treatiſe called the *Watchman's Voice*, in which were deſcribed the cauſes of the decay of Chriſtian piety in the world, and the want of ſucceſs in the preaching of the word of God. This book was a great bleſſing to many; and, by the mercy of God, was the mean of opening the eyes of Dr. Spener, and of inducing him to ſearch for inward and outward religion. About this time lived alſo at Roſtock,

DR. MULLER,

Who laboured much for the increaſe of piety in the Lutheran Church. But he was oppoſed and perſecuted, particularly on account of ſome expreſſions which he uſed in a Sermon on the 1 Cor. xii. 2, *Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye were led.* "Our modern Chriſtians, and ſuperficial pretenders to religion, (ſaid he,) have four dumb idols which they worſhip, and theſe are, 1, The pulpit. 2, The font. 3, The altar. And, 4, The ſtool of confeſſion." He died in the year 1676, chooſing for his funeral text, Jer. 51. 9, *We would have healed Babylon but ſhe is not healed: forſake her, and let us go every one into his own Country.*

DR. PHILIP JACOB SPENER,

Became, under God, the principal ſupport of the cauſe of Pietiſm, and having long been convinced of the lapſed ſtate of Chriſtendom, before even the name of *Pietiſm* was known, he publiſhed his *Pia Deſideria*,

Desideria, in which he shews the apostacy of the Church, and proposes methods for her recovery; and for the benefit of his countrymen, he republished such spiritual books as had been neglected or forgotten, and amongst others, the *German Theology*, Arndt's *True Christianity*, and *Thomas a Kempis*.

In Frankfort, in the Year 1666, he kept *Collegia Pietatis*, or exercises of piety, in his own house, twice a week, where he gave first his own exposition of some chapter of the sacred Scriptures, and then allowed others, whose thoughts had been employed on the word of God, whether Laymen or Clergymen, to exercise their religious gifts, in speaking of their own experience or views of the subjects under consideration. This was accompanied with a great blessing, as it excited attention to the Scriptures, and real religion was much increased by it. When this private college or meeting was first opened, it was much talked of, some praising and others blaming it; but Dr. Spener knew how to go through evil report and good report, through honour and dishonour, which apostolical language he often cited, and he was not deterred from his purpose by any thing that was said of him. Abundance of people flocked to this meeting, to hear what this *religious novelty* was; and although many persons went from mere curiosity, and some from a worse principle, the Lord made this an hour of visitation to many souls, and many were blessed by the comments and exhortations which they heard from Dr. Spener and other Christians. The persons who endeavoured to suppress this meeting spread the fame of it, and it was occasionally attended by men of great learning and high rank.

Dr. Spener preached publickly at Frankfort, for a whole year, on the necessity of practical religion, besides which he laboured to bring both rich and poor to the knowledge of experimental and practical godliness, by visiting them from house to house. He was much esteemed, both by the Lutherans and Calvinists, and many of the latter frequented his Church. His love to the poor, induced him to apply to the magistrates for leave to build an hospital at Frankfort in which he succeeded.

But Dr. Spener's labours did not terminate at Frankfort. This excellent man was called to Dresden in the year 1689, to be the first Chaplain to the Elector of Saxony. Here he was of great use to some young ministers of the Gospel whose minds God had impressed with the importance of true religion, and among whom *Pietism* was beginning to spread. At Dresden, Dr. Spener was in derision called the *Patriarch of the Pietists*. The Elector did not admire his public sermons, which were generally seasoned with divine wisdom, and piercing to the very heart. Nor did he approve of his private visits in which he would keep him in conference

about

about his future ſtate, and deal plainly with him. The Houſe of Saxony which had been heretofore the ſupport of the Reformation was now viſibly on the decline in matters of religion.

While Dr. Spener was at Dreſden, he began to catechiſe little children at his own houſe, and the numbers which came to him were very great. Some of the Profeſſors in the Univerſity, thought it unbecoming a man of ſuch great parts and learning, who held ſo eminent a ſtation in life, to ſtoop to ſo mean an employment as the teaching of children. But the Doctor little regarded this, as he accounted it to be the true character of a miniſter of Chriſt to inſtruct both young and old. During his ſtay at Dreſden, he publiſhed and dedicated to the Clergy of Saxony, an excellent work in which he exhibited the *diſcriminating marks* of the workings of nature and of grace. In 1692, he publiſhed alſo a ſet of Sermons, called *Evangelical Duties*, in which he endeavoured to ſhow the difference between the duties which are truly evangelical and proceed from a principle of divine love in the ſoul, and thoſe which are merely external or moral. Theſe Sermons he dedicated to Frederick of Pruſſia, then Elector of Brandenburg, who ſent him an invitation to ſuperintend ſome of the Lutheran churches in his dominions. Dr. Spener accepted this invitation, and left the Elector of Saxony, who did not reliſh his faithful ſermons and converſation; and it pleaſed God that, by this change of ſituation, he had an opportunity of ſpreading true religion in the dominions of the Elector of Brandenburg, as he was able to place in the new Univerſity of Halle, ſome of the principal promoters of Pietiſm, who had been perſecuted, and driven from other places, for righteouſneſs' ſake.

In the beginning of February, 1705, Dr. Spener ended his labours and his life, and was called of God to his heavenly kingdom, "being ſweetly tranſlated hence as in the chariot of divine love and peace, and leaving his name as a moſt fragrant perfume to poſterity." This bleſſed man was the ſpiritual father of thouſands of perſons, and an inſtrument of bleſſings to many nations. He was the principal cauſe of the ſpreading of evangelical religion under the name of Pietiſm, through many parts of Germany. He was a burning and ſhining light which it pleaſed God to place in three different ſituations ſucceſſively, as we have mentioned, and in each to appoint him a peculiar work, which was attended with an eſpecial bleſſing.

Of the laſt hours of this great and good man, we inſert the following particulars, from a letter of one of his friends.

As the life of Dr. Spener manifeſted the nature of unfeigned faith, humility, and love, ſo his dying words were attended with power, and could not but leave a laſting impreſſion on the minds of thoſe who heard them. Nothing is more common than to ſee

the moſt heavenly-minded ſouls, aſſaulted by the enemy of mankind, when they are ready to ſtep out of this world into the next; but the Lord was graciouſly pleaſed ſo to preſerve this his ſervant, that not a ſhadow of temptation diſturbed the ſerenity of his mind. He ſometimes would complain of *ſpiritual dryneſs*, and lament that he could not praiſe God as he wiſhed. He had all his life long, made it his daily prayer, that the Lord would be pleaſed to viſit his ſoul for *one quarter of an hour* before his death, and his prayer was granted. For many days together, he enjoyed, a deep and lively ſenſe of the love of God, and of his gracious preſence.

He was ſeventy-one years of age, about a fortnight before his death. On the day when he was ſeventy one, he ſuppoſed that the Lord would take him to himſelf, and thus make the day on which he was born into the world, the day of his departure into the next. When the clock ſtruck five in the afternoon, this being the hour when he was born, he praiſed the Lord with a loud voice for all his mercies. His praiſes were attended with a flood of tears, and a confeſſion of ſins, the pardon of which he moſt earneſtly implored. We were much affected to hear him expreſs how unprofitable a ſervant he had been, and how ſmall a part of his life he had conſecrated to the ſervice of God. The day before he died, he cauſed the 17th chapter of St. John's Goſpel to be read to him three times. It was one of his favourite chapters. On the ſame day he talked much of *Simeon's* departure, but his voice was then ſo low, that we loſt many of his words. He grew ſo weak that we every hour expected the happy concluſion of his life; however he did not ceaſe to bleſs and pray for all thoſe who came to ſee him. Towards evening, he fell into a ſleep, which continued nearly till the next morning. When he awoke, he ſaluted thoſe who were about him, and called for a little cordial; he was then, at his own requeſt, ſet up in a chair, but after a little time, when his friends were attempting to put him into his bed again, he ſuddenly expired.

His funeral text was, Romans viii. 10, *And if Chriſt be in you, the body is dead becauſe of ſin, but the ſpirit is life becauſe of righteouſneſs.*

PIETISTS IN THE UNIVERSITY OF LEIPSIC.

Some Maſters of Arts in the Univerſity of Leipſic began a private college or conference among themſelves, for the better underſtanding of the Scriptures, and for the regulation of their ſtudies and lives. This meeting was called *Collegium Philobiblicum*, becauſe the perſons who attended it, loved the Scriptures and ſtudied them. It was uſual for one perſon of thoſe who met together, to read a ſelect portion out of the Old Teſtament, in Hebrew, or out of the New Teſtament, in Greek, or out of both, and after he had given his explanation of what he had read, the

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reſt of the perſons preſent added their obſervations upon it. Theſe meetings were held for ſome time with good ſucceſs, in a private chamber, after the evening ſervice on Sundays; but as the number of ſtudents who attended them, increaſed, Dr. Alberti, Profeſſor of Divinity, was engaged to preſide in them, and they were removed to his houſe. A great concourſe of ſtudents now attended, beſides ſome Profeſſors, and ſeveral travellers who viſited the Univerſity. By theſe meetings, an ardent love of the Holy Scriptures, and a breathing after the life of Chriſt were excited in many minds. The ſtudents in divinity, began to ſearch original books for inſtruction; and the Bookſellers could hardly ſupply them with a ſufficient number of Greek Teſtaments. The meetings began and ended with prayer. The director or leader gave his comments, and advice, and then the reſt of the members, and any of the auditors were at liberty to make obſervations on the ſubjects under conſideration.

Dr. Spener no ſooner heard of thoſe meetings at Leipſic, than he wrote to the promoters of them, to encourage them to perſevere in their labours. From theſe meetings aroſe ſeveral other meetings of the ſame nature, among the ſtudents, in which Scripture-learning and true piety were zealouſly cultivated. Many of the ſtudents were awakened, and brought to a ſaving knowledge of God in Chriſt Jeſus, and their ſtudies were henceforth directed to the glory of God, and the proſperity of his Church. Mr. Franck, who was afterwards Profeſſor at Halle, and who had been one of the firſt to join in theſe meetings, viſited Lunenburg and Hamburg, and recommended at both places the inſtitution of religious meetings ſimilar to thoſe at Leipſic. He afterwards ſpent ſome time in the houſe of Dr. Spener, at Dreſden; and on his return to Leipſic, he opened a freſh Biblical School, and began to teach from St. Paul's Epiſtle to the Philippians, and a divine bleſſing accompanied his word. He then proceeded to read on the Epiſtle to the Epheſians, and after that on the ſecond Epiſtle to the Corinthians, and his room was crowded with hearers.

Mr. JOHN CASPAR SCHADE.

This excellent young man was a faithful labourer in God's vineyard, and was inſtant both in public, and in private, in promoting the deſigns of the meetings which we have mentioned. He read in the Univerſity of Leipſic, on the firſt Epiſtles of St. John, and St. Peter, to the great edification of his auditors, who were as many as the room could contain, and nearly as numerous as thoſe who attended Mr. Franck. In the year 1691, he was made Deacon of St. Nicholas's Church at Berlin, the Rector of which was Dr. Spener. He had, notwithſtanding his youth, a deep diſcovery of the decay of religion in the Lutheran Church, and ſpent much of his time in the inſtruction of young perſons

for

for which he had a particular gift. He oppoſed the cuſtom which prevailed with the Lutheran Church, of confeſſing privately to the clergy; and, in Moſheim's opinion, he held ſeveral notions that ſeemed *crude* and *uncouth!* He publiſhed a ſmall treatiſe at Berlin, called *A Memorial for Berlin*, from the words of St. Luke xix. 42, *If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*

In the two laſt Sermons which he preached, he foretold his own death, commending to God, the little flock of the pious, in a moſt ſerious and compaſſionate farewell, and fervently exhorting them to remain faithful to God. After he had finiſhed the laſt of the two Sermons, a malignant fever ſeized him; but he ſtill continued to praiſe God, and pray unto him. He repeated many times, "My Lord Jeſu! Jeſu! I live unto thee; I die unto thee; I belong to thee; I ſerve thee, my Jeſu; I am thine." Theſe words, and others of the ſame purport, he uttered with ſo loud a voice, that the people of the neighbouring houſes heard them; and when he was told of this, and cautioned againſt exhauſting himſelf, he ſaid, "It doth not weary me: I muſt cry and preach repentance while there is a gaſp of breath in me. Oh! if I had but cried louder when I was in the pulpit, then I might now forbear it."

At the beginning of his ſickneſs he went through a ſevere conflict of ſoul, which ended in his greater ſanctification to God; and ſoon afterwards he cried out, "Victory! Victory! I have fought with devils and have conquered them. Oh! let us ſing eternal hallelujahs to God!" He was ſo anxious to inſtruct the riſing generation in the religion of Jeſus Chriſt, that in the midſt of his illneſs, he cauſed the flock of little Children to come to his bedſide, and having ſung and prayed with them he bleſſed them and diſmiſſed them. A little before his death, he prayed moſt fervently for the Elector, the city, and his own congregation; but eſpecially for his ſucceſſor in that place, and that he might ſee the fruit of the ſeed which had already been ſown. He died in the Lord, in 1698, in the thirty-ſecond year of his age.

PROFESSOR FRANCK.

As at Oxford when the Meſſrs. Weſley, Mr. Whitefield, and other ſtudents aſſembled together for the purpoſe of praying to God, and ſearching the Scriptures, they were termed *Methodiſts*; ſo the ſtudents who attended the religious meetings at Leipſic, were termed *Pietiſts*. The Pietiſts, as might be expected, were ſoon charged with holding heretical opinions, and with contempt of the exiſting religious inſtitutions. To inculcate holineſs of life, was looked on as aſſerting ſalvation by works, and exhor-

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tations to prefs after a vital knowledge of God in Chrift Jefus, were deemed fanatical. Hence, our readers will obferve, that in Germany, at that time, ungodly Proteftants did not expect falvation by works, like fome ungodly Proteftants of the prefent time in England; but it is evident that they abufed the doctrine of *Juftification by Faith*, and were fatisfied with a dead faith, which did not produce good works, and which could neither juftify nor fave them. This is as great a delufion as to truft in partial moral duties for falvation, and equally leaves the finner deftitute of that holinefs without which he cannot fee God.

The Electoral Court, the whole Province of Saxony, and indeed, in a little time, all Germany was filled with rumours and mifrepreferitations of what was going forward at Leipfic. Multitudes of books were written on the occafion, and at laft the firft inftruments of Pietifm were banifhed from Leipfic. This perfecution, however, did not prevent the fpread of Pietifm in other places. It was fo ordered of God that Mr. Franck was gladly received by Dr. Breithaupt, then Profeffor of divinity at Erfurt, who was a man of true piety, and of great experience and knowledge in fpiritual religion, but he wanted help in the work of God, and, knowing the good which had been done at Leipfic, he promoted Mr. Franck to the Paftorate of St. Auftin, in Erfurt. By the preaching of Dr. Breithaupt and Mr. Franck, a marvellous change was wrought in the large city of Erfurt. Mr. Franck had great fuccefs in catechifing children; and much good was done by the exertions of thofe ftudents who had been awakened at Leipfic, and now flocked to Erfurt in great numbers, and were taken by many of the pious citizens into their houfes, to educate their children.

But as the enmity to experimental and powerful godlinefs has exifted in all places, and at all times, fo at Erfurt, the work of God was oppofed and evil fpoken of; and thofe who were the means of carrying it on, were obliged to flee into another city. The Roman Catholic Magiftrate was jealous of the increafe of Pietifm, and on his application to the Rector of Mentz, to whom the city of Erfurt belonged, an order was iffued, by which all fpiritual exercifes were interdicted, and in a little time, both Dr. Breithaupt and Mr. Franck were obliged to leave the city. Both thefe excellent men were, however, foon afterwards, called by the court of Berlin, to hold Profefforfhips in the Univerfity of Halle, which had been lately eftablifhed; and Mr. Franck was made the Paftor of Glaucha, near Halle. And as at the beginning of the Reformation, when Luther appeared in Germany, many perfons were awakened and raifed up in Switzerland and France, to vindicate true godlinefs: fo likewife after the firft work at Leipfic, feveral perfons at Wolfenbuttel, Gotha, and in various parts of Germany, began to labour in their refpective fituations,

to

to promote ſpiritual religion, and a reformation of manners. But as at the Reformation of Luther, ſo alſo in this of the Pietiſts, certain abuſes appeared; tares ſprung up amongſt the wheat, and every irregularity of conduct, or cauſe of blame, was immediately charged on the firſt promoters of Pietiſm, who, however, moſt fully vindicated themſelves againſt their enemies. Dr. Antonius, in his Programma to the Students of the Univerſity of Halle, taking notice of this artifice of Satan, to hinder the progreſs of the work of God; expoſtulates warmly againſt it, and ſays, "How unjuſt, and how impious is this! Who but a madman would charge Chriſt with the guilt of Judas? Or, would blame the apoſtles, and the preſbyters of the Church at Epheſus, becauſe from among themſelves, there aroſe men, ſpeaking perverſe things, and drawing away diſciples after them?" Afterwards he makes a ſolemn appeal to the ſtudents, as witneſſes of what they heard and ſaw, and calls upon them, to judge what degree of credit was to be given to the charges againſt the promoters of Chriſtian learning and piety in that Univerſity. *

It is undoubtedly true, that one cauſe of the perſecution of the Pietiſts in Saxony, and in other parts of Germany, was the teſtimony borne by the Pietiſt preachers againſt the apoſtacy of the clergy, the corruption of the doctrines, and the decay of true religion in the Lutheran Church. Theſe evils were repreſented as ſpringing from the admiſſion of men into the Church, who made gain of godlineſs in the worſt ſenſe, and entered not the ſheepfold of Chriſt by the right door, but were thieves and robbers. The Pietiſts ſaw perſons entruſted with the care of ſouls, who were ſtupidly ignorant of the ſtate of their own ſouls, and deſtitute of all the qualifications of true Chriſtian paſtors. By witneſſing againſt theſe things (perhaps with ſome degree of injudious violence) they drew upon themſelves much odium: and we ought not to be ſurpriſed, if ſome ſober perſons, who knew them not, were afraid of them, and were carried away by the multitude to think and ſpeak evil of them.

The Pietiſts who had fled from other parts of Germany, to the marſhes of Brandenberg, were there attacked by the Clergy, who were ſtrongly prejudiced againſt them; and when the ſlanderous

* When Drs. Breithaupt, and Antonius, and Mr. Franck, were Profeſſors in the Univerſity of Halle, the number of ſtudents was about *three thouſand*; altho' the Univerſity was only eſtabliſhed in 1694. Dr. Antonius had religious meetings at his own houſe, every Lord's day evening, from five to ſeven o' clock; at which the ſtudents in the Univerſity, and perſons of all profeſſions in the town, attended. Theſe meetings began with ſinging and prayer, and afterwards the Doctor mentioned the ſubject propoſed to be diſcuſſed, and ſome of the ſtudents of ſpiritual experience, delivered their thoughts upon it. When they had finiſhed, the Doctor took up the ſubject again, and endeavoured to bring ſtill cloſer to the conſcience, the obſervations which the ſtudents had made. By theſe meetings many were awakened, and brought to the knowledge of God their Saviour.

accusations from the pulpits of the churches, were known at the court of Berlin; Commissions were issued for examining into the matters charged against the Pietists. The last of these Commissions was issued in consequence of a certain Sermon, which Professor Franck preached and printed against *False Prophets*, in which he asserted, that the general degeneracy of Christianity, was owing principally, to the lukewarmness and ignorance of the Clergy. The result of this commission, however, was favourable to the Pietists, and their accusers were silenced and confounded. The commissioners examined most strictly the doctrines of the Pietists, and found them to be perfectly conformable to the *Symbolical Books*, or Creeds of the Lutheran Church. After that time, the Pietists were protected, and favoured by his Prussian Majesty, who bestowed many privileges on the University of Halle, where many of the Pietists settled, and where they continued to maintain much of the power of religion for some time. Of the present state of religion in Germany, we have lately heard far less, than of the flood of Infidelity, which has overspread the country, and the punishment of the sword, which has succeeded it.

(To be concluded in our next.)

DIVINITY.

SERMON ON REV. ii. 4, 5.

(Continued from page 143.)

1. IN the time of the *first* Love, the impression of our former sorrowful state, and of the danger, the enormity, the sinfulness of sin, is stronger than ever. We had felt that we were under the curse, and deserving of death: from an entire and painful conviction we had owned this before God: we could see ourselves in no other light than as the vilest of sinners; and now we see that we have no merit, no work to plead, why God should spare us. The sinner stands as a criminal, as a rebel before God; who has come short of his glory, and his righteousness; and considers himself totally unworthy of his grace. In such a state does that word sound in his ears: "Live." He experiences the Divine power of that gracious declaration: "Thy "sins are forgiven thee." The Holy Ghost applies to the sinner's conscience those expressions of Jesus: "Be of good cheer, my son, "thy sins, even *thine*, are forgiven thee." He has power to believe, he does believe, by a Divine power now granted to him, by a living faith, that there is "Grace, grace unto" him. O! what

a ſtate is his ſoul brought into! The word Grace, always a ſweet and living word, is then peculiarly ſo; it thrills through all his frame; it fills him with ſelf-abaſement and humiliation;—with wonder and aſtoniſhment: but it fills him alſo with joy and gladneſs;—with ardent love to Jeſus. Words cannot expreſs what takes place in his ſoul. He who has received the grace of God as a ſinner, will know what I would ſay. An example, by way of compariſon, may help to make the matter a little more clear. Figure to yourſelves a malefactor, who has ſtood his trial, has been ſolemnly and juſtly condemned, and is now brought under the gallows. The officers, the ladder, and all the apparatus are before his eyes, and he is juſt about to be turned off, when he hears the word, *PARDON!* He hears it from one who has both the right to pronounce it, and the power to confirm it: he hears it addreſſed to *him*: he knows, he believes, the pardon is announced to him with as much ſeriouſneſs as the ſentence of death was before paſſed on him. In the mind of ſuch a man, what ſenſations, what emotions, can one word ſpoken by a fellow creature produce!!—I have been an eye witneſs, how malefactors in this ſituation have, through their aſtoniſhment and joy, ſunk down in a ſwoon, have been quite out of themſelves, and when they have again revived, have not known what to ſay. The croud, the gallows, the rope, the officers, the whole ſcene was ſtill before their eyes: that they had been ſentenced in good earneſt they well remembered; they knew it was no child's-play: but that they were reprieved, that they had heard the word, *Pardon*, that it was addreſſed to them, they alſo knew as clearly as they had before known they were to die. O! how mean, and little, and aſhamed they feel, when they look at the gallows; but what love and gratitude ariſe in them towards him who had procured their pardon! This and much more takes place in the forgiveneſs of a ſinner before God. And then he enters on that ſtate, which is called the Firſt Love; and it is perhaps the moſt ardent of all.

2, In this *Firſt Love*, the remembrance, the power, the impreſſion, the feeling of the pardoning word: "Live; thy ſins are forgiven thee; thou haſt found mercy;" is ſo ſtrong and affecting, that, for love and joy, the man does not know how he ſhall humbly enough thank his compaſſionate Redeemer, how he ſhall ſufficiently extol him, how he ſhall fervently love him, and what he ſhall do to lay his grateful heart at his feet for ſuch a manifeſtation of grace. The burthen of ſin is vaniſhed. The diſtreſs of his ſoul has ceaſed. His heart is light and at eaſe. He is as if he were newly born into a different world. He has a new Bible, a new Father, a new Saviour. Every thing is new. When converted we find the Bible quite a different book from that which we had in our former ſtate of blindneſs. We know the Father now as reconciled

oiled children, very different from what we before knew him. We now experience the Lord Jesus to be a very different Saviour from what we had before conceived. We have felt the grace and love of God to be living in the soul: and in this grace, and by this ardent love, we say Abba Father, with a child-like affectionate heart. Through this grace, and through the love wherewith Jesus hath loved us, we can love him fervently in return; and out of love to him, we wish to imitate him in every thing that we can, that we may be acceptable to him. Especially,

3, In the *first love*, Jesus and the merit of his blood are ever before our eyes, and in our hearts, as the only ground of our salvation. Jesus is he who passed by us, and saw us lying in our blood; and when we were thus lying in our blood, said to us, "Live;" yea, to *us*, when we were thus in our blood, he said, "Live:" and it was so. We lived and rose. On this account, in the time of our *first love*, Jesus is *all in all*. Jesus is then the chief among ten thousand. We find him in heaven at the right hand of the Father, as a pleading High Priest: we find him in our hearts, as a living, conquering Saviour: we find him in the Word as the substance and glory of the whole Sacred Scripture. In our praying and singing, our speaking and walking, Jesus is the principal object. If others talk of the various things of time and sense, our language is:

> "Away with earthly toys, the flatt'ring smiles
> Of this mean world: they have lost all their charms:
> Talk not to me of these: my darling theme
> Is Jesus that bless'd name; for out of him,
> I know nor peace, nor joy, nor solid rest."

4, In consequence of this, in the state which we call the *first love*, nothing appears to us so great, so desirable, so important, so indispensable, so deserving of our love and reverence, as Jesus. Should the sun be eclipsed; the stars lose their brilliance, we have found the source; and no longer seek for the little devious streams, which bring so much that is painful with them. With joy, and in sincerity we exclaim, "I have found him whom my soul loveth. My beloved is the chiefest among ten thousand. This is my Beloved, and this is my Friend," (Cant. v. 10, 16.) With Paul, "we account all things loss for the excellency of Christ Jesus our Lord." We have seen that no one could redeem his brother's soul, but that he hath given himself to death for us lost sinners of mankind, and all this makes Jesus great and glorious in our estimation; and every thing besides mean and despicable. What appears to others dazzling and important, is to our hearts but as a little child's toy. Jesus, and what relates to him, is alone important and estimable in our view.

5, In our *firſt love*, our victory over the world is much more clear, more eaſy, more ſtriking. We are conquerors, and "more than conquerors through him that hath loved us." We are willing and ready, out of love to Jeſus, to give up every thing which he ſhews us to be hurtful to us and diſpleaſing to him. We do not look at men and enquire what they will think or ſay of us; but we look to Jeſus, and wait on him to know what we are to do, and govern ourſelves accordingly, whether others may be pleaſed or not. In this ſtate we have the wings of happy love, and we ſurmount, far ſurmount what formerly roſe as unconquerable obſtacles in our eyes. Sin was before a corroding poiſon to us, a preſſing burthen, a gnawing worm; it evidently appeared to be the cauſe of the wrath of God, of the curſe, and of everlaſting damnation: but now we find it eaſy, through this *firſt love*, to avoid it, to flee from it, to overcome it. The world with all its charms and all its terrors, cannot ſeparate us from Jeſus. We aſk, "Who ſhall ſeparate us from the love of God? Shall tribulation, or diſtreſs, or perſecution?" We know our relation to Jeſus, and we exclaim, "I am perſuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord." I only add,

6, This *firſt love* is a *pure*, *diſintereſted*, *ardent*, *active*, *unwearied*, *conſtant* love. As Jeſus thus addreſſes the ſoul: "My dove, my undefiled is but one," Solomon's Song vi. 9; ſo the ſoul replies, "O Lord, if I may only poſſeſs thee, I aſk nothing more in heaven or earth." She prays, "Grant my requeſt, O Lord! for a divine mind, a royal ſpirit, that I may act worthy of thy beloved, and may cheerfully abjure all that is mere earth, all that is of this world." She loves Jeſus, not for his gifts, but for his own ſake. She thus breathes forth her ſentiments towards him:

"Give me thyſelf, from every wiſh,
From every boaſt ſet free:
Let all I am in thee be loſt,
But give thyſelf to me."

How unlike to pure, diſintereſted love it would be in a bride, if ſhe loved her bridegroom only becauſe of his being rich, and becauſe he had endowed her amply! It is an *ardent* love. By nature we are at enmity with Jeſus: and if we then ſpeak any thing of love to him, it is a very dubious love. It is not ſo much in our *heart* as in our *mouth*. But it is quite otherwiſe with this *firſt love*. It is *warm* and *affectionate*. The name of Jeſus alone bears ſway: He reigns in the receſſes of our hearts. Were we then in a ſtate bordering on inſanity, and the ſound of Jesus to come to our ears,

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it would, in a manner, revive and raiſe us up. As the ardent love of Jeſus to us, urged him to ſacrifice every thing for us: ſo this firſt, burning love, urges and conſtrains us again to give up our bodies and ſouls to Jeſus, to tender him ourſelves, and ſay, "Lord Jeſus, I live to thee, and I die to thee: living and dying I am thine." We love Jeſus not in word, but in deed and in truth. We glorify God with our bodies and with our ſpirits, which are his. When all things are fled away, we cleave to Jeſus. We *follow the Lamb whitherſoever he goeth*, though it ſhould be even to Golgotha again. Theſe, and ſuch qualities as theſe, are found in the *firſt love*. Souls, who have once known this love, or who ſtill enjoy it, may judge, whether what I have ſaid of it in this ſtammering way, be conſiſtent with truth. But I earneſtly beg that every one may enter upon a ſtrict examination, whether he ſtill have this *firſt love*, and its fire be maintained and increaſed; or whether it be not decayed, and perhaps extinguiſhed, ſo that Jeſus may ſay to us likewiſe: "I have ſomewhat againſt thee, becauſe thou haſt left thy *firſt love*." If you be convinced of, and duly affected with this;—if you reply, "Ah, yes, Lord; this is true: I have left my *firſt love*; my former peaceful happy ſtate is paſſed away: matters are very bad with me now:" and if, under a deep concern, you aſk if I can give you any advice, I anſwer, Yes, my deareſt friends; there is both advice and aſſiſtance for you. Jeſus himſelf imparts to us the moſt ſalutary advice in our text, and this Saviour ſo able and willing to help, will aſſiſt us again to attain our former happy ſtate, as I ſhall now proceed to ſhew you.

(To be continued.)

THE TRUTH OF GOD DEFENDED.

A REVIEW OF AN ESSAY, ON—THE EQUITY OF THE DIVINE GOVERNMENT, &c.

(Continued from page 103.)

"ARE the attributes (Dr. Williams aſks, page 57) of *equity* and *mercy* towards the human race to be manifeſted, or are they not? If they are, a continuance in a ſtate of perfection was not poſſible." Again, (page 58) "Could it be conſiſtent with divine *wiſdom* to place our repreſentative in circumſtances that made his fall certain, without proviſion of recovering grace?" "If (page 59) there were no ſecond Adam, the Lord from heaven, it would not have been worthy of either the goodneſs or wiſdom of God to appoint a firſt Adam, who ſhould fall as the repreſentative of his poſterity; nor conſiſtent with the diſplay of his

his *equity* and *mercy* that he ſhould ſo interpoſe as to make him continue in the ſtate in which he was firſt placed."

It is above taken for granted, that divine wiſdom placed man in *circumſtances* which rendered his fall *certain*, by which the Doctor means, *neceſſary*. His *circumſtances*, then, according to this ſuppoſition, were the cauſe of his fall, *not himſelf*; or more properly, God, who placed him in circumſtances which rendered his fall inevitable. We agree with the Doctor, that it would not be worthy of either the wiſdom or goodneſs of God, to appoint a firſt Adam through whom we fell, without appointing a ſecond, the Lord from heaven. But why ſhould not the Doctor admit, that by the *ſecond Adam*, all are, during their day of grace, endued with a "*moral power*," by the exerciſe of which they may accept of proffered ſalvation? Why? Becauſe his doing ſo would claſh with his favourite ſentiment, "That God hath foreordained whatſoever comes to paſs."

"It is (page 63) no part of the *equity* of government, to enſure compliance with the overtures of grace; but if any obey, it is the effect of ſovereign favour." Who ſays, that it is any part of *equity* to *enſure* compliance with the overtures of grace? But becauſe *equity* does not *enſure* ſuch compliance, does it follow, that it has a right to be *inſincere* in ſuch overtures? And inſincere it unqueſtionably is, in every one of them to thoſe who periſh, if "*ſovereign favour*," which was never afforded them, is *neceſſary* to their obeying. That God, being Sovereign of the Univerſe, may diſpenſe his favours at pleaſure, is agreeable to Scripture and reaſon; but that he *offers* grace to any of his ranſomed creatures, upon terms with which it is impoſſible for them to comply, can never be reconciled to either.

"The covenant (page 69) or promiſe in its *exhibition* belonged not only to Abraham, but alſo to his *ſeed*; and not only to the Jews, but alſo to the Gentiles!" "It is plain, a *free grant* was made, in the Abrahamic promiſe, to all men, Jews and Gentiles; that thereby they might have an inducement to believe, and receive righteouſneſs, bleſſedneſs, and the *chief good*." But according to the Doctor, to *all* the ſeed of Abraham, ſave the objects of "Sovereign favour," the *promiſe* never was any more than an empty, vain *exhibition* from which, for want of Sovereign favour, they could never derive any ſpiritual advantage.

Page 72, "The *primary offer* is to ſinners, as ſuch, to the fallen race without reſtrictions; and whether they believe or not he continues *immutable* in his offer." But of what uſe is this *primary*, unreſtricted offer, to thoſe who, for want of "moral power," cannot poſſibly accept of it? To us it appears no glorious diſplay of the equity of divine government.

In page 92, the Doctor makes a diſtinction betwixt what he terms

terms the *rectoral* and *decretive* intentions of God in the government of the world; and asserts that the *rectoral* intention is, and necessarily must be, *different* from the *decretive*. "The only way to know any *decretive* intention is from the *event*; whatever is *fact*, as far as it could be the object of a decree, we are obliged to conclude that it was *decretively intended*." Page 93, "But his *rectoral* intention is to render all accountable beings *obedient* and *happy*." So, according to the Doctor, after all he has said of the divine wisdom and benevolence, every *event*, bad as well as good, is the effect of a decree. The softening phrase, "as far as it could be the object of a decree," is not meant to deny the necessity of all events whatever, but to refer that necessity in some cases, not *immediately* to God, but to "*the hypothetical nature of things*."

Page 93, "A *power of sinning*, or of being disobedient, and consequently unhappy, is essential to moral agency; without this man could be no more accountable than a brute. But if so, who sees not that the most unbounded benevolence, the most gracious promises, the wisest laws, and the most engaging mercies, (when a suitableness of disposition is not *ensured* by *sovereign grace*, and which is by no means requisite to constitute the equity of moral government) may be *frustrated*, as to their native tendency, and their rectoral design of making the subject obedient and happy?"

But, we reply, who does not see, that a *power* of *obeying* is as essential to a moral agent, in a state of probation, as a power of sinning? And can any, without such a *power*, be said, with the colour of reason, to be probationers? Necessity of action (and every event, according to the Doctor, is the effect of a *decretive design*) precludes the *possibility* of choice. But are they not *free*, who in all cases of responsibility, act by *volition?* We answer, *No*; if, as the Doctor maintains, "the *will* is ever *as the greatest apparent good*." What then, according to him, is the *volition* of a moral agent? Just such a *volition* as a torrent has in descending a precipice. But why use the softening phrase, *may be frustrated;*" if without a suitableness of disposition being ensured by *sovereign grace*, "the most gracious promises, wisest laws, and engaging mercies," *must*, in all cases, be *inevitably frustrated?*

Page 95, "The rectoral design is full of *benevolence*, which appears from the variety, suitableness, and wonderfully engaging nature of the *means* employed to promote the subject's happiness; if the *event*, therefore, prove disastrous to any, it is not from want of benevolence in the Governor, but sinfulness in the creature, whereby his benevolent intention is frustrated." All this is strictly true, upon the supposition that no *decretive design* overruled the *rectoral*, rendering all means, however suitable, and mercies, however engaging, of no value to any, save "the favoured objects of the covenant." But why, Arminian-like, does the Doctor say,

"*if*

"*if* the event prove disastrous to any, when, according to his scheme, every event is an effect of a *decretive design?*

In page 102, the Doctor observes, that "the rejection of Christ and his proffered salvation, ranks with crimes of the highest aggravation and deepest guilt." Again: "If Christ is preached to all men, they are under indissoluble obligations to believe in him." All this is good sense, and sound Divinity, upon the supposition that Christ atoned for the sins of all men without exception, and affords all such a portion of preventing grace, as renders their acceptance of proffered mercy practicable; but, upon a contrary supposition, it is neither one nor the other. For surely it can never be reconciled to sound Divinity or good sense, that men are "under indissoluble obligations" to believe in Christ in order to salvation, if he did not die for that purpose; nor that they are guilty of a crime of the deepest guilt, who reject a proffered salvation which it never was in their power to receive.

Page 104. "If reconciliation is *proposed* to the world of sinners, as it certainly is in the ministry of the Gospel, there must be a *rational* and *true*, not a fallacious and delusive *ground* of reconciliation. And can that be any thing short of the death of Christ? If the Gospel calls to its great supper, 'the poor and the maimed, the halt and the blind;' if it invites many who 'pray to be excused,' and never come; the provision must have been *designed* for them." Again, page 106, "We conclude, therefore, that the *rectoral* design of the death of Christ extends to all the *human race;* not merely to those who have been, or actually shall be, but also such as *may* be evangelized or discipled; that is, *all nations*, past, present, and future: and, with St. John, we may affirm, without either trembling for the cause of orthodoxy, or throwing dust in the eyes of its enemies by far-fetched criticisms: 'He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.'"

In these passages the Doctor speaks so very like an Arminian, that it will be matter of wonder indeed, if some of his Calvinian brethren, trembling for orthodoxy, do not call him to a strict account, if not for *heterodoxy*, yet for such a *phraseology* as they conceive will have a dangerous tendency. But he tries to conciliate them: for he avows, (page 197) that he is not inclined to object to the following definition of absolute election. "This, with respect to the *end*, is an absolute decree and purpose of bringing a certain number of persons to eternal life, without respect to their foreseen faith or perseverance," as the ground of choice. "As it respects the *means*, it is an eternal decree and purpose of giving to these men, and *these alone*, that effectual grace which shall infallibly and infrustrably, produce in them faith, sanctification, and perseverance to the end." This definition, we think,

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ought to satisfy all moderate Calvinists, who do not like to say or think much upon the doctrine of reprobation, that the Doctor is no enemy to Calvinian orthodoxy. He admits an *absolute* decree of bringing a *certain* number of persons to eternal life, without respect to faith or perseverance foreseen; and believes that to this certain number *alone* God gives effectual grace. What end, then, according to this scheme of *contracted* grace, for the rest of mankind does the divine rectoral, and benevolent intention answer? Does it not leave them without a bare possibility of salvation? If "sovereign grace," or "necessitating sovereignty," be absolutely necessary to salvation; and if all to whom it is afforded *shall infallibly* and *infrustrably* be saved: and if without "sovereign grace," or "necessitating sovereignty," which is afforded to none but the elect, none *can* be saved; it follows, "that one part of mankind shall be saved *do what they will*, and the rest damned, *do what they can!*"

The Doctor speaking of the day of judgment, says, (page 125) "The immediate object of enquiry will be, what *means* of obedience and perfection have you enjoyed? According to the nature and degree of the *moral means*, must needs be the nature and degree of our obligation." Again, page 126, "Regenerating *grace*, and sovereign influence must not be confounded with such moral *means* as are a sufficient basis of obligation." But moral means, can be eventually of no use to any from whom "sovereign grace" is withheld: and he maintains that it is withheld from all save the elect, "the favoured objects of the covenant." How any thing short of a power to obey can be to men, in a state of probation, *any* basis of obligation is inconceivable. But more of this in due time.

Page 142, "Man is, at the same time, but in different respects, the subject of *liberty* and *necessity*. As in the hand of the moral governor he is *free:* but as in the hand of sovereign wisdom he is *necessitated*. Liberty is essential to *government*, and necessity is essential to wisdom. If not free, he is not *accountable;* if the result of his conduct be not fixed, he is not *safe*. The creature's ability not extending to *active goodness* without sovereign aid, liberty is sure to degenerate into *sin* if left in the hand of mere equity; if, then, the fatal consequence be, in any case, avoided, it is owing to *necessitating sovereignty*."

Paradoxical indeed, as the Doctor thought they would, do these sentiments appear! But as we have not learned to oppose the moral governor of the world, to sovereign wisdom, we confess ourselves unable to conceive how man, as a probationer, in point of acts for which he is responsible, is both a *free* and a *necessary* agent. Strange and contracted indeed must be the Doctor's idea

of liberty, as he concludes, that *all* poſſeſſed of it, without "*neceſſitating ſovereignty*," which is vouchſafed to none but the elect, muſt periſh everlaſtingly: for he means no leſs by "fatal conſequence." According to the Doctor then, men muſt be *neceſſarily* ſaved, or not at all; and of courſe, men muſt be neceſſarily damned or not at all: for if, as he maintains, "neceſſitating ſovereignty" be eſſentially neceſſary to ſalvation, damnation is the *neceſſary* conſequence of its being withheld. Here we behold the "horrible decree" in all its native deformity.

Page 150, "The ultimate end *might* have been greatly different in reſpect of the *numbers*, and the identical *perſons* to be ſaved: but *ſovereignty* ſays: The decree was wiſely made—if ſome are more favoured than others none are injured." Here we have the *numbers* and the *identical perſons* to be ſaved repreſented as entirely the effect of ſovereignty. But by way of ſoftening the matter, it is added, that "if some are more favoured than others none are injured." Were this an exact repreſentation of the caſe, none would indeed be injured; for God has an infinite right to diſpenſe his favours at pleaſure. But if ever any man was brought into exiſtence under a neceſſity of being damned, for want of "neceſſitating ſovereignty," or any thing elſe which he could never obtain; he has infinite reaſon to complain; not becauſe others are more favoured than he, for their being ſo does him no injury; but becauſe exiſtence is impoſed upon him under the dire neceſſity of being eternally miſerable. A *ſingle* inſtance of the kind would be an eternal blot upon the Divine government.

Page 152, "The *firſt* inſtance of ſovereignty in the choice of means to accompliſh the high end of ſalvation, appears to be God's reſolution to conduct himſelf towards our moral ſyſtem, for a time, in *ſtrict equity*. Nothing elſe was neceſſary to render our defection from rectitude *infallibly certain*." Here we have, in terms ſufficiently explicit, God repreſented as reſolving ſo to conduct himſelf towards our moral ſyſtem as to render man's fall *infallibly certain*. This is DIRECTLY charging man's defection upon God: for if man was placed in circumſtances which rendered his fall *inevitable*, upon what principle can his crime, if it can be called ſuch, be chargeable upon himſelf? To ſay his "paſſive power" was *his* own, and eſſential to him as a creature, and that the neceſſary conſequence of his poſſeſſing ſuch a power was his defection from rectitude, can never prove him reſponſible. For if, as a creature, which he neceſſarily was, he poſſeſſed the power in queſtion, and was dealt with by his Creator in *ſtrict equity*, and that *nothing elſe was neceſſary to render his fall certain*: it follows that he had no more power to ſtand than to create a world.

(To be continued.)

THE WORD OF GOD ILLUSTRATED.

"Be not righteous over much, neither make thyself over wise: why shouldst thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time?" Eccles. vii. 16, 17.

THIS is one of the several passages of Scripture which many, who are unlearned and unstable, wrest to their own destruction. Unacquainted with such first principles of Divinity as are essentially necessary in order to understand the scope and end of the Sacred Volume, their interpretations are often in direct opposition to the doctrines and precepts of the Gospel. But whatever they may think or say on the subject, no part of Divine Revelation either does or can contradict any other part.—That the Bible contains a few *seeming*, though no *real* contradictions, is undeniable. To reconcile these, the labours of several pious and learned men have been successfully employed. But should it be admitted, after the most careful perusal of their works, that some parts of Sacred Writ are still unexplained, those who sincerely desire to know the mind of God, far from being offended on that account, will, instead of cavilling at the Divine Word, humbly acknowledge their own ignorance.

The above passage, from their mistaken views of its meaning, is a favourite one with thousands who never knew either God or themselves. They apprehend serious evils connected with being "righteous over much;" and hence warn those who begin, as they ought to do, to make religion the business of their lives; against what never existed, namely, an *excess* of true piety. An illustration of the whole passage may not be unacceptable to such serious Readers as have neither time nor opportunity for becoming acquainted with sacred criticism.

Some are of opinion, that, in the words under consideration, Solomon personated a man destitute of religion, who, looking no farther than the present life, advises the path of duty to be followed no farther than is compatible with ease and worldly prosperity. But this solution ought not to be admitted without better reasons than have yet appeared in its favour.

That in righteousness, understood as meaning holiness of heart and life, there cannot possibly be excess, is demonstrable from the whole tenor of the Sacred Writings. For we are bound by positive commands, as well as infinite obligation, to devote ourselves *wholly* to God. Nor do the Divine Oracles give the least countenance to *any degree* of wickedness. Hence, whatever may be the meaning of the words in question, they cannot mean that there is so much as a bare possibility of being too holy; or that any supposed *medium* in wickedness can comport with the Divine favour.

Melancthon is decidedly of opinion, that Solomon, in the words under-

under conſideration, ſpeaks of *political juſtice* which governs the civil affairs of this life; and which conſiſts in a *mean* between cruelty and negligence. The ſame precept, he ſays, is ſubjoined concerning wiſdom: for as too much ſeverity becomes cruelty, ſo, too much wiſdom; that is ſubtility, becomes cavilling and ſophiſtry.

Piſcator thinks that, "Be not righteous over much," means, "Be not too ſevere in reproving thy neighbour." "Neither make thyſelf over wiſe," may be thus explained: Depend not too much on thine own prudence, nor be ſo obſtinate in thine own opinion as not to conſult others. "Why ſhouldſt thou deſtroy thyſelf?"—Why ſhouldſt thou do thyſelf an eſſential injury by rebuking thy neighbour with too much ſeverity; or render thyſelf diſpleaſing to God by ſearching into thoſe ſecrets which he hath not revealed?

Some underſtand by the words which are rendered in our verſion, "Be not over much wicked," Be not *too buſy;* and hence conclude, that the precept means, Make not too great a buſtle about the things of this life. And it may be fairly urged, that tho' the words are not commonly uſed in that ſenſe; it is their original ſignification. How many do we ſee, who by too much eagerneſs in the purſuit of earthly things, deſtroy their health, and bring themſelves to a premature end? Theſe by neglecting the duties of holineſs, which include their true intereſt for both worlds, are extremely fooliſh for time as well as eternity.

The ends propoſed by Inſpiration for induſtry, are, that we may be chargeable to none, and have ability to relieve thoſe that are in diſtreſs. Such as conſcientiouſly and ſteadily propoſe theſe ends to themſelves, are in no danger of being *too buſy*, nor of making "*haſte to be rich;*" knowing that thoſe who do ſo *ſhall not be innocent.* They attend to their temporal concerns with a ſingle eye to God's glory; and, of courſe, with a direct reference to their eternal intereſts. Such characters, the delight of God, are the peculiar care of him without whom a ſparrow falls not to the ground; nor are they inſtrumental in deſtroying themſelves.

FEB. 16, 1810.

THE WORKS OF GOD DISPLAYED.

ON THE SUGAR-CANE.

TO THE EDITOR,

IN fulfilment of my promiſe, I now ſend you ſome information concerning the proceſs of making Sugar, which I ſhall preface with a few ſhort obſervations on the Sugar-Cane. This Plant has been conſidered by ſome hiſtorians, to be originally a native of the Eaſt Indies; others have aſſerted that it is likewiſe a native of the Iſlands and Continent of America. With reſpect to my knowledge of it, I certainly am indebted to the Weſt Indies; Without doubt it claims an

eminent rank in the ſyſtem of botany. For luxuriance, and general uſefulneſs, it has, I think, the pre-eminence of every foreign plant; and God himſelf, it appears, would have condeſcended to receive the oblation of it, had the Iſraelites had generoſity ſufficient to have offered it in his worſhip; their illiberality is ſeverely cenſured by the prophet Iſaiah, chap. xliii. 24. "Thou haſt bought me no ſweet cane with money:" and their hypocriſy, by Jeremiah, even when they brought this oblation, Jer. vi. 20. "To what purpoſe cometh there to me incenſe from Sheba? and the ſweet cane from a far country? your burnt-offerings are not acceptable, nor your ſacrifices ſweet unto me."

The Sugar-Cane is a plant that comes to maturity in ten or twelve months, and it will produce a ſecond and third crop from the old roots the ſucceeding years, without any material cultivation; but the crops are not a fourth part equal to the firſt. Hence, in order to procure a profitable crop, it requires to be re-planted every year, and, in order to render it very productive, it is neceſſary that the land be deeply harrowed, and richly manured. The general height of the Cane, including the top, is about ten feet, though ſometimes conſiderably taller. A large field of well-grown Sugar-Canes, affords a beautiful proſpect to the eye, eſpecially if wafted to and fro with a moderate breeze; it is a ſtriking repreſentation of the majeſtic ſea, when agitated to a degree of grandeur, and not boiſterous. The commonly received opinion in reference to Sugar, is, that the Cane is hollow, and that the Sugar in a matured ſtate, is literally taken out of the inſide of it. But this is a groſs error. The proceſs to produce Sugar, manifeſts much ingenuity, and to manufacture it with ſucceſs, is an art that requires great and aſſiduous attention, and conſiderable experience. I have already obſerved, that the Cane may be reckoned about ten feet high, three feet and a half, which conſtitutes the top, conſiſting of leaves, are taken off. The edges of theſe leaves are finely ſerrated, and terminate in an arrow, decorated with a fine downy bruſh. This top which is taken off, makes excellent fodder for horſes and cattle. The parts intended for Sugar, are cut down, tied in bundles, and carried in carts to the mills, where they are bruiſed, and the juice is extracted from them. Theſe mills are, neceſſarily, very large and ſtrong, for it requires conſiderable force to preſs the juice from the Cane. The mills conſiſt principally of upright iron-plated rollers, or cylinders, from thirty to forty inches in length, and from twenty to twenty-five inches diameter; and the middle one, to which the moving power is applied, turns the other two by means of cogs. Between theſe rollers the Canes are compreſſed, and the juice extracted. The juice, which has a ſweet taſte, is a little thicker than apple-juice. A common cart-load, tolerably well packed, will produce about one hundred and twenty gallons of liquor. The juice, as it flows from the mill, is ſuppoſed to contain eight parts of pure water, one part of ſugar, and one part conſiſting of coarſe oil and mucilaginous gum, with a portion of eſſential oil. Proper ciſterns are provided to receive the liquor from the mill,

and

and from thence it is conveyed by pipes, to the boiling-house, where a large range of coppers are prepared for it. It is, first of all, conveyed to a copper of about five or six hundred gallons. It is necessary to put about a pint of Bristol quick-lime powder to every hundred gallons of liquor, to unite with the super-abundant acid, which, for the success of the process, it is requisite to get rid of. After simmering in this copper for about an hour, under a slow fire, the fire is withdrawn, the liquor remaining undisturbed, till the scum naturally rises to the top, and a degree of sediment falls to the bottom; it is then drawn off, and conveyed to two smaller coppers, under which, a perpetual fire is kept up, and where two men are employed to take off the scum, as fast as it rises, till it be properly clarified. From thence, it is conveyed to three smaller coppers, called Teaches, in the last of which, by boiling on the fire it is brought to a proper consistency to be removed. It is then poured from the copper, or Teache, into large shallow coolers, either made of wood or copper, about eleven or twelve inches deep. The Sugar remains in these coolers a shorter or longer time, according to the kind for which it is intended. If it be intended for clayed, or white Sugar, it only remains for about an hour; if for muscovado, or brown Sugar, it continues till the next morning, when it is put into hogsheads, for the treacle to drain from it. If it be intended for clayed, or white Sugar, it is put into earthen moulds (the form of a loaf of sugar) about an hour after, it is taken off from the fire.

The brown Sugar is cured and fit for exportation in eight or ten days after it is made; but the clayed Sugar will take near three months before it is fit to be exported. It is worthy of notice that nothing is lost in a Sugar-Cane. The Sugar itself is a luxury, which we are well acquainted with, and so palatable, salutary, and nourishing is the juice of the Cane, that the good effects of it are soon visible in the poor negroes; many that were meagre and sickly before the Sugar crop began, soon revive, and become healthy when the crop begins to be taken; and it is surprizing the quantity of juice they will drink at a time, which they are not prevented from, unless their master be a complete tyrant. The Cane, after the juice is extracted, makes excellent fuel for boiling the Sugar, the green top of the Cane, fodder for horses and cattle, the dry blades, or leaves, litter for the stable, the ashes make very good manure, and the scum, and all the washings of the various utensils, assist in the distillery for Rum.

Jan. 5, 1810. S. WOOLMER.

THE PROVIDENCE OF GOD ASSERTED.

A CHECK TO INFIDILITY.

TO THE EDITOR.

THE following Anecdote is taken verbatim from Esq. Thomson's Attempt to rescue the Holy Scriptures from Contempt. Should it be thought worthy of a place in your much improved and widely circulated Miscellany it is at your disposal. Your's in the Gospel,

ALNWICK, Nov. 6, 1809. W. WELBORNE.

"About fifty years ſince, a near relation of mine, (an eminent Phyſician in London) aſked another Phyſician (a batchelor) to go home with him and take a dinner. He replied, "I am engaged, or would do myſelf that pleaſure." My relative, knowing him to be ſomewhat licentious, and having an eſteem for that young Phyſician's father, rejoined. 'Is it a fair queſtion to aſk you, where you are engaged?' The batchelor Phyſician's chariot being juſt drawing up, he did not immediately anſwer my relative, but juſt as he was ſtepping into it, he whiſpered to him and ſaid, '*I am going to the Hell Fire Club.*' His ſervant had orders to drive to the Star and Garter Tavern, Pall-Mall: but he was taken ill oppoſite Charing-Croſs, and pulled the check ſtring: The charioteer ſtopped the horſes; and when the footman opened the chariot door, his maſter was ſpeechleſs and died in a few minutes."

Should the above be read by a Chriſtian, convinced that the Lord reigneth: he will ſee the great propriety of being the ſubject of his grace. If by a libertine, let him lay to heart the words of the Pſalmiſt. "Verily there is a God that judgeth in the earth." May he learn to fear and love him.

W. W.

To the Editor of the Methodiſt Magazine.

Dear Sir,

IN reading lately Ivimey's Life of Mr. John Bunyan, I was ſtruck with the following inſtance of Divine Interpoſition on his behalf, when in priſon. As but few of your readers have ſeen the Work referred to, the Anecdote will be new to ſuch perſons, and may afford them both pleaſure and profit. By inſerting it in your widely extended and valuable Miſcellany, you will oblige

Your's with great reſpect,

WREXHAM,
Dec. 16, 1809. ANTHONY BYED SECKERSON.

Mr. JOHN BUNYAN was impriſoned in Bedford-Gaol for the ſpace of twelve years, for preaching the Goſpel of Jeſus Chriſt. To contribute ſomething towards the ſupport of his family, conſiſting of a wife and four children (one of which was blind), he employed his time while in priſon in making long tagged laces. It is likely that he learned this occupation during his confinement; as Mrs. Bunyan obſerved before the Juſtices, (when they committed her huſband to priſon) that ſhe had nothing to ſupport her children, but what ſhe received from charity. This proves both his habitual induſtry, and his ſtrong affection for his family: which led him to work ſo many hours for ſuch ſmall earnings, as were derived from this employment.

The reſpectability of his character, and the propriety of his conduct, appear to have operated powerfully on the mind of the Jailer, who ſhewed him much kindneſs in permitting him to go out and viſit his friends occaſionally, and once to undertake a journey to London; as alſo by repoſing truſt in him, and committing the management of the priſon to his care.

The

The following Anecdote is told respecting the Jailer and Mr. Bunyan. It being known to some of the persecuting Prelates in London, that he was often out of prison, they sent down an Officer to talk with the Jailer on the subject, and in order to find him out, he was to get there in the middle of the night. Mr. Bunyan was at home, but so restless that he could not sleep; he therefore acquainted his wife, that, though the Jailer had given him liberty to stay till the morning, yet, from his uneasiness, he must immediately return. He did so, and the Jailer blamed him for coming at such an unseasonable hour. Early in the morning, the Messenger came, and interrogating the Jailer, said, "Are all the prisoners safe?" "Yes." "Is John Bunyan safe?" "Yes." "Let me see him" He was called: and appeared, and all was well. After the Messenger was gone, the Jailer, addressing Mr. Bunyan, said, "Well, you may go out again just when you think proper, for you know when to return, better than I can tell you."

It was while in prison, Mr. Bunyan wrote the first part of the Pilgrim's Progress; a work which has been of considerable benefit to the Church of God; and admired by the soundest judges; no less for the strength of genius it displays, than for the sublime system of religion it unfolds to our view.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MR. ROBERT BAMBROUGH, OF HULL; BY MR. SAMUEL TAYLOR.

MR. R. BAMBROUGH was born in the year 1780. Being the only child of his parents, it was natural for them to encourage flattering hopes of him. At an early age he was taught to read the Scriptures, and use a form of prayer. Parental restraint being insufficient to curb the impetuosity of his depraved inclinations, he soon abandoned himself to the vices and follies common to youth. It is most probable, that his juvenile excesses sowed the seeds of his premature, and much lamented death. In the year 1799, he entered into the marriage state: but for more than three years after this event, he continued to walk according to the course of this world.

Mrs. Bambrough, having recently received the truth in the love of it, was anxious to promote a change in the views, dispositions, and conduct of her husband. With this view, she employed an intimate friend of Mr. Bambrough's, who had begun to attend the Methodist Chapel, to call on him one Sunday evening, to persuade him to go to the preaching. By the use of much intreaty, he prevailed. Mr. George Marsden was the Preacher, his subject was *The man without the wedding garment*. The word came with divine energy to his heart, and his sins, with all their aggravating circumstances, were brought to his remembrance. He resolved to renounce his

his evil ways, and turn to God with full purpose of heart; and seemed to be fully confident that he should be taken captive by the devil no more. But being ignorant of the deceitfulness of sin, and his own moral inability to resist formidable temptations, he was again overcome, and brought into bondage. His relapse was occasioned by inattention to the seasonable advice of the wise man, "My son, if sinners entice thee, consent thou not." Mr. B., meeting with some of his old companions in vice, unhappily yielded to their solicitations, and was intoxicated. The commission of one crime, after the dawning of divine light upon the mind, often inflicts a deeper wound in the heart of the contrite sinner, than all former iniquities. The truth of this observation was strikingly exemplified in Mr. B. Fearing lest any reproach should attach itself to the cause of Christianity, on account of his late conduct, he determined to abandon the profession of religion altogether. He strove, in every possible way, for several weeks, to drown the cries of an awakened conscience; but he had no rest in his spirit, day nor night; and being unable to endure the keen reproaches of his heart, he took to his bed; where he was confined for some days: during his confinement, he broke out into the most bitter exclamations against himself! Sometimes he would desire death, thinking that would be more tolerable than a wounded spirit. Despair now took possession of his soul, and reigned with entire sway. In this affecting situation he addressed himself to his sympathizing wife, in the following manner: "My dear Jane, you have often heard me say I did not believe there was any hell, but now I know the contrary, and I shall soon be in it!" The consolatory declaration of the Gospel being announced to him, hope dawned, and shed her cheering rays in his gloomy breast. Being so far restored, as to be able to walk about again, he was prevailed on to go to Mr. Wheat's Class. And it is worthy of remark, that he never willingly absented himself from the meeting afterwards. He soon obtained mercy in the forgiveness of his sins, through the forbearance of God, which took place while he was in the Methodist Chapel. The change in his mind, and in his relative capacity, was too great to escape observation.

In the year 1804, I was appointed for Hull, when my acquaintance commenced with Mr. Bambrough. About this time he was convinced of the necessity of a more entire renewal of his soul after the image of God, and Mrs. H. coming to Hull on a visit, was very useful to our deceased friend, in encouraging him to seek this great privilege. He sought it by faith, and the Lord made him the happy subject of that perfect love, so finely described by St. John: "Old things were now passed away, and all things were become new." His growth in grace was rapid, and he soon appeared to attain unto the measure of the stature of the fulness of Christ. His natural temper being warm and hasty, the change in his spirit and conduct was the more conspicuous. Indeed, I have seldom seen a Christian, in whom grace seemed to have gained a more complete victory, than in Mr. B. Though I am far from wishing to repress the ardour of knowing zeal,

yet there is reaſon to fear, our highly eſteemed friend exerted himſelf more in the cauſe of religion, than prudence would ſanction, conſidering the impaired ſtate of his conſtitution; and for the ſame reaſon, it is probable, he erred a little in the practice of ſelf-denial. But

"E'en his errors were on Virtue's ſide."

When his affectionate partner expoſtulated with him on the impropriety of his great exertions, he generally anſwered, "You know, my dear, I have been the willing ſubject of Satan for many years, and ought I not to do ſomething for that God, who has done ſo much for me?" He would ſometimes burſt into a flood of tears, while reflecting on the goodneſs of God to his ſoul; and yet his views of himſelf were always humiliating in a very great degree.

Perhaps it will be generally allowed, that a man's letters to his confidential friends, portray his heart with great accuracy. Under this impreſſion, a few ſhort extracts from ſome of his Epiſtles, will not be read without intereſt. About a year before his death, he wrote as follows, to an intimate friend: "My ſoul is much bleſſed in contemplating the mercy of God to me. O! how unworthy am I, to be thus diſtinguiſhed, a poor, hell-deſerving creature. Glory be to God, I am a ſinner ſaved by grace. My ſoul is happy in redeeming love. I feel myſelf, more than ever, determined to ſpend and be ſpent in the cauſe of my bleſſed Jeſus. If I were to hold my peace, the ſtones might cry out againſt me. I was, for many years, a valiant ſoldier for the devil: may the Lord ſtrengthen my poor body, that I may be a faithful ſoldier for Chriſt."

Auguſt 25, 1805, he wrote to Mrs. B., from Harrogate, where he had gone for the recovery of his health. "To-day I feel very poorly in body; but Chriſt is precious to my ſoul. I know he does not willingly afflict me. I truſt it is one of the *all things* that are *working together for* my *good*. I can ſay with the Poet,

'Labour is reſt, and pain is ſweet,
If thou, my God, art here.'

I feel ſweet reſignation to his will. Through grace, I can heartily join in our Lord's Prayer, 'Thy will be done.' Pain or eaſe, ſickneſs or health, life or death—all is well. I have no deſire to live, but to live for God; and if it be his bleſſed will to ſpare me a little longer, I truſt I ſhall live more to his glory than ever, and that I ſhall be more diligent in all my duties to God and man." From the ſame place he again writes: "Glory be to God, he is carrying on his work of grace in my ſoul. Yeſterday was one of the beſt Sabbaths I ever experienced. I have had ſome bleſſed ſeaſons ſince I came hither. I feel more determined than ever to live for God: ſee before me, lengths, and breadths, and depths, and heights of the love of Chriſt; but, by the help of God, I mean not to reſt, till I attain all the fulneſs which Chriſt hath purchaſed for me. My ſoul has proſpered much, during my ſtay here, though I have not been without temptations; but I have had help in the time of need: Jeſus has ſtrengthened me in the battle, and I have come off more than conqueror. I truſt I ſhall

never reafon any more with temptation, but go immediately to Jefus: I find this is the way. I want to *be filled with all the fulneſs of God.*"

About the beginning of his laſt illneſs, he writes, "Since I ſaw you, I have had two returns of my old complaint, which has rendered me quite incapable of any public exerciſe. The will of the Lord be done! The devil has been thruſting ſore at me lately, and I have been ſtripped of all ſenſible enjoyment; but, bleſſed be God, I was enabled to caſt my ſoul on his promiſes, and there ſtand ſtill, and ſee his ſalvation. I have learned ſome uſeful leſſons in the conflict, which I could not have learned in any other way. Jeſus has withdrawn the veil again: I once more behold his ſmiling face, and my ſoul is filled with holy rapture. I would not, for a thouſand worlds, be without the ſmall grain of faith, which God has put me in poſſeſſion of: It is a ſtaff that ſupports in life and death. It is the prevailing deſire of my ſoul, that, living or dying, I may be the Lord's." Having removed to Hornſea for the benefit of the ſea air, he ſaid to his amiable wife, a little before he left that place, "During my affliction, I have, at times, felt keen temptations, and have found it hard work to leave you; but I have now full power to give you into the hands of God, who, I believe, will take care of you. My dear father, as well as yourſelf," continued he, "has felt much anxiety for my recovery, and if it had been the will of God to ſpare me to ſerve him and his cauſe a little longer, I ſhould have been thankful. But we have often prayed together, that his will might be done in us, and we muſt not now rebel, if he be anſwering our prayers." He was often heard to beg of God to take him to himſelf, rather than ſuffer him to relapſe into ſin.

I had frequent opportunities of viſiting him, both in the country and after his return to Hull; and always found him happily reſigned to his will, who wiſely diſpoſes of all events. He knew God was too good to be unkind, too wiſe to err, and too true to be unfaithful; he, therefore, with the greateſt confidence, committed his body, ſoul, wife, and friends, into the hands of his Covenant God, being fully perſuaded, that what he had "committed to him, he would keep until that day."

This good man continued in this heavenly and devout frame of mind, until Auguſt 16, 1806, when he was tranſlated to the paradiſe of God, in the 26th year of his age.

A friend who knew him well, bears the following honourable teſtimony to his Chriſtian character: "I muſt ſay, from the general knowledge I had of Mr. B., that I never knew any perſon, who, in ſo ſhort a time, appeared to have gained ſo complete a conqueſt over himſelf. He had a large portion of that love that hopeth and endureth all things; nor was he moved by the moſt painful things that were ſpoken againſt him; his cuſtom was to pity and pray for his enemies." I wiſh to add, If genuine love to God, faith in our Lord Jeſus Chriſt, truth, juſtice, and mercy to men, conſtitute a Chriſtian, Mr. Bambrough had a well founded claim to that exalted character. May my laſt end be like his!

SAMUEL TAYLOR.

Macclesfield, 1807.

MEMOIR OF WILLIAM BROWN, OF FLAMBOROUGH.

WILLIAM BROWN was born at Flamborough, in the East Riding of Yorkshire, in 1780. He was brought up to the employment of a fisherman; and, until the 18th year of his age, lived like the rest of mankind.

About that time it pleased the Lord to revive his work at Flamborough: many were brought to the knowledge of God, and experienced a saving change. He attended the prayer meetings, at first, out of curiosity, but at one of them he was convinced that he was an ignorant, helpless, guilty sinner, in the high road to perdition; and that, unless he was converted, where God is he never could come. With these convictions he returned home, greatly oppressed under the load of his sin. From this time he sincerely sought the Lord, and fervently supplicated the Throne of Grace for mercy. His cries were heard in heaven, and his request granted: the Lord lifted upon him the light of his countenance, and delivered him from all his fears.

Soon after his conversion, he was exercised with manifold temptations, for a season, to such a degree, that he imagined none were so powerfully tempted as himself. Many times he awoke in the night in the greatest agony. During this season of temptation, he frequently got up and wrestled with the Lord in mighty prayer, and obtained help to resist and overcome the enemy, so that Satan was defeated, and his designs rendered abortive. William Brown was a man of prayer: when opportunities presented themselves, he was not long absent from the Throne of Grace. From these conflicts and victories he learned many useful lessons, the Lord preparing him thereby for greater usefulness in his Church. After he had had a little experience in the school of Christ, he saw the condition of his friends and neighbours, who were without God and without hope in the world: his love and zeal for precious souls led him to give a word of exhortation occasionally; these exhortations were attended with a divine blessing to the hearers, and it appeared evident to his particular friends, that Providence had called him to the work of the ministry. As a preacher, his abilities were promising. His language was pathetic. He prayed and preached like the fishermen of old. He was universally received in this circuit, and his labours were blessed: the Lord gave him seals to his ministry; his children will long remember him. Some time prior to his death, it was the judgment of the Preachers and others in the circuit, that he might be profitably employed as a travelling preacher. At that time there being a vacancy at Easingwould, occasioned by the illness of one of the preachers, brother Brown was sent into that circuit; but he did not continue long there, for, meeting with unexpected difficulties, and being naturally

turally of a very timid difpofition, he funk under difcouragements, and was obliged to return home again. At our September Quarter-day, 1807, it being judged neceffary to call out a fourth preacher to affift in the circuit till the Conference, William Brown was appointed to that office; but the evening previous to his entering upon it, being engaged in the herring fifhery, at a little diftance from Bridlington Quay, October 30, a dreadful tempeft fuddenly came on, and overwhelmed him and his companion. About the 6th of November, their bodies were found near Hornfea, on the Holdernefs coaft, and interred at Flamborough the Sunday after. This lamentable circumftance induced a great number of perfons from all parts of the circuit, who entertained the higheft refpect for William Brown, to attend the funeral, which folemn occafion was improved by the Rev. Mr. Dykes, who preached a plain and ufeful fermon, on Matt. xi. 28.

W. B. has left an aged father and mother, of whom he was the fupport, but our friends in the circuit have liberally contributed to their neceffities.

BRIDLINGTON, W. SCHOLFFIELD.
May 17, 1808.

MEMOIR OF RACHEL HOUGHTON.

To the Editor of the Methodift Magazine.

DEAR SIR,

IF you think the following character of an old Blackburn Methodift, drawn up for the Sermon which I preached on the occafion of her death, and the truth of which was atteffed by all who knew her, will prove of ufe to any of your numerous readers, you will oblige me by inferting it.

Your's, in the Gofpel,

BLACKBURN, 1808. J. TOWNLEY.

RACHEL HOUGHTON, for many years paft a refident in Blackburn, was early and deeply affected with divine truths. From one of her tickets in my poffeffion, it appears fhe was united with the Methodifts, in 1762. The change which took place in her mind, foon difcovered itfelf externally, and fhe, who had been remarkable for gaiety, and the pride of drefs, was foon noticed for ferioufnefs, and the plainnefs of her attire, dreffing as became a woman profeffing godlinefs.

Her rank in life was obfcure, but her conduct manifefted an even, undeviating devotion of herfelf to God, and her character was fuch as to prove the integrity of her heart, and the reality of her religion. She was unaffectedly *humble*. There was nothing in her of that voluntary humility, which leads a perfon to declaim againft himfelf, in order to extort the praife of others. It was the general tenor of

her

her walk with God, that discovered the self-abasing light in which she viewed herself and all her actions.

Her *love to religion and religious characters, was sincere and strong.* Attached from principle to the sacred cause in which she was engaged, she quietly persevered through evil and through good report. Actuated by the powerful motives of the Gospel, she thought no difficulties great to be encountered, in order to attend the means of grace. Often in the comparative infancy of Methodism, have she and her sister walked 8, or 10, or 12, or more miles, to hear the word of life, and returned on the same day. With her it was a principle, that it was necessary to be diligent in business as well as fervent in spirit, and therefore sometimes she worked all night, and sometimes two nights in a week, to obtain opportunity to attend the means of grace. *Great was her generosity* to the poor and to the cause of God. According to her ability, yea, and above her ability, she endeavoured to relieve the necessitous and afflicted, so that, not unfrequently, when she has not had money to give, she has freely parted with her clothes. If collections were made publicly in the congregation, or more privately in the Society, to promote the work of God, she was always among the foremost to offer her tribute of grateful acknowledgment to her Redeemer. Occasionally when I, and others, have expostulated with her, and have wished her to retain the little she could give, towards supplying her own necessities; she has always replied, it was a privilege from which she wished not to be debarred: thus, when receiving her last ticket on the Sunday prior to her decease, having struggled thro' much pain and debility into the vestry where the Class was met, it was requested she would not attempt to contribute any thing; she replied, with a faultering accent, "that it was probably the last she should have opportunity to give, and begged she might not be refused."

She was a *pattern of honesty and justice.* She had fully adopted the maxim of Inspiration, "Owe no man any thing, but to love one another." In the latter part of her life, her gains were very inconsiderable, so extremely so, that with astonishment I learned, that seventeen or eighteen pence a week was all she earned! Yet insignificant as were her earnings, she, by adopting a more than rigid system of economy, constantly paid all she owed. Two recent instances sufficiently prove this truth. The one regards her employer. The person for whom she wound cotton, calling upon her a few days before her death, paid her for the last work she had received, though not quite finished: uneasy in thinking of leaving work incomplete for which she had been paid, she struggled to finish it, and though her weakness was so extreme, that it required repeated efforts to effect one turn of her wheel, she continued to struggle with it till she had completed her engagement. The other instance was during the last week of her life, when recollecting she owed a *farthing* at a neighbouring shop, she was not easy till a friend took the money for her, and discharged the debt!

To

To industry she added *cleanliness*. In her person and in her house, she followed old Herbert's rule:

"Let thy mind's sweetness have its operation
Upon thy body, clothes, and habitation."

She possessed, in a high degree, the Christian grace of *resignation*. For several years she had been frequently and severely afflicted, so that through the violence of her disorder, she was grown crooked and deformed; but neither afflictions nor poverty led her to complain. All she wanted was to be lost in God, and enjoy constant communion with him.

Her heart *gratefully felt the least attention of friendship*. Though she constantly sought to hide her wants, and was always afraid of being troublesome to her friends, yet she was ever ready to acknowledge in the most affecting manner, the kindness of any who relieved her. About three hours before she died, having had a shilling given her, she said to one, who she thought felt for her, with a peculiar cheerfulness, "I have had a shilling given me to-day;" and afterwards, when a friend talked of sending her something, she wished to have declined receiving it, but when assured that the person would never want what she was going to give, she replied, "I believe you never will, for if you should live to want, God will raise you up friends, as he has done me."

For several months previous to her death, she had thought her dissolution was at hand; but, about a fortnight before her decease, her strength failed rapidly, and it was apprehended she would not be long an inhabitant of this vale of tears.

Her desire after the divine fulness became more and more ardent, yet her mode of expression was extremely diffident. This led me one day to ask her, "Is your evidence of a title to heaven clear?" She answered, "I feel no condemnation, but I want more love." I enquired, "Is the sting of death gone?" She replied, "Yes; but I want my mind to be *always fixed* on the things that are above;" and intimated that her weakness and pain sometimes depressed her mind, and kept it from being so fully rapt into God as she wished it to be.

During the few days of her illness, she was very desirous of the prayers of the people of God, and expressed the most ardent wishes to be one spirit with the Lord, and that his love might overflow her soul.

One night, when lying awake watching for the morning, the words of the poet impressed her mind, and she felt she could adopt them as her own:

"The anchor of my steadfast hope
Within the vail is cast:
Thy dying love shall hold me up,
'Till all the storms are past."

This was followed by much of the love of God, and an earnest longing for the salvation of souls.

In her last moments she found the God, whom she served, was with her. A little before she died, she told an old friend, that her confi-

dence

dence in God had been increaſing all day. Sometime after, ſhe ſaid to our ſervant who ſtepped in to ſee her; "God is a good companion——" and immediately fell aſleep in Jeſus, in ſure and certain hope of a joyful reſurrection to eternal life.

She departed this life on Sunday, December 27, 1808, about five o'clock in the evening.

MISCELLANEOUS.

TO THE EDITOR.

SHOULD you judge the following worthy of an early inſertion in your uſeful Magazine, you will probably hear again ſhortly from

Your's, very reſpectfully,

Oct. 31, 1809. JUNIOR.

The Closet.

THERE are few things of equal moment with *Religious Retirement;* and yet it is greatly to be feared that this momentous part of Chriſtian duty receives only a ſmall ſhare of that attention which it ſo loudly demands. It is ſeldom, if ever, availing to urge this ſubject upon the conſideration of the immoral, eſpecially if their immorality be aſſociated, as is commonly the caſe, with blindneſs and inſenſibility. The firſt thing to be done with theſe unthinking creatures, is to endeavour to pour a flood of light into their minds, and forcibly to impreſs their callous hearts with a painful conviction of their baſe rebellion againſt God, and ruined condition. When theſe attempts are in any caſe, through the divine influence, rendered ſucceſsful, the trembling offender, truly awakened from his lethargy, will ſcarcely need an exhortation to ſeek ſome ſecret place, where he may give vent to the ſorrows of his bleeding heart, and earneſtly implore forgiveneſs of Him, whoſe holy laws he has ſo often and groſsly violated. Nor will he, when his perſevering and believing ſupplications are graciouſly anſwered, to the great joy of his heart, at leaſt for a time, be leſs frequent or earneſt in his applications to the Throne of Grace in his cloſet. But, alas! how common it is for that holy fervour which naturally reſults from a genuine converſion of the ſoul to God, partially to ſubſide, and to be ſucceeded by a degree of langour, if not lukewarmneſs: and, oh! how much better would it be for the religious world if this ſtate of ſoul only continued for a ſhort ſpace, and did not ſo often become a ſettled habit. Many cauſes might undoubtedly be aſſigned for this truly awful and deplorable effect; but perhaps the moſt general is remiſſneſs in our regard to ſecret duties; occaſioned ſometimes by a want of a due ſenſe of their importance, and not unfrequently by our not living by *rule.* It is true that, in the dark ages of the Church, ſome carried this ſubject to an extreme, and by ſpending too much time alone, and ſpending that time improperly, neglected

neglected their worldly buſineſs, and became unſociable and unkind in their temper. But, whatever may be the caſe with individuals, the oppoſite appears to be the general error of Chriſtians at the preſent day. Can any man poſſibly "grow in grace, and in the knowledge and love of God," or even retain in his ſoul a ſaving degree of the real chriſtian life, who does not ſpend ſome portion or portions of every day, longer or ſhorter, according to his ſituation in life, in ſome place, where being concealed from every eye, but that of God, he may converſe with him? And yet will not many a blazing profeſſor be found by the Judge, on the laſt day, to have been very deficient in this cardinal point?

Let us view the man of God, having "entered into his cloſet, and ſhut to the door," firſt carefully examining himſelf, not by the opinions and practices of his frail and erring fellow-creatures, (a practice too common) but by the infallible Oracles of his great Lawgiver and Judge. His mind, in thus ſcrupulouſly inveſtigating its own ſtate and character, will naturally review the merciful dealings of the Lord with him, and carefully conſider the condition of the Church and the world. See him falling upon his knees—With the utmoſt ſincerity, and with great feeling pouring forth in the ears of his God, his lamentations, petitions, and thankſgivings, not only for himſelf, but alſo in behalf of all the ſons and daughters of Zion, and of the thoughtleſs multitude. While he is thus attempting to draw near to his heavenly Father, through the mediation of his faithful and merciful High Prieſt, his heavenly Father draws nigh unto him. The kingdom of heaven deſcends into his ſoul, joy and gladneſs are imparted to him, and thus he is made to poſſeſs a degree of happineſs, to which, not only minds decidedly carnal, but ſuperficial profeſſors alſo, are utter ſtrangers. And while the good man walks thus daily in the light of the Lord, his light is made to ſhine before men for their edification, and the glory of the great Source of all good. The man who lives thus, as becometh the diſciple of Chriſt, is prepared to receive and enjoy proſperity with humility and moderation, and to meet adverſity with reſignation and firmneſs.

"Are all ſuch Chriſtians?
Would to God all were!"

Multitudes of perſons, it is to be feared, who fancy that their names are enrolled amongſt the children of the Almighty, are ſeldom in their cloſets, and when they are there, paſs through the important exerciſes proper to the place, with ſuch a degree of laſſitude and indifference, as would be reprehenſible in the ſmalleſt duties of common life. And even ſome of thoſe who perform theſe duties with ſome degree of warmth and advantage, loſe much of the benefit of private devotion, for want of praying more definitely. Should not our prayers have more regard to ſtrength of ſoul, than to comfort? And is there not danger of perſons ſatisfying themſelves with ſome tranſient emotions, produced at the time of prayer, inſtead of being

ſolicitous to acquire that fervent, ſteady love of God and man, by which they would be enabled manfully to reſiſt every temptation to evil, aſſiduouſly and circumſpectly to attend to every chriſtian requiſition, to bear, with equanimity of temper, the various trials of life, and in every ſtate to be content. It has often been confeſſed by reclaimed backſliders, that their lamented apoſtaſy, originated in a neglect of the duties of the Cloſet. And might we not, in a great degree, attribute to the ſame cauſe, the irregularities of temper, worldly-mindedneſs, dejection, ignorance of divine things, inſipidity of converſation, and other evils, which are too common to the religious world? Let, therefore, every one who wiſhes to ſecure the favour of the God of Jacob, and to advance in real holineſs, be conſtant, diligent, and earneſt in the duties of the Cloſet.

OBITUARY.

TO MR. BENSON.

BRECHIN, March 5, 1810.

Dear Sir,

IN conſequence of the requeſt of my late dear and valuable huſband, (Mr. W. Sanderſon) I write to inform you of his death, which took place, Feb. 17, at nine in the morning, when he departed this life in the full triumph of faith.

He was able to do his work till January 24, when he preached for the laſt time from 1 Pet. ii. 7, "Unto you who believe he is precious." After going to bed he began to be very unwell from great difficulty in breathing. Medical aſſiſtance was called in, and every mean uſed that a ſkilful Phyſician could deviſe, but all in vain. His affliction was peculiarly heavy for nine or ten days; but he bore it with the moſt perfect patience and reſignation. Afterwards his diſtreſs was not quite ſo ſevere, and he ſpake much of the goodneſs of God towards him for above thirty years.

One Sunday morning his collcague coming into the room, he ſaid, "Oh! Brother Lowry, preach for the good of ſouls. It is the only thing we ſhould attend unto. My heart is as a fountain of love to the cauſe of God, to the Preachers and Miſſionaries. I eſteem them the moſt valuable body of men the world has in it;" with much more to the ſame purpoſe. He bore a noble teſtimony of the grace of God to all that viſited him by day, or watched with him by night. When the ſpaſm in his breaſt was very diſtreſſing, he ſometimes ſaid,

"Oh! the pain, the bliſs of dying!"

and, "This is a painful ſtruggle, and a dark valley, but a bright ſcene opens on the other ſide." One night, being ſo ill that he thought he ſhould not ſee the morning, and many friends being in the room, he called for a Bible, looked for the 23rd Pſalm, and read it diſtinctly. He then cloſed the book, and, weak as he was, would kneel down, and, as he ſaid, "bow before the Lord." He now prayed for himſelf, and all preſent, for the Society in this place, and for the proſperity of Zion in general. He alſo praiſed God for his paſt mercies, for the ſupport and comfort afforded him at preſent, and for the glorious proſpect he had of being with the Lord for ever. This, with many others, was a bleſſed ſeaſon to all preſent, and will be long remembered. "I have endeavoured," ſaid he one day to a friend, "for above thirty years to keep the hour of death conſtantly in view, that it might be as eaſy as going out of one room into another, and, bleſſed be God, I find it as eaſy now."

Converſing with me, he obſerved the great happineſs he had had in preaching the Goſpel, ſaying, "The Lord has been a good maſter to me: I loved his work, and entered upon it with a ſingle eye and upright heart." To me he ſpoke moſt affectionately, endeavouring to mitigate my trouble, and encourage my faith in the promiſes of God, who has ſaid, "I will never leave thee nor forſake thee." I feel my loſs great, and am looking to the Lord

to

to sanctify this trying dispensation of his providence to my present and eternal good.

From your's, affectionately,
JANE SANDERSON.

ON Feb. 16, 1809, Mary Hind, wife of Mr. James Hind, of Ling Claxton, Leicestershire, after an affliction of a few weeks, entered into the joy of her Lord. From an early period of her life, she was so far prepossessed in favour of good morals, as to think it very inconsistent in persons laying claim to a virtuous character, to countenance conversation about the ordinary concerns of life on the day of the Lord. But though she was so strenuous to maintain a smooth exterior, she does not appear to have had any sense of the corruption of her nature, or of her need of an internal change, until the latter part of her life. About the year 1797, being afflicted with a cancer in her breast, she visited Ashby-de-la-Zouch, for the purpose of placing herself under the medical care of Dr. Kirkland. During her stay at Ashby, she reaped much benefit to her soul from the repeated visits of some of the members of the Methodist Society belonging to that place. Hence, on returning home, as there was no Methodist preaching in Claxton, she began to hear the word at a village, about two miles distant from the place of her residence. The first Preacher she heard was Mr. George Smith, under whose ministry she was deeply awakened to a sense of her lost estate. From that time she began to seek the Lord in good earnest both in public and in private means; and in about a month, she found him to her unspeakable felicity. The manifestation of divine mercy to her mind was so evident as not to leave even the shadow of a doubt of her acceptance with God. Accordingly she walked in quietness and assurance from that time to the day of her death. It is true she was not insensible of the vast disproportion between her opportunities and attainments, obligations and returns; and, on this account, she often mourned before the Lord; but though she was duly apprized of her great deficiency in christian experience, and consequently durst not rest in her religious attainments; yet her imperfections invariably led her to the wounds of Jesus, and from them she derived refreshment to her weary spirit.

Being a woman but of few words, and exercised with a heavy affliction, she said but little during her last illness; nevertheless, her conversation and prayers to the very last were quite sufficient to satisfy those who knew her both in life and death, that she is now with Jesus.

J. BURDSALL.

MAY 3, 1809, died Alice Felstead, of Fusby, in the County of Leicester. She was the subject of serious impressions from her youth: but the first which were effectual, took place in her mind while she attended a serious neighbour, in the time of her travail. The sympathy and love which she discovered in the friends then present, excited her attention in no small degree, and led to a deep conviction of her lost estate. About six weeks after this, she disclosed her feelings to one of our friends, but evidenced no particular inclination to join the Methodists, during a period of four months. She appears to have obtained a sense of her acceptance with God, and the joy usually consequent upon it, prior to her union with us: but finding a solitary state unfriendly to the maintenance of spiritual life and comfort, she at length determined to become a member of our Society. For the space of three years, her steady attendance on religious ordinances at every opportunity, her great simplicity, her fervent love, her glowing zeal for God, her christian tenderness, and her great solicitude to walk and finish her course with God, were manifest to all her fellow-members, and seem to have made an impression on them, of no ordinary kind. The exercises she had from a small family, and a persecuting yoke fellow, were various and distressing: but instead of complaining of these things to others, (a thing but too commonly practised by professors) she uniformly laid them before the Lord, and obtained marvellous succours under them.

Some time in the month of February, 1809, she was seized with a violent cold, which settled on her lungs, and threw her into a rapid decline. Being also advanced in a state of pregnancy, her affliction was much increased, by an apprehension, that the pain of dying would excite the pangs of travail. But in this particular, the Lord remembered her in mercy.

For the last two months of her life, her afflictions became more tedious and oppressive; yet she never murmured; sometimes evinced a good degree of courage, and at all times a great measure of devotion. In this happy frame of mind she continued, until within five days of her death, when her consolation and peace were interrupted by a reproof which she received from a person, who had

heard, that she refused such diet as was considered most proper to nourish her perishing body. This reproof had no bad effect upon her at the time of its delivery. But as she was reflecting on it the following day, the enemy was permitted, by means of it, to buffet her with terrible effect, and to bring her soul into a dreadful state of bondage and distress. Some christian friends calling to see her at the time, she immediately intreated them to intercede for her at the Throne of Grace; and while they were pouring out their affectionate supplications to God in her behalf, her spirit was fully liberated. She suddenly broke out in praise, and in ardent prayer for herself, her family, the friends present, the Church, of which she was a member, and for the whole world. Early on the day of her departure, I visited her, and was much affected with the composure of her mind in the near prospect of eternity, with her firm confidence in the Redeemer, and with her pious submission to his divine will. On the same day, she said to a friend, who was moistening her parched lips with a little liquid, "I have almost done drinking; I shall soon be in glory." A little after this, she took up the Bible, and read the 35th of Isaiah, from the 5th to the 9th verse, with peculiar sweetness, emotion, and emphasis. But here her voice failed her, and she could proceed no farther. After recovering a little from her fatigue, she reproved some friends who stood by, for conversing about such things as were foreign to her favourite theme, the love of Jesus; and requested them to sing,

"Come all whoe'er have set
Your faces Zionward
In Jesus let us meet," &c.

Through the whole of the hymn, according to the strength she had, and also in the prayer which followed, she joined heartily. From this time, though from the failure of her strength, she ceased to converse with those about her, yet she ceased not to give them signs of her felicity in God, until her happy spirit fled into his immediate and everlasting embraces. Thus died this saint of God! Reader, may thy last end be like her's!

LEICESTER, June 30, 1809. } JOHN BURDSALL.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

From Mr. SAMUEL COATE, Missionary in Canada, to Mr. BENSON.

MONTREAL, Oct. 23, 1809.

Rev. and dear Sir,

I RECEIVED your's of the 22nd of March, and am happy to learn that you all enjoy your usual health. For my own part, I am not so well in health as when I wrote to you before. Some time in the Summer past I broke a blood-vessel, this has been followed by a great weakness and pain in my breast, and at length has brought on the old cough, which attended me in England. The Doctors now forbid my preaching at all. It seems, however, hard for one who has the word of the Lord like a fire in his bones, to refrain from speaking. Nevertheless, I have to acknowledge, that I live far beneath my privilege, and do not enjoy that intercourse with the Supreme Good that I might, if I were more faithful: Yet God is kind, and still condescends to be with me in a measure. I have lately been in the United States, and attended some very great Camp-Meetings: one in the State of Delaware, on the ground belonging to the old Governor, Mr. Basset; another near Salem, New-Jersey; a third in the upper part of Jersey, near Trenton, and a fourth at Crotan River, in the New York State: at all of which meetings, the divine presence was singularly manifested; and I think, by what I felt and saw myself, as well as from what I have since heard from others, my poor labours were crowned with as great success at some of these meetings, as ever they were at any time of my life before. At Salem it was said, that forty or fifty were awakened and converted under one sermon, the greatest part of whom joined the Society. This circumstance was a great comfort to me, for I have not been able to preach often. But I have not had any disposition to be exalted, but rather to give all the glory to him from whom every good and perfect gift is derived, and who can make use of the feeblest instruments to effect his purposes of grace towards his intelligent creatures. The work is in a prosperous way, upon the whole, in the States. We are also coming forward considerably in this Province. Our Chapel here is now about completed, and a very handsome one it is. We have every prospect of having it full of hearers. They are making some attempt

attempt at erecting a houſe in Quebec alſo, but I expect they will hardly have ſtrength enough among themſelves to effect it.

My family are all well at preſent; but my little ſon died laſt winter. I ſhall feel myſelf much gratified to receive a line from you by the bearer, to inform me of the welfare both of you and your family: for I feel the warmeſt reſpect for you all. Adieu! from your unworthy, but affectionate Friend and Brother,

SAMUEL COATE.

From Mr. TALBOYS, Miſſionary, to the Committee.

Trinidad, Port of Spain,
Nov. 20, 1809.

Dear Brethren,

I WRITE to adviſe you of my having drawn upon you for £20 ſterling, and alſo to give you an account of the progreſs of the work of God in this iſland. We have fifty-one in Society, and ſeveral more who ſeem inclined to join us. Many of thoſe in Society are happy in the love of God, and able to teſtify that Chriſt hath power on earth to forgive ſins. We had a Love-feaſt here on October 8, at which the power of God was preſent during the whole time of the meeting. I have been at many Love-feaſts at home, and enjoyed much of the divine preſence; but I never ſaw or felt any thing equal to what was now manifeſted amongſt us. Two of our ſiſters were ſo overpowered with the love of God that they fainted away; one of them twice.

We have an Independent Miſſionary here, who came about ſix weeks after I arrived. He has opened a place for divine worſhip, which, I am informed, is well attended. Our houſe, however, is ſtill filled, and, I bleſs God, we are proſpering very much, and have every proſpect of a great work at Trinidad, the Lord continuing to bleſs my feeble endeavours. I have purchaſed the houſe we preach in, belonging to one of our friends. He will be content with the intereſt of the money he is to receive for it, till it is in our power to pay the principal, which is £212 ſterling. We are going to enlarge twenty feet in the breadth. A great part of the ſum which this enlargement will coſt we hope to raiſe by ſubſcription; and we have got already in caſh, and on our Subſcription Liſt, about £285 ſterling; and further ſubſcriptions are ſtill coming in. I have been this day about the timber, and expect to have the Carpenters at work in the courſe of two days, and they have offered their labour gratis, which, of courſe, I ſhall accept. When it is finiſhed, I ſhall write to inform you. The worſt thing againſt us here is houſe-rent. I have to pay for the houſe I live in £4. 1s. per month, and it only contains three rooms.

The Independent Miniſter and myſelf are on very good terms, he frequently calls to ſee me and I to ſee him; and he frequently attends our chapel alſo, but I have never been able to hear him, as he never preaches but on Sundays. I opened a place about nine miles from town, but was obliged to give it up or I ſhould have loſt my congregation in town. However, I hope, in the courſe of a little time, to reſume my attempts.

A Planter this day from that quarter, invited me to his plantation, to preach to his ſlaves: I accepted of the invitation, and purpoſe going on Sunday morning: for I aſſure you my one deſire is to ſpend and be ſpent in the work of the Lord. I preach three times a week, and hold meetings for prayer and reading the Scriptures night and morning beſides, ſo that you may ſee I have no idle time. I am waiting with patience, or rather impatience, to hear from you what I am to do; for I cannot think of leaving this people till I am ordered ſo to do, or ſee a Miſſionary come to relieve me. I long, however, to go back to that dear people at St. Vincent's, who ſo much long for me. I earneſtly hope you will ſend a Miſſionary hither as ſoon as poſſible. I leave it however, to your better judgment to do as you think proper, aſſuring you that I lie as clay in the hands of the potter, to go wherever the Committee or Conference chooſe to ſend me.

I am, with all due deference, your brother in the Redeemer,

T. TALBOYS.

From Mr. TALBOYS to the Rev. Dr. COKE.

Port of Spain, Trinidad,
January 6, 1810.

Rev. Sir,

HAVING heard of a veſſel being about to ſail for London, I take the opportunity of anſwering your very kind and welcome letter, dated York, 14th November laſt. When I read it, the little Society did truly rejoice, that I was going to remain with them. We have 57 now united

united together, and many more are on the eve of joining with us. I have opened a place in the country, about thirteen miles from town; and there appears every prospect of a great work there: particularly if the place could be better attended. I purpose to preach there, God willing, once a fortnight. I could preach there every week, if it would suit them to have preaching on the week-days; but no day will answer the end but Sunday. And I assure you, that, I very much endanger my health, by riding into town, after preaching, in the heat of the day, in order to preach in town in the evening. However, I am not intimidated, being conscious that I am in the hands of him, who has all wisdom, power, and goodness, and will dispose of me as will be most for his glory. And the one desire of my soul is, to spend and be spent, in endeavouring to promote his honour, and the welfare of my fellow-creatures. In respect to the help you speak of sending me, you cannot do it too quickly.—Although at present they are not able to maintain myself and partner in life; yet I think, in a very little time they will be able to support two regular Missionaries; for it is an extensive Island, and the population is daily increasing.

We have got the shell of the Chapel raised, but it is not yet covered in. It is 42 feet by 34. I this day got the slates, which come to three hundred dollars: and how they are to be paid for I hardly know. And many things are wanting to complete the fabric: I will therefore thank you to do what you can for us, and as soon as possible. If I should draw upon the Committee for the sums deficient, I hope they will not blame me, or dishonour the Bill. But, I assure you, I shall do all I can to avoid it.

With respect to the work of God among the people, I believe few Societies produce more persons, in proportion to their number, that enjoy a sense of God's favour, or, who evidence it more, by attending all the means of grace. Indeed, all seem to walk according to the light they have; and I am striving to shew them the way as well as I can, both by example and precept.

Mrs. Talboys and the Society join me in love and best wishes for your happiness, and that of Mrs. Coke. Your's, affectionately and faithfully,

T. TALBOYS.

From Mr. MARSDEN, Missionary, to Mr. BENSON.

Hamilton, Bermuda,
Jan. 11, 1810.

YOUR past solicitude for the religious welfare of Bermuda, lays me under peculiar obligations to acquaint you from time to time, with every little success and prosperity that attends the Mission. Since my last, my time has been chiefly taken up in preparing the materials for, and in erecting a neat and commodious little chapel, 60 by 28 feet. And, blessed be God, the success has more than answered my expectations. Subscriptions have poured in from every quarter; and many seem eager to make all the amends in their power for their opposition to Mr. Stevenson. Even the Governor himself, attended by his Aid de Camp, and Doctor T. Judge of the Court of Vice Admiralty, while riding through Hamilton, came to the building, and, after each had laid a stone, (a common custom here) they expressed high satisfaction with the plan, execution, and probable utility of the chapel. In this, I think, I saw the hand of Providence, furthering the undertaking; for you know such things have great weight with oppofers, and often induce worldly-minded persons to come to assist, more than any other consideration whatever. The chapel is in such forwardness, that I hope to preach in it in two months' time. But I have run considerably in debt, partly from a strong conviction that such a chapel was absolutely necessary, and partly from a hope that the Committee would help me through with the undertaking. Indeed I have every reason to think it will much lessen the expense in future, that the Mission will hereby receive a respectable establishment, and the Missionary have the pleasure, and the people the profit of a comfortable house to worship God in.

I assure you it has not a little comforted me in my difficult undertaking that I have made the path a little more easy for any of my brethren that may come after me. It may be superfluous to tell you that I have had to superintend the whole business of erecting this chapel myself; and that with purchasing materials, getting cedar out of the woods, and seeing the stone brought to the spot, I have been nearly spent: but the precious reflection that it was for the cause of God lightened all, and carried me through some Herculean labours. It is true my attention has sometimes been taken a little from the spiritual part of my

Mission;

Miſſion; but I muſt either go thro' with the work, or the whole would fall to the ground.

The little Society are ſtriving for the kingdom of God; and, I am happy to ſay, there are two or three young men among them who, in my abſence, are helpful in holding meetings and giving a word of exhortation. The Society, and thoſe ſeriouſly diſpoſed, amount to about one hundred, many of whom are ſimple-hearted, earneſt ſeekers of ſalvation. The books you ſent me have been a precious ſeed among them: and unſpeakably uſeful to all that have read them.

I am, dear Sir, your unworthy Friend and Brother.

J. MARSDEN.

N. B. I have been obliged to draw upon the Treaſurer for ſubſiſtence, and ſhall ſoon have to draw upon him for the chapel.

From Mr. JOHN DACE, Miſſionary, to Mr. BENSON.

St. Thomas, Weſt Indies,
March 1, 1810.

Rev. & dear Sir,

A FEW days ago a young gentleman by the name of Wright, from London, called here in his way to Porto Rico, with whom I had ſome conſiderable converſation. The occaſion of our interview was as follows. At the requeſt of a member of the Committee of the Britiſh and Foreign Bible Society, he had brought with him ſome Daniſh New Teſtaments for the purpoſe of accommodating the inhabitants of this colony. But as he was a perfect ſtranger to the place, and as his ſtay was ſo very ſhort, he has left them in my care. I hope ſoon to be able to diſpoſe of them, which, having done, I ſhall write to the Secretary of that Committee, and alſo inform them of the ſtate of religion in this iſland.

Thanks be to God, our infant Church ſeems gradually to proſper in this benighted place. This town is both large and populous; but there ſeems, in general, a ſingular and inſatiate thirſt after this preſent world; wealth and riches ſeeming to be the grand objects of the minds of the inhabitants in general. But, bleſſed be the Lord, there are a few who are ſeeking more durable riches, nay, many who have a portion of theſe already, and are ſtill laying up treaſure in heaven. Theſe, you may expect, are among the poor of this world: but who can tell but even the rich may yet bow down to the yoke of Chriſt? Surely with God this is not impoſſible. Perhaps the general order of God may take place here alſo, and from the *leaſt* religion may ſpread to the *greateſt*. But we are ſaying, "Who of our brethren will come over and help us?" for the harveſt truly is great. Praying that the Lord of the harveſt may thruſt out many.

I remain, your's, &c. truly in Chriſt,
J. DACE.

We transcribe from the Evangelical Magazine for laſt month, the following Extract of a Letter from a Miniſter of the Goſpel, near the Cape of Good Hope, dated Dec. 23, 1809.

"ON Monday evening, Dec. 4, between 10 and 11 o'clock, there was an Earthquake here. The noiſe was tremendous; and, by the ſhaking of the ground, many houſes were damaged in the walls; but I heard of only one that fell, which was ſituated between the Cape and the Wynburgh. In two or three places the ground opened; but no perſon was hurt.

"This event has occaſioned no ſmall conſternation among the inhabitants. On Wedneſday evening, Dec. 7, we had a very ſolemn meeting for prayer. Mr. S. ſpoke from Rev. iii. 10. 11: the place was crowded. For eight days ſucceſſively we have felt one ſhock or more, and it ſeems not to be over yet. Ever ſince the firſt ſhock, we have had a great attendance of Hottentots, both male and female, every evening, to hear me; ſo that I am obliged to preach to them in the open air, the place being too ſmall. They are very attentive and much affected. I hope God is working on their hearts by his Spirit more than before.

"I bleſs God that I felt ſuch confidence in him, even during the ſevereſt ſhock, that I was not terrified, but enabled to rejoice. I thought within myſelf, What God does, is well done, even though we ſhould all periſh. Let the Lord do according to his good pleaſure! I can behold the glory and majeſty of God in this event, and look upon him as my reconciled God and Father in Chriſt Jeſus."

Another account ſtates, that "between the hours of ten on Monday night, and five the next morning, about fourteen ſhocks were experienced; but excepting the three firſt, they were ſlight. The ſhips in the bay, altho' the water was not apparently agitated, were ſo ſtrongly affected by the ſhocks, that ſeveral on board them were thrown out of their hammocks! The inhabitants, in general, forſook their houſes during the whole night of the 4th inſt. Of the Dutch inhabitants, I do not believe there was one who went to bed before day-light. Tents were pitched in the parade in the market, and in all the open places; and thoſe perſons who could not procure tents, had their waggons fitted out, and ſat up in them. One child, of eight years, dropped down in the ſtreet, and inſtantly expired thro' terror. Two or three perſons have been deprived of ſpeech and ſeveral others are ſuffering ſeverely in various ways from the effect of extreme fear."

WE are obliged to Mr. Neville White for informing us, that the beautiful Ode to an "Early Primroſe," which appeared in our Number for June, 1808, was compoſed by his much eſteemed deceaſed brother, Mr. Henry Kirke White. As we were inclined to think it was only the *communication*, and not the *original compoſition* of the perſon who ſent it to us, therefore we printed it without a name.

POETRY.

PART OF THE XIXth PSALM PARAPHRASED.

NATURE, unveiling all her charms,
Preſs'd the young poet in her arms,
O'erwhelm'd him with divine control,
And fir'd the ſon of Jeſſe's ſoul.
Enchanted angels left the ethereal bowers,
Charm'd by the poet's all-commanding powers,
Rapt, o'er his harp, with pleas'd attention hung,
In lays celeſtial while their heaven he ſung.

When rang'd his ſong the ample ſky,
He bade unbounded numbers fly,
Diffuſive as the wide expanſive heavens extend:
From whence the golden line,
Touch'd by Jehovah's forming hand,
This beauteous orb of being plann'd,
To where (complete the grand deſign)
Was fixt the mural mound, the wide creation's end.

Expanded was his ſilver wing,
The ſpheres had taught him how to ſing;
Not deſtitute of ſong, they move,
Melodious in the plains above.
He took, from every tuneful ſphere,
The muſic bleſſed angels hear;
The ſtrains devoting to the God he lov'd,
Adventurous was the deed, but Heaven approv'd.

'There beams his glory, there his ſkill;
Thoſe orbs (he ſung) obey his will.
'In beauty deckt, in light array'd,
'From non-exiſtence riſe!" th' Almighty ſaid.
They riſe obedient. Inſtant life,
To infant worlds is given;
Detach'd from ſeeds of jarring ſtrife,
They ſwim th' abyſs of heav'n.

'Theſe, the ſkilful Author's fame,
Theſe, the ruling God proclaim.
Whether morn's illuming ray,
Iſhers in the golden day;
Or mantled eve, in ſable ſhades,
The cloſing hemiſphere invades.
Although, nor ſpeech, nor oral ſound,
Vibrate diſtinct on human ears,
Doctrines, luminous, profound,
Preach the philoſophic ſpheres.
In every clime, in every age,
The ſavage ſoul, the ſapient ſage,
The ſtarry lecture well explore,
Believe the ſkies, and God adore.

'With radiant vaſe, at night's dark noon,
Collecting Phœbus' diſtant beams,
Chron'd in mid-heaven, the virgin Moon,
Benignant, ſheds the ſolar boon,
On earth and ſkies, in ſilent ſilver ſtreams.
When bleſt, thus would I others bleſs,
Enhance my joys, nor make my bleſſings leſs.
'Nightly, thro' the heavenly plain,
Leas'd to decorate her train,
Sweetly twinkle o'er the ſkies,
Auſpicious heaven's ten thouſand eyes.
Theſe, with circumambient line,
The reign of endleſs years define,
And, o'er the liquid azure ſpread,
On all, ethereal influence ſhed.
There, the ſweet Pleiades beſtow
Their ſtellar boon on man below;
Orion there, with keeneſt eye,
Arcturus, with his progeny,
And Mazaroth in his ſeaſon ſhines,—
And all, the Author's fair deſigns,
Tranſlucent as their beams, diſplay,
Himself a Sun, on all diffuſing mercy's ray!

'Chiefly him of regal ſtate,
Diſpenſing light and life abroad,
Who ſeems, in conſciouſneſs elate,
The faireſt image of his God,
Him, the hallow'd muſe's friend,
Apollo, iſſuing from the eaſt,
Gaily deckt in golden veſt,
Whom the light rob'd hours attend;
The while with giant might he ſpeeds
Thro' heaven his unremitting race,
He ſpeaks his Maker's matchleſs deeds,
Thro' Nature's ample ſpace.
See him! bridegroom ever young!
Blooming ſmiles his cheek adorn;
How he ſtarts with vigour ſtrong,
And leaves his couch at opening morn!
Wide ope the orient portals fly,
And laugh delighted earth and ſky.

'While ſwift the flaming fellocs roll,
And eager pant the glowing team,
See genial nature's plaſtic ſoul,
Impel his all-pervading beam.
The glittering globes his preſence cheers,
Around he whirls the fulgent ſpheres,
Nature informs, her womb inſpires,
And fills her with vivific fires;
With animation warms this ball,
And pours prolific heat on all.
Whether, or in the ſparkling mine,
Propell'd afar from diſtant ſkies,
His gold-enkindling radiance ſhine,
Where embryon ore, as yet inoccuous, lies;
Or, whether, on the painted plain,
Where nature's ſweeter charms appear,
He ſummon forth the flowery train,
And bid the bounteous harveſts crown the year;
Or whether, inſtigating love,
The feather'd ſouls his beam inſpire,
And wake to harmony the grove,
While echo imitates the ſocial quire!
Or whether he impel along
The vital tide that life ſupplies,
Or aid the ſky-born muſe's ſong,
That ſings of all in earth, and ſeas, and ſkies;
Wide as expand his all-diverging rays,
He ſpeaks Jehovah's fame, and ſounds
Jehovah's praiſe.'

T. R.

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Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR JUNE, 1810.

BIOGRAPHY.

MEMOIR OF THE LATE MR. JOHN MIDDLETON, OF HARTLEPOOL, IN THE COUNTY OF DURHAM.

"THE memory of the juſt is bleſſed." And ſuch of them as have been the honoured inſtruments of furthering the Divine will, either immediately or remotely, in turning men to righteouſneſs, are entitled to "double honour." They have an eſpecial claim to grateful remembrance. Their example is productive of uſeful imitation: though dead, they yet ſpeak in the records of their well-doing: they live in all who tread in their footſteps. We are enabled, though late, to give our readers ſome particulars of ſuch a character; of one, who was a *juſt man in his generation*, and the means of introducing into his neighbourhood the Goſpel as it is preached among us. The wiſh that his "memorial ſhould not periſh" has induced us to collect and communicate thoſe particulars, although his life was not marked by any uncommon viciſſitude or ſuffering. The *uſefulneſs*, which gave its character, was ſupported by unvarying *integrity*, *diſintereſtedneſs*, and *conſiſtency*. Theſe virtues ſhone in him pre-eminently: they were the diſtinguiſhing features of his conduct: and, being ſanctified by ſincere *devotedneſs* to God and his cauſe, rendered his life an edifying example.

JOHN MIDDLETON was born at Biſhopton, near Ripon, in the year 1724. Being a ſprightly, active youth, he was much noticed by a neighbouring family of reſpectability. The eldeſt ſon of this family was intended for the bar; and Mr. Middleton's father was requeſted by the young gentleman's mother to permit his ſon to attend her's as his Clerk. The offer ſeeming an advantageous one to Mr. M.'s parents, they readily conſented: but *he* had different views. He thought that the ſituation would place him

him in a ſtate of dependence to which he could not ſubmit, and that it was unworthy of a young man poſſeſſed of health and ſtrength ſufficient for an occupation of more induſtrious activity. In the latter years of his life he has been heard to ſay, that ſuch were his motives for refuſing this offer, and to expreſs his thankfulneſs that he *had* refuſed it, as, although it might have introduced him ultimately to a higher ſtation and greater affluence than he actually attained, it would have expoſed him to peculiar dangers and temptations, which would have greatly impeded the operation of divine grace on his ſoul. He always ſpoke of it as of a providential eſcape from the allurements of the world: for the young Barriſter roſe rapidly to the ſummit of his profeſſion, and was elevated to the Peerage, after attaining one of the moſt dignified employments in the realm.

Mr. Middleton ever preferred *uſefulneſs* to *ſplendor*; and continued with his father, aſſiſting him in his buſineſs of a Millwright, and in maintaining a large family, until he was upwards of thirty years of age. He then found himſelf at liberty to ſeek a ſituation for himſelf, and took a mill at Guiſbrough in Yorkſhire, where he, for the firſt time, began buſineſs on his own account.

His conduct had always hitherto been regular: his external morality was unimpeached: and his attention to the ceremonial part of religious worſhip was unremitted. But it was at this period of his life, that he ſaw outward obſervances are neither the *whole* nor the *ſubſtance* of religion. He became convinced that the confining of it to theſe is that "righteouſneſs of Scribes and Phariſees," which muſt be "exceeded" by every one who ſhall "enter the kingdom of heaven." He felt and acknowledged his inward depravity, and humbled himſelf at the foot of the *croſs*. He ſought redemption through the blood of Jeſus; and, as he ſought earneſtly and believingly, he found it, and received the aſſurance of his acceptance through the Beloved. This aſſurance he never loſt, and to his dying hour, gave evidence by his walk, that the fabric of his hope was not built upon the ſand, but upon the truth of grace, and his faithful reception of it. From a memorandum written by him, there is reaſon to believe, that it was in the month of October, 1762, when he firſt experienced the peace and joy of faith.

Previous to this he had not known much of the Methodiſts. A hereditary attachment to the Eſtabliſhed Church had led him to regard with contempt and abhorrence every degree of diſſent or deviation. This attachment, indeed, continued firm, (except as to the *uncharitable* part of it) through the whole of his life: but he now felt that a ſoul athirſt for God and ſpiritual improvement, needs more Chriſtian fellowſhip, than the rubric enjoins, or the majority of its miniſters countenance. He was ſatisfied that the Doctrines taught by the Methodiſt Preachers were ſcriptural, and found

found them to be the means of enlightening his mind and converting his ſoul. Immediately it became a duty with him to avail himſelf of their miniſtry, and to endeavour to eſtabliſh it at the place where he lived, more regularly than it had before been: and he accordingly invited them to his houſe: In doing this he was not unoppoſed. He not only ſhared in "the reproach of Chriſt," the "cruel mockings" which have ever attended the profeſſion of a religion, whoſe purity is at open variance with the pride, and paſſions, and prejudices of men; but he was threatened with "the loſs of all things." An intimation was made to him that if he continued to entertain theſe miniſters, he ſhould be turned away from his preſent ſituation, which his induſtrious application was beginning to render lucrative. But he had "counted the coſt." He "knew in whom he believed," and had well weighed the grounds of his faith in Him. He made up his mind to *ſuffer* rather than *ſin*. He looked on the cauſe of Methodiſm as the cauſe of God and truth; and he remained ſteadfaſt to his purpoſe. The Lord, who confirmed his faith, raiſed him up friends in an unexpected quarter; and he was permitted to retain his ſituation without wounding his conſcience. The preachers continued to come to his houſe as long as he reſided in the neighbourhood of Guiſbrough. He uſed often to ſay, that "the viſits of the Lord's ſervants were like the Ark in the houſe of Obed-Edom; the Lord bleſſed him and his for *their* ſake."

In July, 1763, he married; and three years afterwards, removed to another ſituation, near the town of Hartlepool, in the county of Durham, where he rebuilt and enlarged a mill which he purchaſed. He alſo built a comfortable dwelling-houſe for his family, and continued to reſide there till his death. This place is ſeparated from Hartlepool by an inlet of the ſea, and is upwards of a mile diſtant from the neareſt village of Stranton. At that period there was no preaching at all by the Methodiſts at that place, and only occaſionally at Hartlepool. The only regular meeting was at a diſtance of between three and four miles from Mr. Middleton's houſe. For ſome time he and Mrs. Middleton continued to attend the meetings of the Society at this diſtant place, till he invited the preachers to come to his houſe, and was the means of procuring meeting-houſes both at Stranton and Hartlepool; * and we doubt not, of the converſion to God of many ſouls at theſe places.

He was now eſtabliſhed for life, and moved in a ſphere of uſefulneſs and proſperity, both ſpiritual and temporal. His character ſoon became marked by his neighbours for *uprightneſs* and *diligence*;

* Hartlepool was the native place of the late eminently uſeful Mr. Romaine: and he often exerciſed his miniſtry there during his viſits to his friends. It was one of the places at which Mr. Weſley uſually preached when on his northern journies. A ſmall Society of Methodiſts has been maintained there ever ſince Mr. Middleton went into the neighbourhood.

and the Lord bleſſed him in all that he undertook. While the whole of his conduct evinced that he was more careful for the bread of eternal life, than for that which periſheth, he was "not ſlothful in buſineſs." His induſtry was unremitting; and no department of his buſineſs, or of the concerns of his large family of children and ſervants, was unattended to, or in diſorder. He was "faithful in all his houſe." While his laudable attention to his worldly intereſts did not permit him to retain an idle domeſtic, his care for their ſouls was equally apparent. He ſuffered no ſin in them to paſs unreproved. He neglected no methods for their improvement that were within his power. Among the firſt and the laſt duties of his day was, the aſſembling of all his family to divine worſhip. None were allowed to be abſent. The affection and fervour with which he engaged in ſinging and prayer were truly edifying. No occaſional viſitant, however averſe he might be from this *puritanical* practice, was allowed to ſuſpend it.

"With morning light and evening ſhade,
Still was the grateful homage paid;"

and the manner in which it was offered, was with ſuch primitive *ſimplicity*, and the language of his prayers was ſo plain and comprehenſive, ſo ſcriptural and rational, that he diſarmed the prejudices of the moſt unwilling worſhipper.

The *hoſpitality* of his houſe was almoſt proverbial. Not only the preachers and his chriſtian friends, but all others who had occaſion to come to it, were received with undiſſembled cheerfulneſs. His proviſion was made without grudging on the one hand, and without waſteful extravagance on the other. As his was not an oſtentatious hoſpitality ſhewed only to advance his intereſts or to attract admiration, it will follow that he did not forget the *poor*.

"Soft was his heart their pains to feel,
And ſwift his hands to aid."

Perhaps, during the many years that Mr. Middleton reſided here, not one who aſked charity was turned away from his door unrelieved. This was not becauſe he was unwilling to give himſelf the trouble of ſelecting the objects of his alms, and diſcriminating the truly needy from the lazy and the liar. Where the occaſion required it, his bounty was proportionately increaſed. But it was thus generally diffuſive, becauſe (as he ſometimes ſaid) he would rather relieve two impoſtors, than leave one fit object of compaſſion unnoticed, and becauſe he wiſhed to have all his family accuſtomed to commiſerate diſtreſs.

The *mercifulneſs* of his diſpoſition was alſo manifeſted in his treatment of brutes. His horſes and other animals were always well taken care of, plentifully fed, and uſed in the gentleſt manner. Such were his poſitive directions, an inattention to which he never

overlooked. * He was of opinion (and who that reads the Scriptures can ſcripturally differ from him?) that the man who abuſes or neglects the mute animal, whoſe ſervices are ſo advantageous to him, has no right to the name of Chriſtian. He who is not compaſſionate to the *creature* has not genuine love to the *Creator*.

He was *temperate* in all things. In dreſs he was a model of plainneſs and cleanlineſs. In food he was ever moderate; and held in abhorrence the uſe of ſpirituous liquors. He carried this ſo far, that in his laſt illneſs, being adviſed to take a little ſpirit diluted with water by way of medicine, he conſented to take it ſparingly; but a day or two afterwards declared he would take no more, leſt the uſe of it ſhould become a habit; adding that "ſtrong liquors are bad maſters:" and ſeveral days elapſed before he could be prevailed on to take any more, and till he could ſatisfy himſelf that the love of it had gained no aſcendancy. The reward of his temperance was a healthy frame. Throughout his life he was ſeldom confined by any illneſs.

He was ſtrictly *punctual* in all his dealings in trade. His word was ſacred to him; and this was ſo well known, that his credit was unlimited. Before he exhibited himſelf as generous, he proved himſelf juſt. He was a debtor to no man. He was convinced of the importance, and uniform in the practice of the apoſtolic precept, to "provide things honeſt in the ſight of all men." He was never heard to congratulate himſelf of having *obtained an advantage* over the *unwary:* he abhorred the thought of deriving his gains through ſuch a channel. He ever maintained a character, untainted and undiſturbed, for pure and manly diſintereſtedneſs.

His induſtry and integrity had their merited conſequences; he was eſteemed by men, and bleſſed of God. Though he had loſſes (which he knew how to bear, not only without murmuring, but with much cheerfulneſs) his worldly *proſperity* was on the whole continually on the increaſe. What was ſaid by Mr. Gambold of Mr. Weſley may be juſtly applied to Mr. Middleton in more ſenſes than one: "He was bleſſed with ſuch activity as to be always gaining ground, and ſuch ſteadineſs that he loſt none." His riches were not, like an exhalation, raiſed in an hour, the product of a fortunate ſpeculation; but the due earnings of concurring probity, frugality, ſkill, and induſtry. But while he thus proſpered, he did not "ſacrifice to his own net." He humbly attributed his wealth to "the good hand of his God upon him." Keeping this in view, he employed it, as he acquired it; with a "conſcience void of offence."

* A friend has obſerved, that the ſtrongeſt expreſſions of indignation that he ever heard Mr. M. uſe, were againſt a man whom he had ſeen beating his horſe violently.

This

This leads us to obſerve that all theſe good qualities proceeded from the only legitimate ſource of every moral good, a conſcientious *regard to the law of God*, deeply written on his heart by the finger of *divine love*. He "followed Chriſt in the regeneration." His faith was not antinomian, but humbly, and cheerfully, and permanently "*working* by love." The man who from a ſound principle attends to the duties of the *ſecond* table, does not neglect thoſe of the *firſt*. All the means of grace were precious to him. The "*Sabbath* was his delight: he made it honourable," by truly "keeping it holy" to the Lord. It ever found him wholly devoted to religious duties. In public and in private on that day his walk was *excluſively with God*; and his tongue ſpoke only of "the things touching the king." For the laſt twenty or thirty years of his life he was ſeldom leſs than thrice, and often four times, on the Sunday engaged in the *public* worſhip of God, either in his pariſh Church, or at the Methodiſt meeting, beſides a regular attendance on his Claſs, which met on that day; although the places of worſhip were at a conſiderable diſtance.

His ſervice of the Lord was not limited to a mere attendance on his ordinances. His *heart* was engaged to him, and, all that he could do for the ſupport of his cauſe, he did. The proviſion that he made for the Preachers and their horſes was entirely gratuitous: it was no charge to the Society: and wherever the wants of the circuit called for any ſum in addition to his ordinary contribution, his aid was never withheld.

He was many years, and until his death, a *Claſs-leader*; in which office he dealt with that fidelity which diſtinguiſhed him in civil life. As Hartlepool and Stranton could not be regularly ſupplied with Sunday preaching, he thought it incumbent on him not to permit the people to meet and ſeparate without having any words immediately addreſſed to them; and, under this ſenſe of obligation, he ventured to ſtep forward in public as an *Exhorter*, which he continued to do occaſionally in their congregations for ſeveral years. *Plainneſs* and *ſolemnity* were the leading features of his addreſſes; and, although his humility would not permit him to aſcend the pulpit or take a text, he was always heard with acceptance. His auditors recognized in him the living example of the truths he taught. They were convinced that he believed what he aſſerted: they knew that he practiſed what he profeſſed. His topics in general were the great and univerſally intereſting ones of *death* and *eternity*, and the neceſſity of a due *preparation* for theſe awful realities.

From all that can now be gathered of his inward *experience*, we draw the general concluſion that it was a ſteady and uniform *cleaving to God in Chriſt* as his all in all. The following paſſage in one of his letters to Mr. Rhodes ſeems adapted to convey a fair repreſentation

ſentation of it. It appears that Mr. Rhodes had been enquiring of him with particular reference to this ſubject. In reply he ſays: "You are always welcome to aſk me any queſtion you pleaſe. In anſwer to what you have aſked I reply, I have great reaſon to bleſs God that I find an increaſing deadneſs to the world and the things of the world. Indeed I daily ſee there is nothing worth living for, but to pleaſe God and ſave my ſoul. To ſay abſolutely, I do pleaſe God in all things, would argue great arrogance: but with humility, as in the preſence of Him who will ſhortly be my Judge, and who knows all things, I can aſſert that it is my daily deſire and endeavour to pleaſe Him in all my ways. I know, and ſee, and feel the world is paſſing away, and I am paſſing with it. I find my ſtrength to decay daily; and this is a loud call to ſet 'my houſe in order,' knowing I muſt ſhortly 'die and not live.' I find Jeſus precious to my ſoul; and I hope that my truſt and confidence in the mercy of God through the merits of Chriſt will be continued to and confirmed in me. My deſire is to be holy in heart and life, and that I may be found of God in peace."

His deſire was fulfilled; a *peaceful* end crowned a holy life. Any fears that his friends might have entertained, that he would not endure with patience the pains and depreſſions of old age and ſickneſs, were groundleſs. When, in the beginning of the year 1795, he began ſenſibly to fail, he evidenced a patient, thankful reſignation to the will of God, and ſuch a ſerenity and evenneſs of temper as excited the grateful joy of his relatives, and the admiration of all around him.

When his indiſpoſition gained ground, and the medical gentleman who attended him, intimated his doubts as to the event, and wiſhed ſome farther advice to be called in, Mr. Middleton declined it, obſerving that "it was unneceſſary; he was ſatisfied with what had been done; and all further human means were in vain." And he added: "Doctor, I am not afraid to die; Death has loſt his ſting: he will only open me the door to glory and immortality." He then began to converſe with him on the advantages of the religion of Jeſus, and how it prepares us for ſickneſs and death; and he earneſtly recommended this religion to him. The Doctor was much affected by what he ſaid; and afterwards obſerved, that he had never before ſeen ſuch an evidence of the power of Chriſtianity.

During his laſt illneſs, he often repeated a favourite verſe in a hymn, which he had been uſed to ſing at family worſhip:

"Then when the mighty work is wrought,
Receive thy ready bride:
Give us in heaven a happy lot
With all the ſanctified."

In this tranquil and prepared ſtate of mind, he continued till March

March 3, 1795, when, without a groan or a convulsion to mark the precise moment, his happy spirit returned to God.

His early attention to his parents has been before observed. It continued as long as they needed it, supporting his mother, who survived her husband many years, until she died. His care for her soul was anxiously manifested. In a letter to Mr. Thomas Dixon, when he travelled in the Ripon circuit in the year 1777, he says, "The first time you go to Ripon, I desire that you will call on my mother. I have informed her of your coming; and I request you will speak freely to her about her soul, and invite her to the preaching. Use all the intreaty and persuasion possible, that she neglect not seeking salvation while it may be found. Desire Brother Rowell to take the same trouble: and when you go, let it be in the afternoon; and let not once going serve; but do it constantly." To Mr. Rowel he also writes: "I request you will call upon my mother. Speak freely to her respecting the things which may tend to her everlasting peace. Pray with her and for her, and persuade her to attend the preaching constantly: and may your labour not be in vain. Let not once serve; but do it constantly. I will esteem it a particular favour, and I trust God will give a blessing to your own soul in this labour of love."

He was equally anxious for the spiritual welfare of those over whom he had authority. His children (who were four sons) were watched over in love. They were the objects of his frequent admonitions and his daily prayers. And his labours and his example have not been lost on them. Though he did not live to see them redeemed from the vain conversation of the world, and united to the mystical body of Christ, this event has taken place in all of them since his death. Mr. Middleton died in the consolatory confidence that this would be the case: for, a short time previous, he mentioned to his wife, that he had it represented to him, by a lively impression on his mind, that the Lord would save all his sons: and the impression was not deceptious: his people are their people, and his God is their God.

His wife survived him above twelve years. She was born in Cleveland, of a family which was among the first-fruits of Methodism in those parts; and she herself brought to a knowledge and hearty embracing of the "truth as it is in Jesus," when she was only fifteen years old. From that time to her death, she continued steadfast in the "doctrine and fellowship" of Christ. She cordially seconded all her husband's endeavours for the support and spread of religion; and their house was thus made a place of welcome and comfortable reception to their Lord's pilgrims. Her activity, neatness, and order in all her domestic concerns were much noticed.

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She enjoyed an abiding ſenſe of her acceptance with God, through Jeſus Chriſt; and, after ſome months of acute ſuffering, died in unſhaken confidence of a reſurrection to eternal life. Her death happened at Sunderland on the 21ſt of December, 1807.

Some of the especial Benefits arising from the Labours of the PIETISTS *in Germany.*

(Concluded from Page 177.)

BIBLES were printed in great numbers, and were given to the poor, or ſold at low prices. Catechetical and private exerciſes of religion, were eſtabliſhed in many places, to the great benefit of multitudes. Schools were furniſhed with faithful teachers, and children manifeſted a lively ſenſe of religion. Abundance of ſpiritual hymns, by able perſons, were added to the old ones, for the promoting of piety, both in the Church and in private families. The article of juſtification, and its connection with true ſanctification, or holineſs of life, were placed in a clearer light than formerly. Falſe oratory, and the uſual inſignificant preaching of the times, were diſcountenanced, and plain and powerful addreſſes to the conſcience, leading to an experimental change of mind, were encouraged and vindicated. In ſome of the Univerſities, many of the ſtudents were truly converted to God. The Goſpel of Chriſt began to ſhine forth in more diſtant countries. The diſtinction between mere morality, and ſpiritual Chriſtianity, was again brought into view. Heathen morality was turned out of ſome Churches, and the Spirit of Chriſt, and Chriſtian faith and morals, were allowed to re-enter them. Living faith in Chriſt, regeneration, and other bleſſings of Chriſtianity, began to be known among Chriſtians, as formerly. The ſpirit of prayer was revived. Many young perſons united in prayer and thankſgiving. The dying hours of Chriſtians were very edifying to the ſurvivors. Many noble inſtances of happineſs in death, even among children, were known at that time. Many excellent books, the works of the firſt Reformers, were brought forth and re-printed, which produced great good, in ſhewing the people the true doctrines of the Goſpel. Stage-plays and other public nurſeries of vice, were preached againſt. Many ſtolen goods were returned to the right owners, by perſons who were brought to repentance. People were more generally inſpired with a care for the poor. Many Laymen highly promoted the intereſt of religion. Some regiments of ſoldiers were furniſhed with pious Chaplains, and a degree of religion was carried into the wars. Several wits of the age bowed to the Goſpel, and were content to be accounted fools for Chriſt's ſake. Some few politicians and ſtateſmen were converted to God, and employed their talents for the glory of God, and the benefit of others.

These were only a few blessings which attended the revival of religion, under the name of *Pietism*, but our readers will directly see that they are the genuine fruits of vital godliness. Whether the Gospel of Jesus be preached by Clergymen or Laymen, in Germany, or in England, sinners are converted thereby from the evil of their ways, and are brought to walk in newness of life. It is the power of God unto salvation, to every one that believeth.

We wish that we could have found more particulars of the lives of some of the German Christians, whom we have mentioned, and more of their writings, as we have no doubt they would have been a source of edification to many of our brethren. In future generations, we hope that the Methodist Magazine may be of great advantage to real Christians, in furnishing them with the History of the Methodists, and with the religious experience of thousands of persons who have died in England, in the faith of Jesus; and we should rejoice to hear that a Magazine of this sort is published in every part of the world in which true religion is known, as it would be a remaining Magazine of facts, in proof of the happy effects of Christianity, when received not in word only, but in power, and in the Holy Ghost. Very little truth can be gathered from religious historians concerning real Christians in any country; and it might have been a singular blessing to the world, if in every age, those who knew the power of religion, had become their own Apologists or Historians, and had left an account in their own words, of their principles and conduct.

Whilst we were drawing up this short account of the Pietists, we could not but pray, that God would again pour out his Spirit, and revive his work in Germany. In a short Memoir which we have seen of the late excellent Missionary, Schwartz, who died in the East Indies, some circumstances are mentioned which lead us to hope, that at Halle there may yet be found, persons who are acquainted with the power of Christianity. Soon after Mr. Schwartz left school, he was employed as a teacher in the family of a Magistrate in Germany, who had been a student at Halle, and who expressed great love and veneration for the tutors in that University. This gentleman lent Mr. Schwartz several books, and amongst them that of Professor Franck, entitled *Pietas Hallensis*, or the *Footsteps of the Divine Being in the world*, &c. in which is the very extraordinary account of the building of the Orphan House, near Halle. This book excited in Mr. Schwartz such a desire to go to Halle, that he entered himself as a student in that University, in the year 1746. He lodged and boarded at the Orphan House, and diligently attended the lectures of Baumgarten, Michaelis, and Freylinghausen. He was soon employed in the instruction of children, and was likewise appointed to hold the

evening prayer-meeting with the ſervants belonging to the farm of the Orphan Houſe. In this prayer-meeting, and in attending the meetings for edification, he found much ſpiritual benefit. Indeed he had been firſt awakened in the prayer-meetings held by a pious man, who was the inſpector of the German ſchools of the Orphan Houſe.

We have ſometimes hoped, that in ſome large towns in Germany, near the ſea-coaſt, in which there are always many Engliſhmen, the Methodiſts might be the means of reviving the ſpirit of true religion. If the Methodiſt Preachers were allowed to preach to the Engliſh in Germany, and to hold meetings for prayer and religious inſtruction, like thoſe of the Pietiſts, we might ſoon ſee the banner of Chriſt raiſed againſt that of Infidelity. Are there none of our countrymen in any of the ſea-ports, in Weſtphalia, Saxony, or Holſtein, who have chriſtian zeal enough to open their houſes for the worſhip of God, and to attempt a work of this ſort? We pray God that he may open an effectual door for this purpoſe, and that no man may be able to ſhut it.

Of the wonderful work of faith and love of that extraordinary man, Profeſſor Franck, in the building of the Orphan Houſe at Glaucha, in the ſuburbs of Halle, we intend to give ſome account in a future Number of our Magazine.

DIVINITY.

SERMON ON REV. II. 4, 5.

(*Continued from page* 181.)

PART II.

HOW graciouſly, how earneſtly our wiſe and loving Redeemer endeavours to ſave us! He gives us in the text a threefold advice. It runs thus: "Remember from whence thou art fallen; repent; do the firſt works." By the firſt, the Lord Jeſus would engage us to look inwardly, and to give place to deep reflection, how it was with us when we were in the ſtate of our firſt-love, how lamentable our ſtate is at preſent, and how this great evil has come upon us. This looking inwardly, this reflection, and examination of our ſtate, is of the greateſt importance; for if deception is in any caſe dangerous, and at the ſame time probable, it is certainly ſo in this. How often do ſouls fall into groſs ſelf-love, and a dangerous contemplation of their own goodneſs, their own gifts, their own ſincerity, their own ſelf-denial, their own labours, their own works. They perſuade themſelves they are what they really are not: they can tell you where, when, and how they came into a ſtate of love; and ſuch and ſuch good

things are ſtill undeniably to be found in them; and they are ſtill in fellowſhip and communion with the children of God, who love them, and value them, and conſider them as their dear brethren and ſiſters, &c. But ſuch ſouls ſhould reflect, that it is not enough that the flame of their Firſt Love has once been burning in their hearts: it muſt continue to burn; it muſt become more powerful; it muſt communicate with what is near it. Faith muſt work more actively by love; and love muſt endure and be ſteadfaſt in labour and patience. If this be not the caſe, our good ſtate is ſuſpicious. Such ſouls will alſo often diſcover ſomething, which might render their ſtate doubtful enough, if they would but give way to it, reflect deeper on their ſtate before God, and bring the interior of their hearts to a ſerious trial by the right touchſtone. But they have no inclination to this, and their ſituation is truly to be lamented, when they fall into the hands and guidance of perſons, who know little or nothing of a narrow ſearching of the heart, of a frequent converſe with God in prayer, and a diligent peruſal and conſideration of the divine Word. Oh! I intreat you, conſider well the counſel which Jeſus, our true, wiſe, compaſſionate Saviour gives to ſuch men: "Remember whence thou art fallen!" Remember thy former happy ſtate, and contraſt it with thy preſent one. Reflect, as in the preſence of God, how hearty and earneſt thou waſt, with what life and fire, and yet with what humility and ſelf-abaſement, thou receivedſt and ownedſt the Saviour, and what a ſupreme love thou didſt feel to thy Bridegroom, the Lover of thy ſoul. What wouldſt thou then have given to Jeſus, or have done for him, which thou doſt not do at preſent? What couldſt thou once have laid aſide, denied, overcome, ſubdued, ſlain, which now, alas! thou haſt neither power nor inclination to do! How full of meaning, how convincing, how precious was God's Word to thee, and all his promiſes! How dear were the wounds of Jeſus! How heart-melting his ſorrow and pain! How ſufficient to atone, how cleanſing, how refreſhing was his blood! How ſoul-compoſing his grace, how well calculated to inſpire confidence, and how all-ſufficient! Revolve theſe and ſuch like thoughts in thy mind, when thou art diſpoſed to paſs a faithful judgment on thy ſtate, whether it be ſtill the ſame that it once was.

But reflect farther how and whence it is, that it is no longer ſo well with thee. Oh! look inwardly, thou fallen ſoul, and enquire with thyſelf, or beg of God to diſcover to thee, whether thou haſt not by little and little, been brought to cleave more to men, to brethren, to the Church, than to Chriſt himſelf. Whether thou haſt not committed thy heart, the care of thy ſoul, thy reliance, thy progreſs in religion, thy whole ſalvation, to men, (though they may perhaps be the dear, upright ſervants and children

dren of God) rather than to the Shepherd and Biſhop of ſouls? Whether thou haſt not thus made men thy ſaviours; and looked more to their words, their counſel, their teſtimony, their company, their converſation, their human, though good Inſtitutions, than to the Word of God, and the inward inſtructions, the warnings, the drawings, the guidance of Jeſus? Whether thou haſt not been robbed of thy happy ſtate, by a prevailing idolatry of the creature, by a revived and predominant love of the world, by an unneceſſary fear of man, or by an undue partiality towards this or that ſuppoſed friend? Whether thou haſt not relaxed in the reaſonable and profitable uſe of the means of Grace, and entertained the idea, perhaps ſuggeſted by others, that the diligent hearing and reading of the Divine Word, is, if not a hindrance and injury, yet unneceſſary, and not ſo edifying as ſome pretend? Whether thou haſt not, by little and little, left off a believing, heart-felt, bleſſed converſe with God in prayer, and thought it enough, agreeable to the Goſpel, and ſufficient to ſalvation, if thou only maintaineſt ſome regard to Jeſus, and addreſſeſt him continually with interrupted, rambling, trifling thoughts and words? Whether, in fine, when thou haſt ſometimes gone aſtray, thou haſt not been inclined to be thy own counſellor and helper, to ſtir up thy ſerioufneſs and virtue, and haſt forſaken Jeſus, the only Fountain of living Water, and hewn out to thyſelf broken ciſterns in which there is no water?

We have heard how Chriſt addreſſes the angel of this congregation: *Thou haſt left thy Firſt Love.* My beloved in the Lord Jeſus; lay this matter to heart; take the Redeemer's advice; keep it in mind from this moment. Your gracious Saviour, anxious for your good, addreſſes himſelf, through me, to every backſlider: *Remember from whence thou*, backſliding, ſlumbering, unwatchful ſoul, *art fallen.* And hear farther what Jeſus ſays to you: *Repent.* This command, advice, or exhortation, merits all attention. *Repent*, or change your mind. I have called it a command, not without good reaſon. For God has in his Word, often addreſſed ſimilar expreſſions to his people in a commanding way. Thus he ſpeaks by Ezekiel, (xviii. 30, 31.) "Repent and turn yourſelves from all your tranſgreſſions; ſo iniquity ſhall not be your ruin. Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a new heart, and a new ſpirit." So again: "Waſh ye, make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, learn to do well." &c. (Iſa. i. 17.) If it be objected: But God knows that men are dead in ſins, and are quite incapable of changing and converting themſelves; and how then can he require ſuch things of them? I anſwer: God knows perfectly well what we are, how impoſſible it is for us to change and make ourſelves better. In many paſſages of his Word he re-

preſents

preſents to us the work of converſion under ſuch images as are beſt calculated to convince us, that poor man cannot teach and ſave himſelf. When, therefore, God thus ſpeaks to ſinners, "Repent; be converted:" he has a wiſe, gracious, manifold view in it. He means to ſhew the ſinner what muſt be done, and in what it conſiſts, not in the putting away of ſome outward things, but in a change of the mind and heart. Sometimes he calls to ſinners in a ſevere tone to repent: and ſometimes he affectionately invites them to turn and come to him. In both theſe methods, his deſign is to excite in them a willingneſs, and bring them to make a beginning by an earneſt deſire of repentance. If they do begin in ſincerity, but ſtill in their own ſtrength, they will ſoon diſcover that repentance and a change of heart, are not things which they can effect by their own ſtrength, their own labour, their own works. God thus, on the one hand, makes the thing indiſpenſably neceſſary by his command to repent; while on the other, he brings them into an utter deſpondency, as to their own power, to turn to him with all their ſorrow and miſery on account of their ſin and helpleſſneſs, and to ſend up that humble and mournful prayer, which the Lord himſelf has put into our mouths: "Turn thou me, ſo ſhall I be turned: ſave me, and I ſhall be ſaved." This prayer will be then earneſt and powerful, when the Spirit of God produces in our hearts thoſe things which belong to a true repentance. And what are theſe? There is a deep, perfect conviction of our pitiable ſtate, that through ſin we are ſeparated from God; that without God we are loſt, condemned, miſerable creatures, and we have no Saviour and Advocate of whom we can avail ourſelves for deliverance before God's tribunal. From this conviction ariſe an inward diſtreſs, a painful remorſe, a ſtrong deteſtation of evil, and an anxious enquiry how ſin, the wrath of God, the curſe of the law, the ſentence of death, may be entirely, and in a proper way, removed.

What anguiſh does the ſinner feel, when with the prodigal ſon he remembers his father, and looks on himſelf, as not ſo much a citizen as even Satan himſelf, but as a ſlave, held, tied, and bound in the ſervice of ſin! How painful is it to him, when inſtead of the rich abundance of his father's houſe, he can hardly get the huſks, and cries out almoſt in deſpair: "I die of hunger!" What diſtreſs and ſhame does he feel, when he ſees himſelf in a ſtate of nakedneſs, with only a few fig-leaves or miſerable rags of his own righteouſneſs! Now all this is the reſult of the Spirit's operations in the work of repentance, in order to make the ſinner's deſire more ardent, and his reſolutions more ſteadfaſt, and that he may be brought in ſincerity to ſay, "I will ariſe and go to my father." "I will go and return to my firſt huſband, for then was it better with me than now," (Hoſ. ii. 7.) We then venture: we ariſe, and

come

come to Jesus, and through Jesus to the Father, and again obtain a sense of his favour. He gives to the sinner repentance, and the forgiveness of sins. He gives him power to become a child of God. He gives him the Spirit of Adoption, by which he cries, "Abba, Father!" Then the proper change of mind (μετανοια) fully takes place. The man comes to the right use of the energies of his soul. The understanding is enlightened, and he learns to know Jesus as his Lord and his God, and the Father as his father reconciled in Christ. The will conceives the most utter abhorrence of evil, and the most urgent desire towards God and Jesus. The soul is reinstated in her proper dignity. She is born of God, beloved of Jesus, and betrothed to him, admitted into a blessed communion with the Deity, and invested with a right to, yea, with the possession and enjoyment of, those riches and blessings, which will bring her satisfaction, comfort, and perfect peace in time and in eternity.

(To be continued.)

THE TRUTH OF GOD DEFENDED.

A Charge delivered to the Clergy of the Archdeaconry of Sarum; on the 11th, 12th, 13th, *and* 14th *of July*, 1809. *By the Reverend* CHARLES DAUBENY, *Archdeacon of Sarum.*

WE have always been led to consider the office of a Minister of the Gospel, as of all others, the most important, and as implying the highest degree of responsibility. As an ambassador sent by God Almighty, his immediate business is, to intreat and persuade men to be reconciled: to reclaim the wanderer, to instruct the ignorant, to build up the believer in his most holy faith, to convince gainsayers, and defend the Truth against the attacks of Infidels. To discharge this duty properly, what an union of qualities is requisite! A Preacher of the Gospel has no interests separate from the people committed to his care. It is not vain-glory he seeks: It is not popular applause: He is not influenced by secular motives: He has taken his motto from the Book of Life, "I seek not your's, but you; and God forbid I should know any thing among you, save Jesus Christ, and him crucified."

A declension in vital godliness, and an indifferency to Christian Institutions, is an evil much to be lamented, and no doubt is one of the principal causes of Infidelity; but not the only cause why so many secede from the Established Church. The Rev. Archdeacon accounts for this in a different way. In addressing the Clergy, he says, "Indifference to our high office, necessarily leads to a negligent discharge of it: Such negligent discharge, renders

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it by degrees unintereſting to the parties for whoſe benefit it was inſtituted. From being unintereſted in our office, they ſoon become indifferent to it. And this indifference ſeldom fails to terminate, ſooner or later, in a total alienation from it. Thus indifference in the Miniſter generates, by a kind of natural proceſs, that indifference in the hearer, which lays, in a great degree, the ground-work of that ſeparation from the Church, which we now ſo deeply lament."

Mr. Daubeny has furniſhed us with another reaſon for the great increaſe of Diſſenters. The Clergy of the Eſtabliſhed Church, are "well-diſciplined troops," ſkilled in all the evolutions of their profeſſion, but in this ſacred warfare, ſpend their time in the "parade of manœuvering," while the "itinerant enthuſiaſt," with his "eccentricities and irregularities," goes on "with his work of converſion with zeal and perſeverance." Does Mr. Daubeny intend indiſcriminately to apply the epithets "itinerant enthuſiaſt" to all who *itinerate* with a view to ſpread the Goſpel? and to inſinuate all ſuch are ignorant of the nature of the religion of Jeſus Chriſt? Or does he only mean they never inhaled the ſalubrious air of a College? If the latter, it is very probable many of them never croſſed the threſhold of one of thoſe venerable ſeminaries of learning and philoſophy. But highly as we think of the advantages of ſacred and profane literature, yet at the ſame time we conclude, that what is neceſſary to be known and practiſed in religion, and is equally as neceſſary for the illiterate as for the learned, cannot be abſtruſe and unintelligible, ſave to the latter. We cannot prevail on ourſelves to imagine, that it requires much acquaintance with Languages, Arts, or Sciences, to direct an enquiring penitent to a Saviour and Redeemer. If our views be juſt, one neceſſary qualification to preach the Goſpel, is to be truly converted to God. For a man who has learned the worth of his own ſoul, and who knows by experience the power and conſolation of true religion, if called to the office of the miniſtry, will be the beſt able to explain it to others; and whether he keep his courſe in a regular way, or move in an eccentric and irregular manner, he will be enabled, through the bleſſing of God, to effect more than thoſe, whoſe time is occupied in the "parade of manœuvering."

We ſincerely agree with the worthy Archdeacon, in wiſhing that the "animadverſions" of his friends, or of thoſe he deems enemies, may have a tendency to rouſe the Clergy to a more vigorous and ſpiritual diſcharge of their miniſterial truſt. It is their duty to unite their utmoſt exertions to oppoſe the daring ſteps of thoſe who would deprive the Chriſtian of the only foundation of his hopes. While the Socinian hoſts exert all their ſtrength to ſupport their cauſe, let the ſons of the Church lay aſide the "parade of manœuvering,"

manœuvering," and boldly attack the enemies of the croſs of Chriſt, with a "zeal accompanied with knowledge:" to ſhew the ſinner the wickedneſs of his heart; to ſtrip the formaliſt of his vain ſhow; and ſet forth the doctrines of ſalvation by faith in our Lord Jeſus Chriſt. Theſe important and intereſting truths will tend more effectually to oppoſe the progreſs of hereſy, and fill the Churches, than a ſyſtem of morals formed on the models of Epictetus and Seneca.

It is rather a curious circumſtance, that the increaſe of ſectaries ſhould be attributed to the want of a ſufficient number of Churches in large populous towns. We think a very different reaſon may be aſſigned for it. Are there not Churches ſufficient and more than ſufficient in many places, unleſs they were better attended? We inſtance in the city of Norwich; in Ipſwich; in Colcheſter. Now are there no Separatiſts in theſe towns? Or have they made no progreſs? Mr. D. tells us, "In paſſing through a certain town ſome time in the courſe of laſt ſummer, he took occaſion to enquire into the religious ſtate of it. The population of the town amounted to upwards of two thouſand perſons. There was one Pariſh Church, in which *half duty* only was performed. The congregation aſſembled, amounted upon an average, to *ſixty* or *ſeventy* perſons. In this town there were *four* other places of worſhip, belonging to Sectariſts of different denominations, in each of which, ſervice was performed at leaſt twice every Sunday, and occaſionally in the week; and their congregations were numerous."

This is a curious reaſon why more Churches ought to be built. Here is one that will contain perhaps a thouſand hearers, and only "*ſixty* or *ſeventy*" upon an average attend. Why not deviſe ſome way of filling the Churches already built, before any meaſures are taken to erect new ones? But, it appears, one reaſon why this was not better attended, was, that only *half duty* was performed, and perhaps that half, in the "parade of manœuvering," while the "eccentricities and irregularities of itinerant enthuſiaſts," by their performing the *whole* of the *duty*, draw numerous congregations to four different Chapels!

As we have learned to call no man maſter on earth, in matters which relate to conſcience, ſo we wiſh and pray, that ſucceſs and proſperity may attend all, whether in the Eſtabliſhed Church, or out of it, who lay Chriſt alone for the foundation, and build upon this foundation, a faith working by love, love both to God and man.

REVIEW OF AN ESSAY, ON—THE EQUITY OF THE DIVINE GOVERNMENT, &c.

(*Continued from page* 186.)

WE come now to that part of the work in which the fundamental principles of Arminianism are examined. The Author, with the resolution of a man confident of the goodness of the ground he takes, and his ability to maintain it, attacks Whitby and Fletcher, two of the ablest defenders of general redemption.

The following is the description which the Doctor gives (p. 157.) of what he terms the three pillars of Arminianism. "1, That a moral agent, at least when perfect, has a *power to do good*, as well as evil of himself. 2, That the Anti-remonstrant or Calvinistic side of the disputed points, is inconsistent with *equity*. 3, That the *certainty* (or, as they choose to express it, the *necessity*) of future events, is not consistent with that *freedom*, which is essential to moral agency."

That persons, calling themselves Arminians, may have maintained these sentiments as here expressed, is highly probable: but part of the phraseology being ambiguous, the maintainers of general redemption often express themselves in terms more descriptive of their opinions. For instance, "*power to do good of himself*," may be either true or false, according to the idea annexed to the phrase "of himself." If by it is meant, that any created beings, however perfect, are capable of doing good, in virtue of any power which they do not *derive* from God, and for which they do not depend on God, the sense is blasphemous and absurd. But if no more is meant by it than that accountable creatures, in a state of probation, are endued by their Maker, with a power to do good, or obey, the meaning is justifiable on the clearest principles of Scripture, reason, and common sense. For, to deny that a derived power to do good, is essential to the moral agency of beings in a state of trial, is in effect, to say, that they are obliged to do what is impossible; which is absurd.

Substituting the phrase, "*certainty* of future events," for that of "*necessity* of future events," and representing both phrases as not differing in sense, is highly improper: for *certainly* future, differs widely from *necessarily* future; as much as the simple *knowledge* of any event, differs from the *cause* of it. To deny this, is to maintain the *necessity* of all events. This the Doctor avowedly does; but with a little more caution than President Edwards and Toplady.

The Author, about the beginning of his attack upon Whitby, charges that serious, and very learned Divine, with illiberality and impertinence. Whitby, in the simplicity of his heart, informs his readers of a conversation which he had with a man, deistically disposed,

diſpoſed, who objected to the Scripture, on the ground of his ſuppoſing, that it maintained the imputation of Adam's ſin to his poſterity, in ſuch a ſenſe, as that on *account* of *it*, they might *all be juſtly* ſentenced to eternal miſery. Forcibly ſtruck with the objection, Whitby turned his attention to the texts which are uſually alleged in ſupport of that doctrine; and the reſult was, that he found them fairly capable of another interpretation. Now what is there in all this, worthy of cenſure? What to render relevant the trite obſervation, "To anſwer objections by diſcarding every thing objected by Deiſts, is not the way to defend, but rather betray the truth." Was Whitby, becauſe he gave up the Calvinian notion of the imputation of Adam's ſin to his poſterity, diſpoſed to compliment Deiſts, by relinquiſhing any article of the Chriſtian faith? Dr. Whitby knew as well as Dr. Williams, that it would be abſurd "to expect that perſons of deiſtical principles, ſhould give their ſuffrage in favour of any ſentiments, becauſe maintained in Scripture."

Page 161, "Our poſition, then is, that a moral agent in a ſtate of probation, according to *equity*, however perfect he may be, has *no inherent power* to preſerve himſelf in a courſe of obedience." If by *inherent power* be meant, any power not *derived* from God, and not dependent on God, who ever affirmed that even an archangel poſſeſſes ſuch a power? But does it follow, becauſe no created being poſſeſſes a power to do good, independent of God, that moral agents in a ſtate of probation, do not poſſeſs a *derived* power, by a proper uſe of which, they may continue, or if you pleaſe, "preſerve themſelves in a courſe of obedience." Without ſuch a power, the phraſes, moral agent, and a ſtate of probation, are no better than empty, unmeaning ſounds. For what is a *moral agent* in a ſtate of trial, without a moral power? Or a *ſtate of probation*, if thoſe placed in it, poſſeſs neither an *inherent* nor *derived power* to fulfil its conditions?"

Page 177, "When I ſay that Adam was *free*, not only *to ſin*, but alſo *not to ſin*, my meaning is, that he was *not impelled* by any decree, concurrence, phyſical or moral influence of God to ſin." Without ſuch an explanation, we ſhould have found it difficult to underſtand what the Doctor meant by "Adam was free not to ſin:" for to us the aſſertion ſeemed to convey the idea, that he was under *no neceſſity* whatever, to commit ſin. But the Doctor takes pains to undeceive us, by referring man's fall, and all moral evil beſide, to the "hypothetical nature of things." So according to this ſcheme, all ground of blame is taken away from evil men and wicked ſpirits, and laid at the door of this miſchievous agent, "The hypothetical nature of things."

Page 181, "Our *exiſtence* as *creatures* only, is a power, not real, but derived; to continue it, requires perpetual cauſation

from God, but to annihilate it, requires no positive act." That we derive our existence from God, and are indebted to him for its preservation, is certain; but that in order to its continuance "perpetual causation" is necessary, is far from being evident, as such an opinion seems to confound God's creating and preserving acts. On the subject of annihilation, metaphysical writers of distinction, are far from being agreed. One of them, a modern author of no mean abilities, denies to Omnipotence itself the possibility of annihilating; while Dr. Williams thinks annihilation a matter of such easy accomplishment, as to require no positive act. Perhaps both these writers would have contributed as much to the edification of their readers, had they simply concluded with good Dr. Watts; "He can create, and he destroy."

Page 183, "To say, that it is a *hardship* for one to suffer natural evil, (the necessary effect of moral evil) because he has no real active power of his own to keep the line of rectitude, is to rebel against the *hypothetical nature of things*, and to destroy the distinction between Creator and creature." We have already observed that the real active power of a moral agent, is *derived* from God, and dependent on God; and proved that such a power is essential to his being a probationer.

Page 190, "If Judas, or any one else, shall *never fail to run himself wilfully upon his damnation*, it is not owing to any act or purpose of God; it arises from the nature of things, that a creature, if left to itself, without preventing grace, must fall." Here is an open avowal, that the cause, nay, the necessary cause of the fall of a creature from rectitude, is its being left to itself, without preventing grace. Calling this a *deficient*, not an *efficient* cause, does not alter its nature; still the effect is the same, unavoidable defection. Those who confine men, in circumstances which render their procuring food impossible, and refuse to afford them any, till they perish for want of it, are, in the eyes of law and equity, as much guilty of murder, as if they break them upon the wheel, or burn them alive. In vain would such murderers plead in a court of justice, that they only left the unhappy men to themselves, and that from the physical nature of their bodies, they died for want of food; and that therefore the sole cause of their death was in themselves. And if God withholds that preventing grace which he alone can give, and without which, salvation is impossible, can the damnation of any from whom it is withheld, be said to be any more caused by themselves, than the death of those can be attributed to themselves, who, forcibly deprived of food, die on account of the physical nature of the human body? As then, he who *starves* a man to death, is as much guilty of murder, as if he killed him by a sword or poison, though withholding food may be called a *deficient* cause; so, if God withholds

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the preventing grace, *without* which, it is *impoſſible* for men to be religious, it neceſſarily follows, that he is the cauſe of all the ſin, and conſequent miſery of thoſe who periſh everlaſtingly. In vain will it be urged, "he does not force them to ſin;" for leaving them in circumſtances which render ſin *unavoidable*, as neceſſarily produces ſin, as the moſt direct compulſion.

Page 197, "What we hold, is, that all men, *without exception*, but not to the *ſame degree*, are, in the view of equity, condemnable, impotent, and expoſed to miſery; ſo that not one of them would be ſaved, were there no predeſtination or abſolute election of ſome particular perſons to eternal life." Here we have abſolute election avowed in the plaineſt terms, as *neceſſary* to ſalvation. It follows, according to this ſcheme, that all not abſolutely elected to ſalvation, ſhall, and muſt eternally periſh. "No one (p. 197.) can juſtly urge a claim, why a preference ſhould be given to him, rather than his neighbour, in reſpect of happineſs as the end, or grace as the mean." A preference to ſome in point of beſtowing favours, which may juſtly be withheld from all, affords no juſt ground of complaint; but if any beings have exiſtence impoſed upon them, in circumſtances, which render grace eſſentially neceſſary to happineſs, without even a *poſſibility* of obtaining it, they have juſt and eternal cauſe of complaint.

(*To be continued.*)

THE WORD OF GOD ILLUSTRATED.

TO THE EDITOR.

THE Obſervations upon Benevolence and Liberality, in your Number for November, 1809, appear to me of the utmoſt importance to all who are in affluent, or even in eaſy circumſtances. If you think the following illuſtration of 1 Tim. vi. 10, tranſcribed from good Biſhop Beveridge, will tend to enforce them, they are at your ſervice for inſertion in your valuable Miſcellany,

HALIFAX, *Dec.* 1, 1809. J. D.

THE Apoſtle, in his 1ſt Epiſtle to Timothy, ch. 6, endeavouring to diſſuade men from the over eager deſire of earthly enjoyments, preſſes this conſideration upon us, that ſuch an inordinate deſire of the things of this world, betrays men into many and great temptations, ver. 8 and 9. And then he gives this as the reaſon for it, ver. 10, *For the love of money is the root of all evil;* which is ſo plain a truth, ſo conſtantly and univerſally experienced in all ages, that the Heathens themſelves, the ancient Poets and

Philoſophers, could not but take notice of it. But we muſt remember, that by money is here underſtood, not only ſilver and gold, but all earthly comforts, poſſeſſions, and enjoyments whatſoever, whether goods, lands, houſes, wares, wealth, or riches of any kind.

By the love of money, we are to underſtand that ſin which the Scriptures call *covetouſneſs;* and the true nature and notion of it, conſiſteth eſpecially in three things: 1, In having a real eſteem and value for wealth or money, as if it were a thing that could make men happy, or better than otherwiſe they could be; as it is plain, all covetous men have their deſire of riches proceeding only from a groundleſs fancy, that their happineſs conſiſts in their having much, which makes them ſet a value upon riches, preferring them before other things, even before God himſelf. Hence *the love of money* is altogether inconſiſtent with the love of God, 1 John, ii. 5, *If any man love the world, the love of the Father is not in him.*

2, Hence, the love of money ſuppoſeth alſo, a delight and complacency in the having it, proceeding from the eſteem they have for it: for being poſſeſſed with a fond opinion, that the more they have, the better they are, they cannot but be pleaſed with the thoughts of their preſent enjoyments, as the rich man was in the Goſpel, Luke xii. 17, 18, 19, who, becauſe his ground brought forth plentifully, reſolved to enlarge his barns, and lay up ſtores for many years, and bid his ſoul take her eaſe. How many ſuch fools have we amongſt us, who pleaſe and pride themſelves with the thoughts of being rich!

3, From this eſteem for, and complacency in money or wealth, it follows, that men are ſtill deſirous of having more, placing their happineſs only in riches; becauſe they think they can never be happy enough, therefore they think too they are never rich enough. Now ſuch a love of money as this, is that which the Apoſtle here ſaith *is the root of all evil*, that is, it is the great and principal cauſe of all ſorts of evil that men are guilty of, or obnoxious to; which, that I may clearly demonſtrate to you, we muſt firſt know in general, that there are but two ſorts of evil in the world, the evil of ſin, and the evil of puniſhment or miſery; and the love of money is the cauſe of them both.

There are two ſorts of ſins of which we are guilty; ſins of omiſſion, and ſins of commiſſion; under which two heads, all ſins whatſoever are comprehended.

Firſt, For ſins of omiſſion. It is plain that our love of money, is the principal cauſe that makes us neglect and omit our duties to God and man, as it is manifeſt moſt of us do. 1, What is the reaſon that the Sabbath is ſo profaned? That ſo many take their recreations upon the Lord's-day, but becauſe they cannot ſpare

time

time for it, *from getting money*, upon other days? thinking the day long, because they can get little in it, as Amos viii. 5. And why do so many profane the Sabbath while at Church, by thinking upon the world, but because they love it? Ezek. xxxiii. 1.

2, What is the reason that charity is so cold, but that the love of money is grown so hot amongst us? What is the reason that many read the Scriptures so seldom? that they either have none, or commonly neglect family duties? That every slight occasion will make them omit their private devotions; that they can find no time to look into their own hearts; to consider their condition, and meditate upon God and Christ, and the world to come: What, but that inordinate love they have for money, which makes them so eager in the pursuit, that they forget they have any thing else to mind, and so much taken up with worldly business, that God and Christ, and heaven, and soul, and *all* must give way to it? And if the love of money be the root of so many sins of omission, how many sins of commission, must needs spring from it! There is no sin so great or horrid, but covetousness will sometimes put men upon it.

Is Idolatry a sin? Every covetous man is an idolator, Eph. v. 5, and covetousness is idolatry itself, Col. iii. 5. And the reason is plain; for what is idolatry, but to give that worship to the creature, which is due only unto God? Moreover, is not extortion and oppression a sin? and yet the love of money is the cause of it. Is not perjury a sin? Is not corruption of justice a sin? Is not cheating and cozenage a sin? Is not pride and haughtiness a sin? But whence spring these poisonous fruits, but from the bitter root of covetousness? There is no impiety that can be committed against God, no injury that can be offered to men, but the love of money has been the cause of it in others, and will be to in us, unless it be timely prevented; and therefore it may well be termed the root of all the evil of sin.

And it must needs be the root of the evil of punishment and misery too, misery and punishment being the necessary consequence of sin. The covetous man is good to none, but worst of all to himself. And as this is the natural consequence of this sin itself, so it is the ordinary punishment that God inflicts upon men for it, not suffering them to take any pleasure in the use of what they love, Eccles. vi. 1, 2. And besides that, what cares and fears, what labours and travels, what dangers and hazards, doth the love of money put men upon! How do they rack their brains, and break their rest to get it; and when it is gotten, what fears they are always in, lest they should lose it again! What grief and trouble do the poor wretches undergo, for every petty loss that befalls them. So that every covetous man, is not only miserable, but therefore miserable, because covetous.

But

But if their misery be so great in this life, how great will it be in that which is to come! The very having of riches, makes it very difficult to get to heaven, Matt. xix. 23, 24, 25, Luke xvi. 19. 22. And as the having money, makes it difficult to get to heaven, so the *loving* it, makes it impossible to keep out of hell. And therefore the Apostle tells us, that the covetous have no inheritance in the kingdom of God, but the wrath of God will fall upon them, Eph. v. 5, 6. And so for the little seeming transient pleasure they take in getting, or keeping money now, they must live in misery and contempt, in shame and torment for evermore.

Bishop Beveridge's Thoughts upon Worldly Riches.

"What way then," (says Mr. Wesley) "can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who *gain all they can*, and *save all they can*, will likewise *give all they can*, then the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven."

THE WORKS OF GOD DISPLAYED.

ASTRONOMICAL OBSERVATIONS.—ON THE EARTH, &c.

(Continued from page 152.)

TO THE EDITOR.

NOTWITHSTANDING the revival of the Pythagorean system by Copernicus, Europe was still immersed in ignorance; and the general ideas of the world were not able to keep pace with those of a refined Philosophy. This occasioned Copernicus to have few abettors, but many opponents. Tycho Brache, in particular, a noble Dane, sensible of the defects of the Peripatetic System,* but unwilling to acknowledge the motion of the earth, endeavoured to establish a new system of his own, which was still more perplexed and embarrassed than that of the Peripatetic Philosophers. It allows a monthly motion to the moon round the earth, as the centre of the orbits of

* This system was first established by Ptolemy, (of whom, as yet, we have made no mention) an Egyptian Philosopher, who flourished 138 years before Christ. He supposed with the vulgar, who measure every thing by themselves, that the earth was fixed immovably in the centre of the Universe, and that the seven planets, considering the moon as one of the primaries, were placed near to it; above them was the firmament of fixed stars, then the crystalline orbs, the primum mobile, and, last of all, the cœlum empyræum, or heaven of heavens. All these vast orbs he supposed to move round the earth once in 24 hours; and besides that, in certain stated or periodical times. To account for these motions he was obliged to conceive a number of circles called excentrics and epicycles, crossing and interfering with one another. This system was universally maintained by the Peripatetic Philosophers, who were the most considerable sect in Europe, from the time of Ptolemy to the revival of learning in the sixteenth century.

Mercury,

Mercury, Venus, Mars, Jupiter, and Saturn. The ſun, however, with all the planets, is ſuppoſed to be whirled round the earth in a year, and even once in 24 hours. This ſyſtem, however, (abſurd as it was) met with its advocates. Longomontanus, and others, ſo far refined upon it, as to admit the diurnal motion of the earth, though they inſiſted that it had no annual motion.†

Formerly the earth was conſidered as one large extenſive plane. The heavens above it, in which the ſun, moon, and ſtars appeared to move daily from eaſt to weſt, were conceived to be at no great diſtance from it, and to be only deſigned for the uſe or ornament of our earth: ſeveral reaſons, however, occurred, which rendered this opinion improbable; it is needleſs to mention them, becauſe we now have ſufficient proof of the figure of the earth, from the voyages of many navigators, who have actually ſailed round it; as from that of Magellan's ſhip, which was the firſt that ſurrounded the globe, ſailing eaſt from a port in Europe in 1519, and returning to the ſame after a voyage of about 160 weeks, without apparently altering its direction. After this, learning and taſte began to appear in Europe. Learned men, in different countries, began to cultivate Aſtronomy. Galileo, a Florentine, about the year 1610, introduced the uſe of teleſcopes, which diſcovered new arguments in ſupport of the motion of the earth, and fully confirmed the Pythagorean ſyſtem.

The fury and bigotry of the clergy indeed, had almoſt checked this flouriſhing bud. Galileo was obliged to renounce the Copernican ſyſtem, as a damnable hereſy. The happy reformation in religion, however, placed the one half of Europe beyond the power of papal thunder. It taught mankind, that the Scriptures were not given for explaining ſyſtems of Natural Philoſophy, but for a much nobler purpoſe, to make us juſt, holy, virtuous, and humane: that inſtead of oppoſing the word of God, which, in ſpeaking of natural things, ſuits itſelf to the prejudices of weak mortals, we employ our faculties in a manner highly agreeable to God himſelf, in tracing the nature of his Works, which, the more they are conſidered, afford us greater reaſon to admire the glorious attributes of his power, wiſdom, and goodneſs. From this time, therefore, noble diſcoveries were made in all branches of Aſtronomy. The motions of the heavenly bodies were not only clearly explained, but the general law of nature, according to which they moved, was diſcovered and illuſtrated by Sir Iſaac Newton. This law is called gravity or attraction, and is the ſame by which any

† However abſurd and ridiculous theſe ideas may appear to your readers, they are very excuſable when we conſider the great diſadvantages under which Aſtronomers laboured prior to the introduction of teleſcopes. Since the time of Thales, who flouriſhed 600 years before Chriſt, to the preſent century, every age has made freſh diſcoveries, and new improvements in Aſtronomy: ſo that, perhaps, in the courſe of a few centuries more, however incredible it may appear, many parts of our ſyſtem will be thought equally prepoſterous to our poſterity as that of our forefathers now does to us. For even ſince Sir Iſaac Newton's time, many have riſen up to confutes his doctrines, and have endeavoured entirely to overthrow his ſyſtem; which, nevertheleſs, is ſtill generally admitted to be the ſtandard of philoſophy. How long it will remain ſo time will ſhew.

body falls to the ground, when disengaged from what supported it. It has been demonstrated that this same law which keeps the sea in its channel, and the various bodies which cover the surface of this earth from flying off into the air, operates throughout the universe, keeps the planets in their orbits, and preserves the whole fabric of nature from confusion and disorder.

B. R. GOAKMAN.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

TO THE EDITOR.

THE following awful account was given me a few weeks ago, by a gentleman of unquestionable veracity, whose testimony to the facts mentioned, was corroborated by two persons, (the landlady and her daughter) at whose house one of the profane scenes took place. Should you deem it worthy of a place in your very extensively circulated Magazine, it may, by God's blessing, give a check to some of the many slaves of intemperance.

GRANTHAM, *Feb.* 13, 1809. } Your's, with great esteem, W. MOULTON.

"AS I was one day going up L—hill, I overtook Mr. B. and Mr. W., two farmers belonging to L. As I passed by them, Mr. B. said aloud, 'I do not see, but those who drink, die in peace, as well as other men.' Mr. W. seemed mightily pleased with his jovial friend's remark. Some time after, Mr. B., being in a public-house in the neighbourhood, observed two prints of Messrs. Wesley and Whitefield, and cutting them out of the frames with a pen knife, would have burned them, had not the landlady and her daughter hindered him. Then, seeing a representation of death, in a print, he cut that out also, saying, 'What has death to do in the room where I am?' A few days after this, as he and an acquaintance were riding up the same L—hill, they overtook a cart, with a coffin in it, which the other observing, asked whether any person was dead at L. Mr. B. replied, 'Dead, at L. no, we never die at L., we live for ever.' On the 29th of Nov. 1794, he went to T. Hall, to keep the lady's birth-night; and after supper, challenged any of the company to drink with him, &c. A Mr. W. and another man accepted the challenge, and they continued to drink, until Mr. W. fell down dead drunk under the table. Mr. B. then said, 'As he is dead, we must lay him out.' He did so, and put halfpence on his eyes, and spread a table-cloth over him. After this, he put a piece of paper to his own neck, by way of a band, and read part of the burial-service, and then said, 'We have now completely done for him.' The company remained at their cups until the next morning, being Sunday, November 30. When they were about to leave the Hall, Mr. B.,

in

in attempting to mount his horſe, fell down twice; on which, a farmer preſent, ſaid, 'You may as well take a bed at my houſe.' He anſwered, 'I am as ſafe on my poney, as though I were on a feather-bed.' At length, with ſome difficulty, he got upon it, and rode toward home; but about ſix o'clock the ſame morning, was found dead on the road; a butcher's cratch was procured, and his corpſe was carried upon it, and laid in that very room in the public-houſe, where, but ſix days before, he cut the print of death out of the frame, and dared to utter thoſe impious words, 'What has death to do in the room where I am?' and awful to relate, Mr. W. whom I overtook with him, when going up L—hill, hanged himſelf, on April 25, 1796. "Verily He is a God that judgeth in the earth."

PROFANENESS AND PRESUMPTION PUNISHED.

MR. EDITOR,

WHILE the judgments of God are abroad in the earth, the inhabitants thereof ſhould learn righteouſneſs; but, alas! they conſider not their latter end, and unhappily, the language of an inſpired penman is too applicable to the preſent generation, "Becauſe of ſwearing, the land mourneth." Theſe conſiderations have induced me to ſend you the following true account, that, if you deem it worthy, it may be inſerted in the Methodiſt Magazine.

I am, Sir,
Your's, in Chriſtian affection,
I. O. Junior.

BATH.

CAPTAIN D—p—r, and Dr. G—b—y, were couſins and neighbours, living at B., a Market-town in Somerſetſhire. Meeting not long ſince, at a feſtival, they indulged themſelves in drunkenneſs and profaneneſs, and preſumptuouſly entered into a wager of one hundred pounds, reſpecting the length of their lives. An Attorney was called in, who drew up an agreement, firmly binding the executer of the ſhorteſt liver, to pay the ſurvivor the money. Unhappy men! little did they think of the juſt diſpleaſure of God, at ſuch proceedings. But a ſhort time elapſed, before the Doctor, being from home on buſineſs, was attacked by the king of terrors, who, in a few hours, executed his awful commiſſion. At his burial, the Captain was pall-bearer, and was obſerved by the by-ſtanders, to be indecently jocular, and even to laugh aloud at an accident, which happened while they were putting his couſin in the grave. Being there aſked, how long the Doctor's mother had been buried, he replied with an oath, he "knew not, and, that though ſhe was his aunt, ſhe was a d——d b——h, and he wiſhed ſhe had died ſooner!" No ſooner was he returned from the funeral, than, with horrid oaths and imprecations, he produced the agreement, and demanded inſtant payment. The omniſcient Being beheld ſuch conduct with abhorrence. He allowed not the conſummation of the bad man's hopes; but diſpatched from the court of heaven, the meſſenger of death. The Captain's blaſ-

phemy was ſtopped by an attack, which inſtantly deprived him of his ſenſes, and never allowed their return, but in a week numbered him with the dead. O ye ſwearers! O ye preſumptuous ones! O ye who live as though ye never ſhould die! Take warning.

THE GRACE OF GOD MANIFESTED,

IN A MEMOIR OF ANN BOWMAN, OF MELBOURNE, IN DERBYSHIRE.

THE ſubject of this Memoir, was a daughter of an eminently pious woman, Mrs. Hannah Bowman, of whom an account is given in the Methodiſt Magazine, for May, 1801, page 205. She was a primitive Methodiſt, both in principle and practice, and laboured to inſtill into the minds of her children, a ove for the truth, and delight in the ways of God. Her daughter Ann, from a child, was remarkably ſteady, and manifeſted ſincere affection to her parent, and obedience to her commands. She joined the Society at Melbourne, by the advice of her mother, even before ſhe felt deep convictions for ſin; and this, through the divine bleſſing, had a happy influence on the ſubſequent part of her life, not only in preſerving her from the corruptions of the world, but alſo preparing her mind for receiving and retaining the grace of God. She ſoon found the benefit of being united to a claſs of religious perſons; the eyes of her underſtanding were opened, ſhe ſaw herſelf a fallen creature, and felt the want and worth of an intereſt in Chriſt Jeſus. She fought the Lord in fervent prayer and unfeigned faith; and he graciouſly condeſcended to reveal his pardoning love, while ſhe was earneſtly ſeeking him at a public prayer-meeting. From this time ſhe rejoiced in God, as her reconciled Father, and adorned her profeſſion, by walking according to the Goſpel in purity and holineſs.

About the twentieth year of her age, ſhe entered into a gentleman's family, as the houſe-keeper, where ſhe continued fourteen years; and in that ſituation, diſcharged the duties of her office with ſtrict fidelity and diligence, to the great ſatisfaction of her worthy maſter, who well knew the value of an honeſt and induſtrious ſervant. The preachers being entertained at the houſe, afforded her many opportunities of improving in the knowledge of God, which ſhe gladly embraced, and gratefully acknowledged. Her modeſty and humility were remarkable; and on all occaſions, ſhe manifeſted a ſincere affection for the cauſe of God. Upon her brother's returning from London in a backſliding ſtate, ſhe addreſſed him with ſuch affectionate importunities and intreaties to return to God again, that her exhortations ſunk deep into his mind; he ſincerely repented of his unfaithfulneſs, and was reſtored to the favour and peace of God.

Her conduct was ſo agreeable to thoſe with whom ſhe was connected, that the Society entertained the higheſt eſteem and reſpect for her. As ſhe was naturally of a ſerious and thoughtful diſpoſition, the greateſt difficulties ſhe had to contend with, were the ſubtle rea-

fonings of the enemy, which, at times, involved her in perplexing doubts and fears, particularly before the commencement of her laſt affliction. She loſt a meaſure of the divine conſolation, and was brought into great diſtreſs for a ſhort time; but the Lord graciouſly diſcovered, and broke the ſnare of the enemy. She humbled herſelf before the Lord, and applied heartily unto him for help in the time of diſtreſs, and he graciouſly lifted upon her the light of his countenance again.

In October, 1806, ſhe was ſeized with a complication of diſorders, which, notwithſtanding the beſt medical advice and medicines, continued to increaſe. During this ſeaſon of diſtreſs, ſhe was happy in her mind, and reſigned to the good pleaſure of God. Her patience was exemplary, and in her laſt moments ſhe poſſeſſed an unſhaken confidence in God; who ſupported her mind, by giving her delightful views of his glory. She was confined to her bed about ten weeks, and in all that time, not a murmuring word dropped from her lips, and (I believe) not a murmuring thought took place in her mind. On the 21ſt of Nov. 1807, in the 34th year of her age, ſhe exchanged time for eternity, and quitted this wilderneſs for the paradiſe of God. She was ſo generally known and reſpected, that great multitudes attended her funeral, and the Chapel was more crowded with attentive hearers when her funeral ſermon was preached, than I ever ſaw it before or ſince. *Bleſſed are the dead that die in the Lord.*

GEORGE BUTTON.

A SHORT ACCOUNT OF SARAH HURST.

SARAH HURST was born at Middleton, near Manchester, Auguſt 16, 1792. From her infancy ſhe had the advantage of good advice, and of a good example from her parents. When about five or ſix years of age, ſhe was received into the Sunday-School at Middleton, which ſhe continued to attend till ſhe attained the age of fourteen years, and in which ſhe learned to read and write. At an early period, ſhe manifeſted the good impreſſions which were made upon her mind, by frequently retiring for ſecret prayer. Her mother, who often overheard her, declares ſhe was greatly aſtoniſhed to hear her earneſt pleadings with God, not only for her own ſoul, but alſo for her parents, for her brothers and ſiſters, for the Church and the world. Having learned to read the Word of God, it was literally her ſtudy, and the daily ſubject of her meditation and converſation, particularly during the laſt two years of her life. Though ſhe was always preſerved from the more common pollutions of the world, yet ſhe was ſenſible of one beſetting ſin, againſt which ſhe often reſolved and prayed, which was *a haſty ſpirit*. Thoſe who beſt knew her, could not but obſerve the full deliverance ſhe afterwards obtained over this evil.

When about ten years of age, ſhe met in Claſs, and continued ſo to do, as often as it was practicable, and nothing but abſolute neceſſity

fity could detain her from the means of grace. During her attention to her Claſs, ſhe often had deep convictions upon her mind, and for ſeveral years laboured under complicated bodily afflictions; but about Chriſtmas, 1806, theſe troubles were greatly increaſed. The medical man who attended her at that time, ſignified that his opinion was, that though ſhe might linger for a ſeaſon, yet ſhe never would recover her health again, but that death to her was inevitable. Upon hearing this, her concern for her ſoul was greatly increaſed, and ſhe feared leſt ſhe ſhould die in an unprepared ſtate. Hence, therefore, ſhe cried to God almoſt inceſſantly, for the pardon of her ſins, and a full qualification for heaven. Her diſtreſs of ſoul continued for a few weeks, during which time, ſhe applied to the throne of grace with many ſtrong cries, and the hearer of prayer regarded her ſupplications. For whilſt ſhe was mourning and wreſtling with God, in the night ſeaſon, he moſt powerfully applied to her ſoul the following words: "Daughter, be of good cheer, thy ſins, which are many, are all forgiven thee," and in the ſame inſtant her fearful, captive ſoul, was freed from guilt and fear; which freedom ſhe retained to the end of her life.

Soon after ſhe obtained the peace of God, ſhe was greatly encouraged under her affliction, by the following dream. A companion of her's, who had met in the ſame Claſs with her, had died in the Lord, when thirteen years of age. This companion, ſhe dreamed, ſhe ſaw in a better world, and ſuppoſed that the glorified ſpirit undertook to be her guide. Accordingly, ſhe was led to where ſhe ſaw the Lord Jeſus Chriſt: next to him, ſhe ſuppoſed ſhe ſaw the Apoſtles, and next to them the Martyrs. What ſurpriſed her much was, the perfect knowledge ſhe had of each, and yet ſhe aſked her guide, when ſhe ſaw Peter, if he were the ſame Peter that denied his Lord: She was anſwered in the affirmative. Her deſire to remain in that glorious manſion was exceedingly ſtrong, but her guide (as if acquainted with her thoughts) addreſſed her thus, "You know I ſuffered much whilſt upon earth, but one moment here, fully repaid me for all my ſufferings;" adding, "You muſt return to the earth, and ſuffer a little longer, but only be patient, and I ſhall be permitted to come and fetch you hither again." Though this was but a dream, ſhe often mentioned it during her affliction, and was often encouraged by it.

Her ſufferings, which were exceedingly great, ſhe bore with a degree of fortitude, which aſtoniſhed all who ſaw her, for even under the probe, which was frequently employed to her wounds, ſhe never was heard to complain. Mr. George Shadford, who alſo frequently viſited her, ſhe ſent for two days before her death; when putting her arms round her mother's neck, ſhe ſaid, "Deſire him to pray that the Lord would, if it pleaſe him, either give me a little eaſe, or take me to himſelf." It pleaſed God to mitigate her pain. During her long affliction, ſhe often had need of more nouriſhing ſupport than ſhe could obtain; but in that caſe (ſuch was her ſelf-denial) ſhe often requeſted her mother not to expend upon her any part of that money

money, which she believed was necessary to supply the wants of their numerous family. As her mother was a daughter of tribulation, Sarah was studious to find and read passages from the Scriptures, and from other religious Publications, in order to encourage and support her mind: and indeed, in various respects, she acted a part more like a mother than a child.

About six hours before her decease, she requested her father to find the following passage, Isaiah xli. 10, "Fear thou not, for I am with thee: be not dismayed, for I am thy God," &c. Her mother asked her the reason of her wishing those words in particular to be read to her, to which she replied, "Because they have been such a great support to me for several weeks;" and she expressed a wish that her funeral sermon might be preached from those words, emphatically saying, *from the whole verse*, and naming the preacher whom she wished to preach it. Her request was granted on Sept. 11, 1808, and soon after, the Rev. William Winter, in his Church at Oldham, from the same text, endeavoured to improve the occasion of her happy death, for the benefit of the youth in his congregation; he also, having visited her repeatedly during her sickness, and having received such full satisfaction, relative to her christian experience.

About two hours after she had named the above passage, she visibly altered for death, and told her friends that her fight failed her. However, she still declared, that her soul was comfortable, yea, said she, "very comfortable," and often did she declare that death had lost his sting, and would be to her "a welcome messenger." Calling for her father, mother, sister, and a neighbour that was standing by, she shook hands with them, and deliberately took her leave of them, soon after which, she rested from her pains, and escaped to the mansions of bliss. This glorious change, she experienced Sept. 2, 1808, being sixteen years of age. The most distinguishing traits in her character, after her conversion, were meekness, humility, and perfect resignation to God; obedience to her parents, tender pity for the souls of others, and great love to the people and ordinances of the Lord.

Upon the fidelity of the above account, the reader may implicitly depend, and from the whole, two inferences may be fairly drawn.

1, We may infer the usefulness of Sunday Schools. And

2, We infer the duty of young persons, which is thus expressed, Eccles. xii. 1, "Remember now thy Creator in the days of thy youth."

JOHN DONCASTER.

MISCELLANEOUS.

MR. EDITOR,

THE following piece is selected from the works of a great and good man. If convenient, you may insert it in your pleasing and valuable Work. From

Your's, respectfully,
A. B. SECKERSON.

WREXHAM,
Jan. 10, 1810.

The Sum of Religion, by Sir Matthew Hale, late Lord Chief Juſtice of England.

" I. HE that fears the Lord of heaven and earth, and walks humbly before Him:

" II. That thankfully lays hold on the meſſage of redemption by Jeſus Chriſt, and ſtrives to expreſs his thankfulneſs, by the ſincerity of his obedience:

" III. That is ſorry with all his ſoul, when he comes ſhort of his duty:

" IV. That walks watchfully in the denial of himſelf, and does not yield to any luſt, or known ſin:

" V. He, that if he falls in the leaſt meaſure, is reſtleſs till he has truly repented:

" VI. That is true to his promiſes, juſt in his dealings, charitable to the poor, ſincere in his devotion:

" VII. That will not deliberately diſhonour God, although with the greateſt ſecurity from temporal puniſhment:

" VIII. That hath his hopes and converſation in heaven:

" IX. That dares not do any thing unjuſtly, although never ſo much to his advantage, and all this, becauſe he firmly believes in " Him that is inviſible," and fears Him, becauſe he loves Him; fears Him as well for his goodneſs, as his greatneſs:—Such a man, whether he be an Epiſcopalian, or Preſbyterian, or Baptiſt; whether he wears a ſurplice, or wears none; whether he hears organs, or hears none; whether he kneels at the communion, or for conſcience' ſake, ſtands or ſits; he hath the life of religion in him, and will conform his ſoul to the image of his Saviour, and that life acts in him, and goes along with him to eternity; notwithſtanding his practice, or non-practice of things indifferent.

" On the other ſide, if a man fears not the eternal God, commits ſin with preſumption, can drink to exceſs, lie, ſwear vainly or falſely, live looſely, break his promiſes; ſuch a man, although he cry down Biſhops, or cry down Preſbytery; although he be re-baptized every day, or declaim againſt it as hereſy; although he faſt all the Lent, or feaſt out of pretence of avoiding ſuperſtition; yet notwithſtanding theſe, and a thouſand more external conformities, or zealous oppoſitions of them, he wants the life of religion."

RESTITUTION.

MR. EDITOR,

I SOMETIMES fear, the importance of making reſtitution to thoſe whom we have injured, is not duly appreciated; and that therefore the duty is not ſo generally reduced to practice, even by ſuch, as in a meaſure fear God, as it ought to be. Permit me, by the medium of your uſeful Repoſitory, to publiſh the following example, which was related to me lately, by one of the parties concerned.

A few

A few years ago in the Autumn, Mr. P., near Hull, bought a large quantity of potatoes from a Mr. F., which were to be delivered about Chriſtmas. After the purchaſe, the ſeaſon proving very wet, the price of that article greatly advanced. Mr. F. finding it would promote his temporal intereſt to violate his engagement with Mr. P., came to Hull and told him, that the potatoes were ſo much wet that they would rot. By this falſe repreſentation, Mr. P. was induced to give up the bargain. In a little more than a year after this nefarious tranſaction, Mr. F. was ſo convinced that he had acted wickedly in this buſineſs, and ſo much pained in his conſcience on account of it, that he came to Mr. P., and paid him a balance of 17l. 16s. 6d., being the ſum he had gained by ſelling the potatoes to another perſon.

HULL, April 22, 1806. SAMUEL TAYLOR.

OBITUARY.

TO THE EDITOR.

ON Wedneſday the 18th of April, died Mr. Abraham Haigh, of the Ripon circuit.

When but ſix years of age he was pioufly diſpoſed, and was often moved to acts of private devotion, by the affecting views he then had of Chriſt. But by aſſociating with boys of his own age, and uniting with them in their childiſh follies, his religious impreſſions left him, and returned no more, till, under the farewell ſermon of his uncle, Mr. M. Lumb, previouſly to his embarking for the Weſt Indies, he was made far more ſenſible than he had at any time before been, of his danger through ſin, and his immediate need of a Saviour. From that time, which was about the fourteenth year of his age, he fought the Lord with his whole heart; and not long after, was made a joyful witneſs of the power of God to ſave, while engaged with a few of his praying friends at a claſs-meeting in Sowerby, near Halifax.

The happineſs he then enjoyed, and the lively ſenſe he had of the love of Chriſt to ſinners, inſpired him with a tender concern for the periſhing ſouls of his fellow creatures. Hence ſprung his firſt deſign of bearing a public teſtimony to the truth.

Before he attained the ſixteenth year of his age, he began to warn his unhappy neighbours, in all the ſurrounding villages, to flee from the wrath to come. The approbation which his firſt public efforts obtained from the good people, induced Mr. Thomas Taylor, after due examination, to place his name on the plan of the local preachers.

After acting as a local preacher for nearly ſeven years, he was appointed to a circuit by the Conference of 1803, upon the recommendation of Mr. K. Patrick. And the information with which I have been favoured, authoriſes me to ſay, that he has been generally acceptable to the people among whom he has ſince laboured.

Though the conſumption, which has brought him to the grave, threatened him more than two years ago; he, nevertheleſs, continued to fulfil the duties of his ſtation till about the laſt Chriſtmas, when he found himſelf unable to attend any longer to his appointment.

As the increaſed ſymptoms of his diſorder left his friends no hope of his recovery, but in his native air, he returned to his father's houſe at Sowerby, about the middle of the laſt March, accompanied by his afflicted wife and infant child. But inſtead of deriving any benefit from this change, his diſorder became ſo rapid as to extinguiſh the remaining ſpark of life on the 23d day after his arrival.

While the approaches of death were thought to be more diſtant than they proved, his mind ſuſtained a ſucceſſion of ſevere conflicts, from the apprehenſion of his not having diſcharged his duties to God and his people with a proper degree of Chriſtian fidelity. Theſe conflicts, however, had given place to happier views and ſenſations before his return to Sowerby;

Sowerby: so that, during the last few weeks of his life, though his afflictions were extremely heavy, his mind was kept in perfect peace.

After giving some directions relative to his funeral, and expressing a firm confidence in the Lord, he calmly rested from his labours, in the thirtieth year of his age. Your ever affectionate,

T. COOPER.

Todmorden, May 5, 1810.

SEPTEMBER 10, 1809, fell asleep in Jesus, in her father's house at Stourport, Miss Ward, late Governess of a respectable seminary for young ladies at Liverpool. The thoughts of death and immortality occupied her mind several years ago, and, for a season, had a proper influence over her spirit and conduct; but in process of time that influence, though never completely annihilated, considerably decreased. The world had charms by which she was fascinated for a season; but, happy for her, its enchantments were at length completely broken. The true light shone, and discovered vanity inscribed on all its glories. She felt herself the subject of necessities and desires to which material objects have no relation, and was thoroughly convinced that none but the God that made her, could make her happy. This conviction gave her soul a new bias. She left the broken cisterns, and approached the fountain of living water.

Some have affirmed that *all* true penitents feel much terror prior to their obtaining "redemption through the blood of Christ, the forgiveness of sin." The writer of this entertains a very different opinion. Miss W. was a stranger to much terror, yet she was a true penitent, that is to say, she was truly sorry that she had sinned against a good God. She truly hated sin, forsook and watched against it, and, with all the importunity of prayer, solicited the manifestation of divine mercy, which the ever-blessed God did not suffer her long to solicit in vain; for under the ministry of Mr. Thomas Wood, when preaching from 1 John ii. 1, he blotted out her offences and filled her soul with peace and joy through believing. The change she then experienced, she describes in a letter written soon after to her mother, in the following manner: "I cannot express what my feelings were that night, nor indeed what they have been ever since, but I think I can truly say, since then I have felt myself deeply humbled. I never had any deep convictions until my sins were pardoned; but the moment I was assured of this, I saw my own nothingness, and was amazed that a creature so truly insignificant should ever have an interest in the atoning blood of my adorable Redeemer. And now, when I think I have exchanged a state of slavery for the glorious liberty of the children of God, and am now walking in the paths of peace which lead to an incorruptible inheritance, I cannot but rejoice with unspeakable joy; and my prayer is that I may hold fast the beginning of my confidence, and go on my way with gladness, giving glory to God, who is the Author and Finisher of faith. I trust to go on from grace to grace, and from strength to strength, till I am made a full and happy partaker of all the blessings of the gospel of peace."

Soon after she was made thus happy in God, she caught cold, through that great inlet to colds, damp feet. Her lungs soon became affected, and in defiance of all the efforts of medical men, she fell a victim to a consumption. How mysterious are the ways of Providence! she was cut down in the midst of her days, and cut down just as she was blessed with a prospect of being made extensively useful! But the Lord "giveth not account of any of his matters."

Being advised by her Physician to try what effect a change of air might produce, she came last May to Stourport. During the first two or three weeks, the disorder seemed to take a favourable turn. Her friends began to hope "the bitterness of death was past," and that she would again be restored to her place in society; but those hopes were short-lived. The favourable symptoms disappeared. There came a nipping blast which made the fair flower again droop its head. For some months she lingered, during which time the writer of this repeatedly visited her, and in none of those visits did he ever witness the least indication of dissatisfaction with the providence of God. She was constitutionally reserved and spoke little, but when she did speak, she "witnessed a good confession," and testified that "God is love." The following extract from a letter addressed to a distant and beloved friend, but which she never lived to finish, will shew the state of her mind towards the close of her life. "My affliction now seems to be a summons from above, but, glory be to God, the prospect does not distress

diſtreſs me. I feel at this moment great religious comfort, knowing in whom I have believed; and if it ſhould be the will of my heavenly Father that we have had our laſt interview upon earth, yet I have a lively hope that we ſhall meet again in glory, and join in praiſing him who ſits upon the throne, and the Lamb for ever and ever."

The morning previous to her diſſolution, ſhe was aſſaulted with the fear of death. This was the adverſary's laſt thruſt. It was a harmleſs one. She reſiſted him, and he fled eternally from her. The Lord ſoon tranquillized her ſoul. She knew in whom ſhe had believed, and on the night of September 10, in the 25th year of her age, ſhe, with chriſtian confidence, committed her ſpirit into the hands of him who had redeemed her with his blood. J. S.

STOURPORT, Dec. 18, 1809.

ON Sunday, October 8, 1809, Sarah Thorp, of Buckingham, fell aſleep in Jeſus, in the 75th year of her age, after having adorned the doctrine of God her Saviour for twenty years. She joined the Methodiſt Society in this town when in its infant ſtate; and, from firſt to laſt, was a worthy member of it. For ſome time before ſhe united herſelf to the Methodiſt connexion ſhe was left a widow with a large family to provide for; but from the time ſhe ſought the Lord, an evident bleſſing attended the work of her hands, ſo that ſhe and her family had all things needful. While able, ſhe was diligent in attending all the means of grace, and her profiting appeared to all. For about twelve months before her death, ſhe was confined to her houſe by affliction. But as this was the Lord's doing, ſhe was reſigned and happy. I viſited her ſeveral times in her illneſs, and always found her rejoicing in Jeſus Chriſt, and looking for his mercy unto eternal life. One of Mrs. Thorp's daughters died happy in the Lord many years ago, and ſhe lived long enough to ſee two of her children, and three of her grand children, become members of our Society in Buckingham, which afforded her no ſmall comfort. May they all follow her as far as ſhe followed Chriſt! Many great things have been ſaid of ſome good women, but I am not afraid of going to an extreme in ſaying great things of Sarah Thorp. All that knew her believed her to be a good woman.

JOHN SYDSERFF.

RELIGIOUS INTELLIGENCE.

A Letter from a Soldier returned from the Scheldt, to his Friend in London.

February 3, 1810.

My dear Brother,

I AM glad to hear that you are ſtill in the land of the living. With regard to myſelf, I have been a long time in a ſtate of affliction. I fell ſick on the night that we arrived at Harwich, from Walcheren, and had a ſevere fever, which brought me very low. I only joined my company a few days ago as a convaleſcent; but, bleſſed be the Lord, I am recovering my former health and ſtrength; and what affords me the greateſt ſatisfaction, upon reflecting on what I have gone through, is, that I have no reaſon to complain concerning what is paſt, for the Lord was a preſent help to me in the time of trouble, and fulfilled that gracious promiſe, "As thy day is, ſo ſhall thy ſtrength be:" for all the time that my body was in the greateſt pain, my ſoul did truly magnify the Lord for his tender mercies. Sometimes I was ſo ſwallowed up in wonder, love, and praiſe, that I almoſt forgot I was on a bed of affliction. I could ſay with joy, "For me to live is Chriſt, and to die is gain." During the whole of my ſickneſs I was preſerved in my right reaſon, which was rarely the caſe of thoſe around me. O may the goodneſs of God never be forgotten by me, a poor, unworthy ſinner!

I need not inform you that the Dutch are a people remarkable for morality, civility, temperance, and induſtry. I can alſo with pleaſure add, that I found ſome among them who love the Lord Jeſus Chriſt from an experimental knowledge that he loved them, and gave himſelf for them, and who adorn the Goſpel by their life and converſation. The way that I became acquainted with them was as follows. Going one day with a friend to endeavour to hire a room for the purpoſe of meeting in it for prayer, we obſerved a houſe at a little diſtance from the public ſtreet. As the ſituation ſeemed agreeable to us, we made the firſt trial there. As ſoon as they underſtood what we wanted it for, they agreed to our propoſals, on condition that we ſhould not keep any meetings at their houſe during the time of public ſervice in the church. We found the owner of the houſe well acquainted with the Scriptures and the principles of Chriſtianity, and his wife

was happy in the knowledge and love of God. She informed me that she was awakened about fourteen years ago under an evening lecture, and that, six months after, she found peace with God. She likewise introduced me to some others in the village, whom I found of the same spirit. I was surprised at the decorum in the Church: gentlemen and ladies, who at other times dress in the French fashion, dress for Church in a plain, grave manner. I did not observe one instance of bowing, whispering, or gazing about; but young and old, rich and poor, behaved with the greatest propriety; neither was there any clubbing in the Church-yard, but all silently and seriously retired to their respective homes. How much they might be affected with the calamities of an invasion, in which they were at that time involved, I cannot tell.

Respecting the state of religion in the place where I now am, I can say but little, as I am but a stranger, having only lately come out of the hospital. Here are two Independent Meetings, and I have reason to believe that the Gospel is preached in both of them. We, who belong to the army, have still the privilege of a barrack-room to meet in, but from various circumstances, our number is greatly reduced.

Your's, affectionately,

J. S.

Religion in East Friesland.

Extract of a Letter from Mr. George Bekenn, to the Rev. Thomas Wood, of Liverpool.

June, 1809.

Sir,

ON my arrival at Dornummer Siehl, in East Friesland, from Heligoland, I heard of a person, who, on account of her piety towards God, was deemed by many as one out of her mind, and treated with contempt and scorn by her irreligious neighbours. This excited in me a desire to visit her. I found her and her daughter to be persons truly converted to God, and zealous for the salvation of others. We presently opened a meeting for public prayer at her house, which was attended by many of the neighbours; the divine blessing was present in our meetings, and the people appeared greatly affected. In a fortnight's time the congregation filled the two adjoining rooms. Some of them came from the distance of twelve or fifteen miles. To judge by their appearance, most of them were hungering and thirsting after salvation. Among them was a Moravian, who had walked in the light of God's countenance upwards of ten years. He greatly helped and encouraged us; and since his union with us has opened prayer-meetings in several villages with wonderful success, being convinced, that in the present circumstances, this was the most likely method of diffusing the knowledge of Christ in these parts.

When I had been a month among these simple-hearted people, I was obliged, on account of my business, to go to Bremen. Returning from thence, Providence favoured me with an opportunity, after an absence of four months, of visiting my friends at Dornummer Siehl. The good woman having prepared me a room in her house, we had our regular morning and evening prayer-meetings. I collected one class, consisting of twenty-one persons, most of whom, I believe, experienced a sense of the pardoning mercy of God, and the rest were earnestly seeking for redemption. Having accomplished my business in Friesland, I had the happiness of leaving my brethren in a prosperous way, and got over to a small island called Long-Keg, where I was detained three weeks on account of the Danish privateers which were cruising off that coast, until one evening an English gun-brig hove in sight; this cleared the road of the privateers, and we set sail, and in a few hours arrived at Heligoland; and from thence in forty-five hours at Harwich, where I landed safe once more in this happy land, peculiarly favoured by our Lord Jesus Christ.

I am, Sir, your most humble Servant,

G. B.

A Letter from a Sailor on board one of his Majesty's Ships, to Mr. Weede, London.

Very dear Friend, 1809.

ENCOURAGED by your kind letter, I sit down to tell you what the Lord has done for my soul since I came on board this ship. I was one of those who lived without God in the world, being as ignorant of him as the beasts that perish. Indeed I had often heard people talking of Christ, and calling him our Saviour, but, alas! I was as one who had ears to hear, and heard not, and eyes that saw not,

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and a heart that did not underſtand. In this wretched ſtate the Lord in mercy looked down upon me, and brought the blind out of captivity by a way that I knew not, and led me in paths that I had not known. I had not been long in the ſhip when a draft of men came on board, and among them one different from all the reſt, viz. our friend John Clark. It pleaſed God to bring me acquainted with him; and he told me who this Chriſt was that I had heard talk of, and what he had done for wretched ſinners. I liſtened to his converſation with great attention; and the Lord ſoon opened the eyes of my underſtanding, and brought me out of darkneſs into his marvellous light, and delivered me from the power of ſin and Satan. On diſcovering my guilty, wretched, and helpleſs ſtate, my good friend encouraged me to look to the Lord and hope for ſalvation through him; that Jeſus came, not to call the righteous, but ſinners to repentance. My faith, however, being very feeble, I had many doubts; for the enemy raged in my wicked heart, and inſinuated that I was too great a ſinner to be pardoned. My wicked ſhipmates and topmates laughed at me, and called me a fool for giving ear to religious diſcourſe. But amidſt all their reproaches and revilings I ſtill adhered to the inſtructions and counſels of my worthy friend, who continually ſet forth the Lord Jeſus to me in all his offices. And, bleſſed be the name of the Lord, I am ſtill enabled to preſs forward towards the prize of the high calling of God in Chriſt Jeſus. It is indeed ſaid, "the youths ſhall faint and be weary, and the young men ſhall utterly fail;" but, bleſſed be his holy name, when I was faint he gave me power, and when I had no might he increaſed my ſtrength, and I hope to come off more than conqueror through him that loved me, and gave himſelf for me: but I find I have no ſtrength in myſelf, for indwelling ſin has at different times ruſhed on me like a torrent, and almoſt overwhelmed me; but the Lord Jehovah is my ſtrength and my ſong, and I alſo truſt, he is become my ſalvation; and I hope he will keep me to the end, and all them that love his name. So prays your friend in Chriſt,

E. P.

P. S. When I firſt came on board the Dreadnought, I was about eighteen years of age, which is three years ſince. My ſituation on board a man-of-war has been a double bleſſing; for the Lord has not only given me his grace, but enabled me to read his word, and to write this letter. Your ſon has kindly undertaken to teach me to write, and has been very attentive in inſtructing me: I hope the Lord will be his reward. Pleaſe to excuſe my writing, as this is the firſt letter I ever wrote.

E. P.

An Extract from the Sixth Report of the Committee of the Britiſh and Foreign Bible Society.

RESUMING the narrative of their Foreign Correſpondence, from the information in their laſt Report, the Committee ſtate, that the meaſures adopted by them for promoting an edition of the Scriptures in the Poliſh language, through the agency of the Bible Society at Berlin, have proved ſucceſsful. In conſequence of the remittances made for this purpoſe, by the Britiſh and Foreign Bible Society, the firſt ſheet of the Old Teſtament iſſued from the preſs in April of the laſt year; and with a view to give publicity to the undertaking, and to ſhew the mode in which it was executed, Copies of it were ſent to all the principal Proteſtant congregations in Poland. By the lateſt intelligence from the Bible Society at Berlin, reſpecting the progreſs of this work, it appears, that the propoſed Edition, compriſing 8,000 Copies of the whole Bible, and 4,000 extra Copies of the New Teſtament, had then been advanced to the beginning of the Prophecy of Daniel, and there was every reaſon to expect that the work would be proſecuted to its concluſion with all poſſible expedition.

The preceding intelligence was accompanied by a repreſentation, that Copies of the Bible in Lithuania, from their great ſcarcity, bore a moſt exorbitant price, and that the people of that country were in a ſtill more impoveriſhed ſtate than even the inhabitants of Poland, and of courſe more incompetent to provide a new edition of the Scriptures, which was much wanted, from their own reſources. The Committee, deeming this a caſe which particularly required the aſſiſtance of the Britiſh and Foreign Bible Society, determined to grant it; they recommended the formation of a Committee at Koningſberg for the expreſs purpoſe of printing a Lithuanian Bible, and authorized ſuch Committee

mittee to draw on the Britiſh and Foreign Bible Society for the ſum of 300*l.* in aid of that work.

In a ſubſequent letter from Berlin, dated the 27th of February laſt, it is ſtated, that the Lithuanian nation contains upwards of a million of people, many of whom are truly pious, but very poor; and that one of the principal clergymen has cauſed it to be publiſhed, from all the pulpits belonging to Pruſſian Lithuania, that a new edition of the Lithuanian Bible was about to be printed, and invited the members of the different congregations to become ſubſcribers to this work. In conſequence of which ſeveral hundreds had already given in their names.

The Committee mention a letter received from the German Bible Society at Baſle, dated July 1, 1809, which warmly expreſſes its grateful feelings, for the generous ſupport repeatedly afforded to it by the Britiſh and Foreign Bible Society. It confirms the expectations held out in the laſt Report, both with reſpect to a ſecond edition of the German Bible, and an edition of 5,000 New Teſtaments, undertaken by a ſociety of active Chriſtians at Baſle, for the benefit of the Griſon Mountaineers, in their peculiar dialect; by ſtating, with reſpect to the *former*, that, "out of 5,500 Copies, which left the Preſs in December laſt, almoſt the whole are diſpoſed of, and the ſecond edition, of 8,000, is begun;" and with reſpect to the *latter*, that the impreſſion was nearly completed.

The active zeal ſo ſucceſsfully diſplayed by the German Bible Society, in diſtributing French Teſtaments, has induced the Committee to aſſiſt them with a grant of 200*l.* for the purchaſe of Bibles and Teſtaments, for ſale or gratuitous diſtribution in Languedoc, where a number of pious Proteſtant Clergymen have large congregations; and in other parts of France. And by a Letter from Baſle, dated April 4, 1810, it appears that the Committee of the German Bible Society have received the 200*l.* with many thanks. They have alſo purchaſed 4000 Copies of the French Teſtament, and have ſent them to different Depoſitaries in Montbiliard, Niſmes, and other places in France. From ſeveral parts of the ſouth eaſtern Provinces of France authentic accounts have been received, that many Roman Catholics requeſted copies of the Teſtament, and had read them with great eagerneſs and gratitude. The Romaneſe Teſtament has been completed, and received with extraordinary joy by the poor inhabitants of the Griſons. To this intelligence it was added, that a member of the Baſle Committee had undertaken to print 4000 Copies of the Old Teſtament in French, on condition that the Committee ſhould take 1000 Copies; and that the work had already advanced to the third ſheet; and further, that a ſtrong deſire had been manifeſted among the Griſons to proceed to the printing of the Old Teſtament in the Romaneſe, but that their funds were unequal to the work. The Committee, therefore, deſirous of encouraging theſe important undertakings both with reſpect to France and the Griſons, reſolved to aſſiſt the Baſle Committee with a grant of 300*l* for the firſt object, and 200*l.* for the laſt.

The Committee next advert to their Correſpondence with the Evangelical Society at Stockholm. In their laſt Report, they ſtated that the ſum of 800*l.* had been remitted to that Society for the purpoſe of enabling it to undertake an edition of the Swediſh New Teſtament on ſtanding types. Encouraged by this remittance, the Society proceeded immediately to the execution of the work. The firſt ſheet was printed in May; and by intelligence, dated March 23, 1810, it appears, that the laſt ſheet had left the preſs; and that a ſecond edition of 4000 Copies would be immediately undertaken.

The Committee naturally entertained hopes, that an edition of the Old Teſtament in Swediſh might alſo be printed; and it was therefore with much ſatisfaction they learned, that the Evangelical Society at Stockholm had anticipated their expectations by a propoſal to undertake it. Nor was that Society wanting in its exertions to procure the neceſſary funds for this purpoſe, by a public ſolicitation of pecuniary contributions. But as on account of the impoveriſhment occaſioned by the war, the ſolicited aſſiſtance would not prove equal to the expenſes of the undertaking; the Committee determined to aſſiſt the Evangelical Society with a further grant of 300*l.*; and they have the ſatisfaction to add, that, in conſequence of this donation, the work was immediately begun, and Michaelmas, 1811, is aſſigned as the expected period for its completion.

The Committee have alſo availed themſelves of the aſſiſtance of the Evangelical Society at Stockholm, to print,

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at the expenſe of the Britiſh and Foreign Bible Society, a New Teſtament in the dialect of Lapland, for the benefit of the inhabitants of that country. The neceſſity of this work, (as the former edition of 1755 was entirely exhauſted), and the deſpair of accompliſhing it, were forcibly pointed out to two of the Correſpondents of the Committee, by Biſhop Norden, at Tornea. It appeared alſo, that in his dioceſe, which compriſes the north of Sweden and Swediſh Lapland, there were about 10,000 Laplanders, unacquainted with any language but that of their own country. The Biſhop himſelf has undertaken to ſuperintend the publication; the expenſe of which, for an edition of 3,000 Copies of the New Teſtament, may be eſtimated at about 200*l.*

The ſafe arrival, and due diſtribution of the Bibles ſent by the Committee for the uſe of the German Coloniſts on the Banks of the Wolga, have been acknowledged by the Rev. Mr. Hiemer, another Paſtor of a German Congregation in that quarter, who diſtributed part of them, and adds his teſtimony, to that of the Rev. Mr. Huber in Catharinenſtadt, that the preſent was received with the moſt lively emotions of gratitude. The ſecond ſupply voted to them by the Committee has probably reached them by this time.

The Committee, having learned that the edition of the Arabic Bible, printing under the patronage of the Biſhop of Durham, was conſiderably advanced, regarded this undertaking as one in which the funds of the Society would be with the ſtricteſt propriety employed. They therefore reſolved, that the ſum of 250*l.* ſhould be granted in aid of this work, and that the Society ſhould take 500 copies of the ſame at the ſelling price, when the impreſſion ſhall be completed.

With regard to the tranſactions of the Society with India, the Report ſtates, that the Correſponding Committee of the Britiſh and Foreign Bible Society in Bengal have availed themſelves of the pecuniary aid furniſhed for promoting the tranſlation and printing of the Scriptures in the dialects of Hindoſtan; and that theſe tranſlations are proceeding in the moſt extenſive manner, by various hands. Copies of the New Teſtament in Sanſcrit, and of the four Goſpels in Hinduſtannee, printed by the Miſſionaries at Serampore, have been preſented to the Committee; and a bill for 1000*l.*, drawn upon the Society, and ſubſcribed by all the members of the Correſponding Committee at Calcutta, has been duly honoured.

Under the head of Foreign Connections, the Report conveys ſome very intereſting information reſpecting Ceylon, for which the Committee are indebted to Sir Alexander Johnſtone, who is lately returned from that Iſland. The number of natives there, ſubject to the Britiſh Government, is computed at a million and a half; their languages are the Cingaleſe and Tamul. Nearly the firſt three books of the Old Teſtament, and the whole of the New, have been tranſlated into the Cingaleſe, and printed at Columbo, at the charge of Government, for the purpoſe of ſupplying the natives profeſſing Chriſtianity, who are ſaid to be very numerous. It was further ſtated, that the means of printing at Columbo were very limited, and that it was deſirable they ſhould be extended.

The laſt Report of the Committee noticed the inſtitution of a Bible Society at Philadelphia, and expreſſed their hopes, that ſimilar eſtabliſhments would be formed throughout the ſeveral States in the American Union. Theſe expectations have not been diſappointed. Two Societies have been eſtabliſhed at New York: one under the denomination of "The Young Men's Bible Society," and another under the deſignation of the "New York Bible Society." The latter, of which the Reverend Dr. Livingſton is Preſident, owes its origin profeſſedly "to the laudable example of the Britiſh and Foreign Bible Society;" and it has applied to the Committee for "information, counſel, and aid." To encourage and aſſiſt the exertions of this new inſtitution, a grant of 100*l.* has been made it by the Committee, who have alſo deemed it adviſeable to recommend the incorporation of the two Societies into one Inſtitution.

The Committee have alſo received intelligence, that Bible Societies have been formed in Connecticut, Maſſachuſetts, and New Jerſey; the particulars of the inſtitutions at the two laſt mentioned places have not reached them; but they are in poſſeſſion of a printed account of the Conſtitution of the Society at Connecticut, and have preſented it with a donation of 50*l.* in aid of its funds.

Of the probable utility of theſe ſeveral Aſſociations, a ſatisfactory idea may be formed from the intelligence which has been tranſmitted from America, expreſſing, that the demand for Bibles ſince the commencement of the diſtribution of them by the Society at Philadelphia, has exceeded all expectation.

(To be concluded in our next.)

POETRY.

ODE, ISAIAH XLVII.
THE DESTRUCTION OF BABYLON.

STROPHE.

'YES, Babylon, behold it! Now,
On judgment's fateful pinion borne,
It comes! thy doom! Defcending low,
Sit in humiliating duft forlorn:
Thronelefs, in mifery profound,
Stoop, royal Fair, and meet the ground:
No more thy melting charms controul,
And captive the fpectator's foul.
Slave! at thy haughty lord's command,
Turn the laborious mill, with uncomplaining hand:
Face the foul infult, rude, unkind:
Fall'n is thy diadem; unbind
Thy golden locks; difclofe thy flowing hair;
And pafs the waves of woe, expos'd and bare.
No pitying cry, no interceding tear,
Shall ftay my flaming vengeance in its hot career!'

ANTISTROPHE.

So faid the POWER, whofe will is fate;
Th' INVINCIBLE, th' ALMIGHTY, HE!
'Alone in filence fit, who late
Ruld'ft the wide realms in purple dignity.
No more, the royal lady, thou
Shalt bid obedient kingdoms bow:
Extinct thy empire's brilliant ray,
They ceafe to own thy fovereign fway.
Incens'd did I profane my land,
The holy tribes had finn'd; I gave them to thy hand.
No pity did thy bofom warm,
When funk my fons beneath thy arm.
Secure thou faidft, but, ah! 'twas vainly fpoke,
"Bend every neck beneath my heavy yoke:
"My fway defpotic fhall for ever laft!"
How vain! Thy doom is fixt! The final fentence paft!

EPODE.

'What her dreadful end fhould be,
Babylon could never fee;
Never did thy thoughts difclofe
Half thy fufferings, half thy woes.
But hear, O thou voluptuous, hear!
O thou whofe foul defpifes fear,
Who inly vaunt'ft, with peerlefs pride,
"I am, and there is none befide;
"Ne'er fhall I fit in fable weed,
"Nor childlefs mourn a widow'd ftate."
But, vaunter, lift! the heavens reverfe thy fate.
It haftens with a paffing moment's fpeed;
On a fudden fhall it come;—
Lofs of children fhalt thou know,
And widowhood fhall be thy doom:
Heaven hath will'd it: mark from now!
No inchantments fhall avail,
No magic turn the fate-adjufted fcale.

STROPHE.

'Dark were thy counfels, dark and deep;
They fhunn'd the politician's eye:
They but thy genius lull'd afleep,
Thyfelf the dupe of thy own fophiftry.
And faid thy heart, with witlefs pride,
"I am, and there is none befide."
Hence fhall, unfeen, from fecret fource,
Evil, on thee exhauft its force:
Hence fhall black mifchiefs, in their hour,
With might refiftlefs rage, and all their fury pour
From founts they flow, to thee unknown;
And defolation's direful frown,
Sudden (in heaven the fure decree is paft!)
Thy creafted pride with baneful ruin blaft.
Thy fudden fate fhall unfufpected come,
And in one rapid moment ratify thy doom.

ANTISTROPHE.

'Amid thy ancient magic lore,
Thy fubtle forceries among,
Though hangs thy doom portentous o'er,
Bid, fenfelefs Fair! thy magic bands be ftrong.
Held, from thy youth, in bondage fell,
Had thee, the necromantic fpell;
Yet may not now the ftellar art,
Deceptive, fortify thy heart,
Thy wearied heart, with woes oppreft,
That fought in counfels deep, but fought in vain for reft.
Now, if thy Magi dare prefume,
Now let them difannul thy doom;
Thy nightly gazers, who, with curious eye,
Read thy fair fortune in the letter'd fky;
Who make the moon—th' unweeting ftars prefage,
And heaven be Babylonia's bright hiftoric page.

EPODE.

'Lo, thy champions, wife and brave,
Lo, themfelves they cannot fave:
High th' infuriate flames afpire,
They are fuel for the fire.
Not fooner, on the arid plain,
When fpreads the igneous war amain,
And widely wafting, highly rears,
The flaming ftubble difappears.
Abandon'd, deftitute, forlorn,
No, not a lenient friend is left;
Of beauty, grandeur, lovers, friends, bereft,
No eye fhall pity, and no bofom mourn.
Ah! abandon'd, thee they leave;
All thy fickle friends depart;
The politicians all deceive,
All defpife thy broken heart:
None thy fearful doom withftands,
Nor fhields thy fated head from heaven's avenging hands."

T. R.

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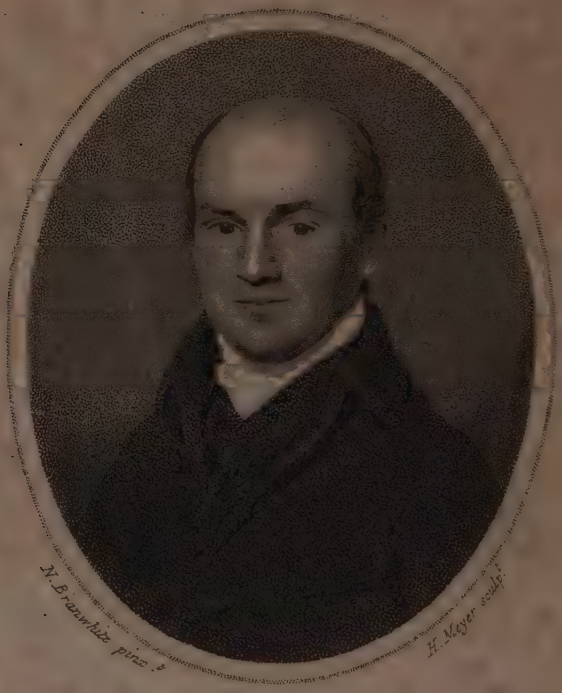

THE LATE Mr. JOHN FISHER.

A Preacher of the Gospel.

THE METHODIST MAGAZINE, FOR JULY, 1810.

BIOGRAPHY.

MEMOIR OF MR. JOHN HEARNSHAW,
Preacher of the Gospel.

TO THE EDITOR.

Dear Sir,

A FEW days before brother Hearnshaw died, he requested me to look over his papers; and if I thought any of them of sufficient importance, that I would prepare them for the Magazine, or publish them in any other form which I might judge proper. If calculated to benefit the public, as I think they are, your Miscellany will give them that extended circulation which they could not attain in any other way; and this, amongst a people who have the justest claim to all his labours, and whom these papers are the most likely to profit. Would the limits of your plan have admitted of more than "an Extract," I should have been glad to have laid before the public the greatest part of his Journal, together with some Essays which were written during his long confinement. But perhaps the latter may appear in a detached form in some of your future numbers. The mysterious Providence which removed him from our hopes in the bloom of life and the dawn of usefulness, will, in all probability, remain unexplained till that day when hidden things shall be brought to light. Mean while, it reminds us of the precarious tenure by which our life is held, and the importance of doing what our hand findeth to do, with our might, before the night cometh, in which no man can work.

Yours, affectionately,
R. REECE.

From his Childhood to the time of his becoming an Itinerant Preacher.

I WAS born April 8, 1781, in a village near Sheffield; and, from the earliest period of my recollection, was influenced by the fear of God. I thought seriously of him, desired to please him, and dreaded his wrath. Thus I was preserved from gross sin, and inclined

inclined to read the Scriptures and pray: in these exercises I frequently found much delight. But still I knew not the Lord.

On Whitsunday in 1790, a Methodist preacher first visited our village, and took his stand in the street; but soon after he had taken his text, a violent thunder-storm dispersed his hearers, and drove him and his friends to take shelter in my father's house, where he finished his sermon. He then ventured to publish for preaching there, that day fortnight; and from that time the door has been open to receive the messengers of God. The Gospel having thus gained an entrance, was heard with eagerness and attention by many, who soon found it to be the power of God unto their salvation. By hearing the word, my mind was gradually enlightened, and my seriousness, together with my love of reading and retirement, greatly increased: so that the following winter I began to meet in Class. Here I was led seriously to examine the state of my heart, and to pray earnestly that God would teach me to know and to do what was right in his sight. My desire was heard, and my soul was gently drawn from vanity and sin to the knowledge and love of God. I had no deep sense of guilt, no great terror, but a clear conviction of the emptiness of earthly enjoyments, together with the excellence and importance of religion. With these views I sought the Lord for about two years; when he manifested himself to me, as my gracious and powerful Saviour. Such an affecting discovery of the divine goodness, accompanied with such ardent love, lively gratitude, and joy, I had never before felt. The promises flowed in upon my mind as though God were speaking the words to me: and I literally, for a few days, rejoiced and prayed without ceasing, and in every thing gave thanks. With mingled emotions of delight and awe, I admired the wisdom of God unfolded in the Gospel, and readily embraced Christ as my only and all-sufficient Redeemer, depending on his merit for present and future blessedness.

The following sabbath, at the meeting of the Class, I related with all simplicity what the Lord had done for me, when my friends were much affected by my artless testimony, and with tears of joy gave glory to God on my account. Afterwards, being ignorant of the devices of Satan, one of his ordinary stratagems succeeded against me, and I began to fear I had deceived myself; and a train of hurtful reasoning strengthened this fear, and in the issue I let go my confidence, and, with it, fled my power and comfort. I was now fully convinced of the reality of what I had professed, by the painful change I experienced on the loss of it; but it was too late, I knew not how to recover my confidence and peace of mind. I grew dejected, and although I attended the means of grace, I derived little comfort from them, till at last I yielded to a criminal indifference, and was tempted to abandon them altogether. Had I frankly confessed my folly, and stated my case in my Class, it is probable

probable I ſhould have met with encouragement and relief. Herein I failed to avail myſelf of the excellent privilege afforded by that mean of grace, and was blamable. Or had my leader been more particular in his enquiries, he would have diſcovered it. On the one hand, let the weak of the flock who have fooliſhly let go the beginning of their confidence, ſee the importance of taking the very firſt opportunity that offers, of "opening their mouths in righteouſneſs, and in bitterneſs of ſpirit declaring the thing as it is." And on the other hand, let thoſe who ſuſtain the important office of Claſs-leaders amongſt us, ſee the propriety, yea, the abſolute neceſſity, if they would be found faithful of the Lord, of propoſing, with mildneſs of affection, cloſe and ſearching queſtions in varied forms, as circumſtances may direct; and not ſatisfy themſelves with propoſing ordinary or general queſtions, and receiving common or indefinite anſwers to them. The former can injure none, but will eſſentially benefit all. Of the latter, an unavoidable fruit is formality, with a train of other evils.

On Sunday, Oct. 11, 1795, S— C—, one of the local preachers from Sheffield, preached at my father's houſe. His text was, "Declare his doings among the people, make mention that his name is exalted." He ſpoke largely of the work of God, and ſhewed how perſons who have only the form of godlineſs, oppoſe this work in themſelves and others. His word was with power, and ſeveral were deeply awakened. In a prayer-meeting after the ſermon, five or ſix perſons were brought into the glorious liberty of the ſons of God. I was much affected, and a little encouraged to hope that I ſhould recover my comfort. Several prayed for me, and exhorted me to believe *now*, ſince *all things* were now *ready;* but my mind was ſo entirely occupied with a ſenſe of my unfaithfulneſs, and ſo covered with ſhame and confuſion, that I could pay little attention to what they ſaid, and ſo departed in great ſorrow. The next evening I heard preaching in the neighbourhood, in hope of learning how a ſinner may obtain ſalvation. But, alas! how was I diſappointed. After ſinging a hymn, the miniſter held a fine grave converſation (nick-named prayer) for twenty minutes with the Almighty, about the perfections of his nature, the extent of his vaſt dominion, the abſolute ſovereignty of his will, &c. I longed for the ſermon in hope that it would point me the way to the Father, but here alſo my expectation was cut off. For having read his text, he proceeded to make obſervations on the depth and immutability of the divine counſels; his eternal purpoſe; the covenant into which he entered with his Son before the foundation of the world, relative to the ſalvation of his elect people; his ſecret decrees, &c.: and all this was uttered with as much confidence as if it had been written in the Bible.

This harangue puzzled me much, and might have deſtroyed

my convictions, had not God undertaken for me. Secret decrees! thought I: how can that be secret which he has been publishing? And how did *this* man become acquainted with God's *secret decrees?* Has Jehovah made him his confidant? Impossible! for it is written, "He giveth account to none of his matters." I will go to my Bible, and think no more of his secret decrees till I find them there.

In my Bible I found all I wanted. I read till a late hour, and was led to those portions of the sacred volume which were peculiarly suited to my state, so that I retired to my room believing that salvation was near. When at prayer, I found great power and liberty in pleading with God for an accomplishment of the promise: and it was not in vain. I said, "I can do nothing for thee: I can add nothing to thee: I am altogether polluted. But thou canst save me, and impart thy Spirit at once to remove my sin and misery. I will come to thee; what can hinder me? Why may I not be saved soon? Why not this night? This hour? This moment? Why not now, my God! my God? ready if thou always art?" Whilst I thus reasoned I was enabled to believe, and exultingly cry, "My God is reconciled, my sins are pardoned!" I had a clear sense of the divine favour, and my rejoicing was great. My spirit was now sweetly humbled before God and man, and preserved in a serious, watchful frame, and thus I was enabled to walk in the fear of the Lord, and in the comforts of the Holy Ghost. At this time I was in danger from the partiality of my friends, which strewed my path with snares. The high opinion they formed of the grace of God given to me, and the gifts he had bestowed, was injudiciously expressed, and I was thrust forwards to exercise in public too frequently. But it pleased God by a deep and continual conviction of my ignorance and weakness to "keep me from the evil." How indiscreet is the conduct of some well-meaning people towards young converts, and how exactly do they exemplify the remark of the poet,

> "Kind, humble souls, they with a right good will,
> Admire his progress till he stand stock still."

It is right to give persons every encouragement to persevere in the good way; but at the same time great care should be taken not to flatter their vanity; which would be like applying a torch to a train of combustible matter, and producing a ruinous explosion. Let them be suffered quietly to pursue the tenor of their way, to struggle with their own difficulties, to *creep* up the rugged, rough ascent where they cannot run, and they will acquire a habit of using their faculties and spiritual graces, which will increase in strength and vigour in proportion as they are exercised.

When the Spirit is poured out upon a people, it has been commonly observed that the work of God in all its parts has rapidly

advanced: not only have ſinners been awakened to a ſenſe of their danger, and encouraged to flee for refuge to lay hold on the Goſpel hope; but believers have been built up on their moſt holy faith.

As I diligently attended on all the ordinances, my underſtanding was more enlightened, and became better acquainted with all the great doctrines and precious privileges of Chriſtianity. I clearly ſaw what was my calling's glorious hope, and was enabled, rightly to diſtinguiſh between juſtification and entire ſanctification. The latter was now the object of my leading deſire. Many of my friends were like-minded with myſelf, and in our ſocial meetings the ſpirit of grace and ſupplication was often poured upon us in an extraordinary manner. At theſe ſeaſons all was devotion. Every heart was athirſt for God. A *full* and *preſent* ſalvation was the common topic of our converſation, as it was the object of our united deſire. On one of theſe occaſions, whilſt I was waiting for the promiſed bleſſing in ſilent, earneſt prayer, a local preacher enquired, in a low tone of voice, "What is it you *now* deſire of the Lord?" My reply was, "That he would ſanctify me wholly." He added, "And do you not feel the Lord near to do this for you?" All within me anſwered, "I do." At this moment it was ſuggeſted to my mind, "Abraham ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith giving glory to God." With much feeling and ſolemnity I exclaimed, "Glory be to God!" And at this moment my views of his infinite power and love, the freeneſs of his grace, the fulneſs of his promiſes, and his delight in ſaving ſinners to the uttermoſt through faith in Jeſus, were ſo enlarged that every difficulty appeared to be removed. My language was, "And may I thus be ſaved? Lord, it is enough!" Whilſt faith and gratitude were thus in lively exerciſe, my ſoul was ſweetly abaſed; I felt myſelf leſs than the leaſt; weaker than the weakeſt; as having nothing. Thus empty and poor, I offered myſelf to the Lord through Chriſt, with all my heart, and whilſt giving glory to God, ſunk into ſuch a humble, ſolemn, ſerene ſenſe of his great love to me, and my abſolute dependance upon him, as ſurpaſſes all deſcription.

I now lived under the ſhadow of the Almighty; and having a perpetual conviction of his preſence, found it eaſy to rejoice evermore, pray without ceaſing, and in every thing give thanks. Not that I was exempt from trials; for although theſe were not days of great tribulation, yet was I often treated with ridicule, rudeneſs, and even cruelty, by my ſhop-mates, merely becauſe I had the Bible before me. But at theſe ſeaſons I felt no other diſpoſition towards them, than compaſſionate love, which earneſtly deſired their happineſs, whilſt it patiently endured, and freely forgave their inſults. It was the grace of God which enabled me to do this; for by nature my feelings were quick and ardent, and my paſſions

impetuous

impetuous. I was convinced, that ſanctification exceeds juſtification, as far as that glorious bleſſing exceeds the drawings of the Father, and could not but obſerve a ſtriking difference in my own experience, before and after the memorable night on which the Lord took full poſſeſſion of my heart. Before that time, my peace was partly dependent on outward things, and my confidence on my inward comfort: afterwards, both peace and confidence were altogether independent of them. In my former ſtate, my chief conflicts were with my own evil propenſities; eſpecially in the times of very cloſe exerciſe from perſons or things; but in this ſtate, however, I might be tried by men or tempted by Satan, all was calm within. There was no war in the members. In the former, grace had ſubdued ſin; in the latter, grace had deſtroyed it. In the former, the active graces were more apparent, to exerciſe the paſſive was not eaſy; in the latter, the paſſive graces flouriſhed moſt. In the firſt, I thought I enjoyed much; in the laſt, my views were ſo enlarged, that the language of my heart was,

"A point my good, a drop my ſtore,
Eager I aſk, I pant for more."

I now began to think ſeriouſly if it were not my duty openly to profeſs having received this bleſſing. I heard very few of thoſe who had been long in the way, ever ſpeak pointedly of the enjoyment of it, either in the Claſs-meetings, or Love-feaſts. I alſo perceived, that people formed extravagant notions reſpecting theſe "high profeſſors," and expected them to be angels rather than poor tempted mortals; who continue to reſide in a corruptible body, encompaſſed with many infirmities. I knew myſelf. My ignorance, weakneſs, and youth, added to the example of thoſe who were older, wiſer, and better than I was, furniſhed me with plauſible pretexts for ſilence on this head. I heſitated, yielded, and was ſilent. The light thus put under a buſhel, gradually became more dim, and my evidence of entire ſanctification, which had been ſo ſtrong, permament, and clear, was ſcarcely to be found, when "I fought for it carefully with tears." This ſubjected me to hurtful reaſoning and grievous temptations, from which I had long been happily preſerved. One day when troubled on every ſide, a ſingular trifle was rendered the means of my deliverance. When at work with my window open before me, and my heart engaged with God for direction; a bit of dirty paper careleſſly preſſed together, was thrown in at my window, and fell at my feet. I haſtily caught it up, opened it and read, "Satan trembles when he ſees the weakeſt ſaint upon his knees." My aſtoniſhment was only exceeded by the effect with which theſe words were applied to my heart; doubtleſs by the Holy Spirit. I retired: my ſoul already rejoicing in hope. Scarcely had

had I bowed my knees before the Lord, in approaching to whom I had "boldneſs and acceſs with confidence through faith in Jeſus," ere he ſpoke to my ſoul, "Thine eyes ſhall ſee the King in his beauty; they ſhall behold the land that is very far off." The immediate and long continued effect proved that it was the voice of God. All my perplexity vaniſhed in the twinkling of an eye; and for ſeveral months it was as though my heart were hearing from the mouth of a reconciled God in Chriſt, "Thine eyes ſhall ſee the King in his beauty."

A new ſcene of action opened before me now: a moſt important ſcene this, in which I have met my ſublimeſt pleaſures, and moſt poignant pains. When a child, I had a confuſed notion that I ſhould be a Preacher of the Goſpel, and as I grew up in the fear of the Lord, this notion became more diſtinct; but when I was moſt happy in God, the perſuaſion grew ſtrong, ſo that I only waited for the Lord to open the door before me, and make my way plain. My friends were almoſt unanimous in their opinion, that I ought to make trial of my gifts; but I waited for a ſatisfactory call, and ſought of the Lord wiſdom and grace that I might *follow* the openings of his Providence, and not run *before I was ſent*. On Sunday, the 25th of December, 1796, the time came, and the way opened. One of the Local Preachers having neglected his appointment, the congregation would have been ſent empty away, had I not gone to ſupply his place. When the people, who were eagerly expecting the Preacher, ſaw me ſtep behind the chair, they were greatly ſurpriſed, and ſome feared for me, becauſe of my youth; nevertheleſs, they all heard me with patient attention. I trembled much, but my mind was calm, and I felt no lack of thoughts or words; for they were given me in that hour. When the ſervice was ended, the people gave me the moſt encouraging expreſſions of their love and good opinion. But my chief comfort was, I had obeyed the call of heaven; God had opened my mouth, and given me the moſt ſatisfactory aſſurance that I had pleaſed him; this was enough. Yet I preached no more, though repeatedly ſolicited, till after the Conference in 1797, as there were preachers enow without me, to ſupply all the places. Immediately after the above Conference, which was held in Leeds, a diviſion was made in many of the Societies in the Sheffield Circuit, and elſewhere. Alexander K., aided by ſome Local Preachers and Leaders, who were men of fiery paſſions, and a diſcontented ſpirit were at the head of it. Of the thirty-two Preachers in the Sheffield Circuit, fifteen departed from us. Theſe were days of tribulation: and yet to the aſtoniſhment of the friends of Methodiſm, this wide breach was ſoon ſo healed, as to be neither ſeen nor felt; except in the ſuperior unity of the body.

The

The harveſt was now plenteous, but the labourers were few. To aid a little in this time of extreme neceſſity, I was frequently urged, and at laſt I conſented that my name ſhould be inſerted on the Local Preachers' plan. The burden of the Lord was upon me, and I generally attended my appointments, depreſſed with fear, leſt the people ſhould have little food for their ſouls; but they received me affectionately, and bore with my defects, hoping that I ſhould improve; and, what encouraged me, they generally expreſſed a wiſh that I ſhould come again. I found the converſation and advice of the preachers peculiarly uſeful to me, eſpecially that of Mr. ——, who, from the firſt day I ſaw him, became a friend and father to me. He particularly enquired, What leiſure I had —how I employed it—what books I read—what method I had of retaining and improving by what I read, &c. and all this in a way which rendered it quite eaſy for me to converſe with him freely on the ſubject. He kindly invited me to his houſe, and lent me books, directing me how to make the beſt uſe of them; and thus gave a direction and ſtimulus to my mind, which has been of eſſential ſervice to me to this day. May God reward him: and diſpoſe all the preachers to care for our young men, as Mr. —— cared for me. How would God be glorified! and what advantage would reſult to the Methodiſt body! Would not this be the moſt extenſive, and the moſt uſeful academy which the Conference can eſtabliſh; without any danger of making coxcombs, or innovating on the primitive plan, which the Lord has given to us.

In the month of March, 1800, Mr. Rutherford informed me, that he expected there would be a preſſing call for additional preachers at the enſuing Conference; and ſurpriſed me by adding, that he and his brethren had conſidered the ſubject, and were agreed in judgment that I ought to be recommended to travel. To this I objected, but my objections appeared not to have weight with him. I was therefore propoſed in the Quarterly and Diſtrict-meetings, and recommended to the Conference as eligible to be received on trial. And now the ſtate of my own ſoul became more than ever the ſubject of my ſerious enquiry and reflection. It was probable, that a few months would introduce me into the moſt awful ſphere of action, in which man could move: to be the inſtructer and example of the Church, and a reformer of the world. I deeply felt the abſolute neceſſity of ſolid, uniform, increaſing piety, in order to preach and live uſefully; and I reſolved to ſeek it with all my heart.

Since January, 1796, I had always enjoyed the witneſs of the Holy Spirit that my ſins were forgiven. From March to the latter end of the ſame year, I had an evidence equally clear, that the blood of Jeſus Chriſt cleanſed me from all unrighteouſneſs. But

from

from the time when I loſt the clear, inward witneſs of this degree of ſanctification, I had often been in a ſtate of doubt concerning it. I was not conſcious that any evil temper or unholy deſire had a place in my heart; I felt them not. And ſometimes I was almoſt conſtrained to conclude that I enjoyed this bleſſing; at other times I doubted. The diſadvantages of this ſtate of mind I felt, and foreſaw that I ſhould feel them much more in an itinerant ſituation. My conſcience would not permit me to be ſatisfied with evaſive anſwers when I enquired of the people, whether they were juſtified—had the witneſs of the Spirit, &c. &c. ſuch as, "In a meaſure," "Not ſo much as I could wiſh," &c. &c. I had painfully felt the bad effects of ſuch replies. But how could I conſiſtently urge upon the people in every place, clearneſs of experience and expreſſion, except I myſelf were clear in both? The words of Paul to a young Miniſter, had greatly affected my mind: "Let no man deſpiſe thy youth; but be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity." I conſidered them as applicable to myſelf, and with this view, I attended our Midſummer Love-feaſt. My prayer was, "O that thou wouldſt bleſs me indeed, by giving me the clear witneſs that my heart is purified." The Lord heard, and increaſed my faith and hope: when the Love-feaſt was over, I took tea at the houſe of brother Paſs, one of the Leaders, together with the preachers and other pious friends. It was the cuſtom amongſt the Methodiſts in Sheffield, (bleſſed cuſtom! would to God it prevailed every where!) to ſpend the time on theſe occaſions, in religious converſation; after which, all joined in fervent prayer for preſent bleſſings. Whilſt we were thus engaged, my heart was ſoftened, enlarged, and filled. My ſpirit delightfully embraced the whole will of God, and his Spirit teſtified in my heart that he had ſaved me from all ſin.

On Monday, July 28, 1800, the Conference aſſembled in London, when I was received as a probationer, and ſtationed on the Whitehaven Circuit, to which I departed early in the morning of Auguſt 21, accompanied with the prayers, tears, and bleſſings of my old friends and neighbours.

(To be continued.)

DIVINITY.

SERMON ON REV. II. 4, 5.

(Concluded from page 223.)

NOW if any one wiſhes heartily for the ſolid experience of all this, he muſt not forget the THIRD THING in our Text: "Do

"Do the first works." "What," perhaps many may say; "are we to be put upon working, doing, labouring?" I answer, so it is here written. Jesus, the Author of salvation, who must have well understood what was requisite, gives this advice to the Bishop of Ephesus; "Do the first works." But know, that when works are here mentioned, they are not required by way of atonement, or to merit any thing. No: by no means. By this expression, we are exhorted and directed how to manifest, that our repentance and turning to God are sincere. It shews us, that repentance, in order to our being again reconciled to God, and again obtaining our First Love, is emphatically the εργον, that is, the chief point to which all our thoughts, and desires, and endeavours are to be directed; that all other things are to be regarded as secondary; and that therefore we are to set aside every other thing, which might be a hindrance to our obtaining this. But it is said, "do the first works." This gives us occasion to enquire, what were the works which the Ephesians, to whom this Epistle was written, did at first. From the Acts of the Apostles, and St. Paul's Epistle to the Ephesians, I will point out only six of such First Works, by way of excitement to do the like. 1, The first is, a hungering desire after God's Word. St. Paul preached Christ at Ephesus, as is mentioned Acts xix. and what was the consequence? a great multitude crowded to hear this saving Gospel of Jesus. And some were converted to God. These lost no opportunity for hearing. They could never be satisfied with hearing: they heard with seriousness and desire. 2, When they heard the Word, the Ephesians cast themselves at Jesus' feet, and prayed for what they heard and felt to be necessary for them. From the xxth chapter of Acts, and Ephes. vi. 18, we may gather that they were stirred up to earnest, persevering prayer. My dear friends! I have uniformly observed, both in myself, and many hundreds of souls, whose experience in this point I have had the opportunity of acquainting myself with, that as long as earnest, simple, constant prayer has been kept up, so long has the work of God in the soul been prosperous and progressive; but as soon as prayer fell off, immediately the work of God began to be retarded, and the soul became trifling, distracted, discouraged, and weak. Oh! learn to be wise by others' misfortunes.

3, The Ephesians were instructed by the Apostle Paul, in the doctrines of the free grace of God, the universal love of our heavenly Father, and the election of persevering believers to eternal salvation. The Apostle displayed to them the merits of Jesus, and the redemption which is through the blood of Christ. He directed them earnestly to seek for forgiveness of their sins, as poor, contrite sinners, and to expect to receive the divine seal of the Holy Spirit. All this the Ephesians heard, not merely with the outward ear; no: they

were

were desirous of having and experiencing these things. They discovered an unmixed, earnest desire of being the objects of divine grace, and of having an interest in the righteousness which is in Christ. Hence we may form some opinion what their first works were, to which their attention is here directed. Read what is said on this subject in the first three chapters of the Epistle to the Ephesians.

4, Among their first works must be farther mentioned, that when they were awakened, they boldly broke through, and laid aside at once every hindrance to their conversion, threw into the fire and burned their books of divination, which they had hitherto paid great attention to, and were of a considerable value, and thus left themselves nothing to which they had cleaved. They disengaged themselves from every thing. They discarded all for Christ. Such was their conduct: and, Oh! what an important matter this is to many souls! How many are there, who, at the commencement of their conversion, bid fair for proficiency: they go pretty far, but not as far as full liberty, as a saving, durable peace. Where does the fault lie? If we were to enquire diligently into it, we should probably find they preserve many a book, which they read and occupy themselves much with. I am not now alluding to magical books, to filthy romances, nor to heretical works: no. But I wish you to reflect whether our curiosity, our fickleness, our longing after novelty in spiritual things, does not seduce us to read first this and then the other book, in which new, ingenious meanings and human conjectures are proposed; and we permit ourselves to be pleased with these, and we attach ourselves to them, with such steadfastness and zeal, that we let the Bible go, and, by degrees, fall away from repentance and faith, from our pursuit of holiness, from grace and truth, and become truly pitiable beings. My highly-esteemed friends! shall I speak the truth? Have I not described the case of several among you? Examine your own selves. I earnestly beseech you to do it. Examine impartially what I say, and do speedily what Jesus and his good Spirit shall suggest. Do the *first works* of the Ephesians. And do it, let your books be worth ever so much.

5, When we are speaking of the Ephesians' first works, we must not forget that when they were first awakened, when they were in their first love, they followed Jesus with faithfulness and constancy, amidst the greatest sufferings and persecutions. You may yourselves read what a great tumult was raised at Ephesus. (Acts xix.) But it did not cause them to forsake Jesus. After the tumult, it is said (chap. xx.) that Paul called to him the disciples and blessed them. In our first love we can surmount a degree of the reproach and sufferings of Christ, which afterwards it seems impossible for us to endure.

Finally; I will only mention that the Ephesians, while in the state of their first love, continued simply cleaving to the word of God, were united to each other in Christian fellowship and undissembled, brotherly love, and lived in intimate union of heart with their teachers, and especially the Apostle Paul. We may read of this in the xxth chap. of the Acts, from the 27th to the 37th verse; in which passage we have an example set us for our imitation. I have a particular reason for mentioning this. How is it that we every where meet with persons, who were once in the state of the first love, but are now in a state of complaint or lukewarmness? They do not perseveringly *desire the sincere milk of the Gospel.* They do not keep up the decaying flame by the seasonable and frequent use of the divine word. They do not preserve the oil of faith, through which alone their love can become more fervent and powerful. What wonder if the force of love become by little and little blunted? I say, by little and little: for there is yet something left, some warmth after all, is yet remaining: a spark is still discoverable. But this also, if it be not taken care of, will be extinguished. The most dangerous and lamentable symptom is, that they will not acknowledge it; they will take no warning; they cannot endure to hear of the requirements of the law; and, Oh! that I had no occasion to add! they despise and ridicule the most affecting exhortations of the faithful servants of Jesus, when they would persuade them to the profitable use of the word of God, to a frequent converse with him in prayer, and to a faithful improvement of the gifts of his grace which prayer obtains for them. Upon this follow the most deplorable consequences. They are set against their teachers, and filled with a spirit of the bittercst opposition to them, when they call evil, evil, tear its veil away from sin, warn them of their loss and danger, and touch them in that place where some old, unhealed wound remains, some idol has its secret seat, some deceitful sin yet lurks, and the self-loving, self-willed, self-opinionated old man, who wishes still to reign, to rest, to live, maintains his hold. The least and most faithful souls are not only rendered shy towards each other, but there springs up suddenly a root of bitterness, which troubles them, and thereby many are defiled. There arises a fire kindled by hell, which sets their minds in a flame that quite consumes the little good, the scanty relicks of their first love. It happens with them, as Paul by the Spirit foresaw, respecting the Ephesians, and expressly warned them of it, that, when God removes their faithful pastors, not only, "grievous wolves enter" in their place, "not sparing the flock," but even "of their own selves do men arise, speaking perverse things, to draw away disciples after them," Acts xx. 29, 30. In fine, there ensues, both as it respects ministers and hearers, a state of most lamentable confusion and disturbance, which causes joy to the devil and

and the world, as it emboldens them and enables them to attain the object of bringing a reproach on the kingdom of God, hindering its progress, and, as far as they can, weakening and destroying it. Grief closes my mouth, and stops my pen from farther enlarging in the description of this unspeakable evil in the church of Christ. I will change my complaining into prayer and intreaty, and, for Christ's sake, beseech you, whose conscience declares that you have fallen from your first love, to consider whence you are fallen, and where you are. And I would exhort you in this particular to repent, i. e. to change your conduct, and do your first works; and, with regard to this 6th and last particular, to be and remain more firmly grounded in the word of divine truth, to enter more closely into the bond of undissembled brotherly love, and not to suffer yourselves by any reasons, however plausible they may appear, to be separated from union and fellowship with the faithful ministers and servants of Jesus.

Are there any among us who are disposed to let all these exhortations and intreaties be in vain as to them? Let these know, God will see it; He will search it out and punish it: for, hear what stands in our text. How earnestly and impressively does God call to those who will not pay attention and amend! "Or else," says he, "I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." Oh! what observable words are these! The Lord threatens he will come. But is he not already here. Yes, he is already here in love and grace, in heartfelt compassion, and in a sincere, anxious desire to reclaim the backsliders to salutary reflection, to a thorough change of mind, and to the happy experience and enjoyment of his former favour and love. But if we will not hear him, will not follow him, then he turns from his grace and intreaties, and comes upon us in his righteous anger, and with well-deserved judgments. We shall then find him a very different Lord. He will not come to give, but to take away what he hath given us, which we have not used nor improved. For, "from him that hath not," or holdeth not, "shall be taken away that which he hath." He will come, no more to intreat and to counsel; but to command, and sensibly to punish for the indefensible rejection of his grace. He will "remove the candlestick out of its place." God can hardly utter a more expressive threat. He will come, not as the Friend of sinners: no longer to woo their souls to himself, and take them into happy communion with him; but as the righteous Judge and zealous Avenger of all wickedness, all unfaithfulness and treachery, all spiritual adultery, and rebellion, and disloyalty, and all lukewarmness. Them that are neither cold nor hot, he will spew out of his mouth; and will fully and everlastingly take from them all fair time and power to repent. He will come *quickly*, suddenly, like a thief in the night. When he finds

finds the flame of their first love extinguished, they shall feel another flame of his kindled wrath. *He that hath ears to hear, let him hear.*

Oh! hear especially what our text says, *God will remove the candlestick from its place.* If this happen, we have punishment enough. By the candlestick we cannot understand any thing but the pure light of the Gospel, and the precious opportunity of hearing God's word purely, powerfully, sincerely, plainly, constantly preached. If God no longer vouchsafe us his word to be a light to our feet and a lantern to our paths, we must grope in darkness and remain in continual danger of dropping into everlasting perdition before we are aware. The inhabitants of the earth would be at once the most miserable of creatures, if God should take away from them the natural light of the sun: but they could not be so wretched as is the land, the town, the church, the man, when God hurls the candlestick from its place, and all is left in natural blindness and darkness. Great as is this misfortune, this danger, this misery; yet, alas! there are few who think it so. They "love darkness rather than light." It is often not God, but they themselves who remove the candlestick from its place. They persecute and violently chase away the upright servants of God, the burning and shining lights, only that they may be able more uninterruptedly to pursue their works of darkness, and that they may not be reproved by the light. But then let the unconverted, the children of darkness, never forget this, that they are just as able to extinguish the pure light of the Gospel, as they are to darken and deprive the sun of his brightness.

When God makes the sun to rise, his beams shine in the sight of every one who will awake from sleep and open his eyes: and when God appoints the time of his going down, who can stay his course? So is it with the pure light of the Gospel. When God has fixed his time to manifest his grace to this or that country, and there to set up the light in the candlestick, then oppose it whoever will, they shall effect little. The word will still have its free course, though it has not had *their* help. But when God puts out the light, and lets the darkness come on, then we may light up as many tapers and as many torches as the light of nature and reason can supply us with; we shall still grope in the dark, and have little power to distinguish what is true from what is false. In the very things in which we think ourselves wise, we shall be found fools, and shall at last with sorrow and remorse, but, alas! too late, complain of ourselves, and exclaim, "We have erred from the way of truth, and the light of righteousness hath not shined unto us, and the Sun of Righteousness is gone down. We wearied ourselves in the way of wickedness and destruction; yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known

known it," (Wisd. v. 6, 7.) Remember then, ye unthankful men, ye children of darkness, ye enemies of the Gospel, God is about to remove his candlestick out of its place, and to remove his Gospel. If you do not improve it according to its design, if you so evidently despise it, if you will obstinately continue blind at noon-day, if you continue to sin in so indefensible a manner against the word, God will take back his grace; he will send his word elsewhere, and offer it to persons who have long earnestly desired it. Though you reject his word, there are people who will hear and receive it with gladness. Though you do not believe the word, and call in question its power, and truth, and divinity, yet there are others also who are men of reason, (but theirs is a sound reason,) who find the excellence of divine wisdom in the word, who feel the Gospel to be the power of God, which saves all that believe in him; to whom God's word is sweeter than honey and the honeycomb, and more precious than gold, yea, than thousands of gold and silver; who never found, except in the word of God, counsel and comfort, peace and refreshing, to their immortal souls; who willingly do the will of God, and know that this doctrine is of God; and who in consequence believe *with the heart*, and with the mouth boldly confess, that it is the word of life and the greatest blessing that God could bestow on us. But I must confine myself: I cannot enlarge farther. I will therefore only add a few words to those who have left their first love, no longer heed the word of God, and pay either little or no attention to their faithful pastors.

Ah, my dearest friends! many complain that there are so few faithful, upright ministers. It is true. And I must add that the faithful servants of God diminish in number daily. Their Lord gives them holiday, and calls them to rest. But let us consider before God, what the reason of this is. Is not the conduct of the generality of hearers towards those labourers, whom God has sent to them, greatly in fault? Are their ministrations rightly improved according to the design of God in appointing them? Alas, alas! we cannot but observe, with the most painful concern, that those who ought to give faithful teachers the greatest joy, the most encouragement, the best consolation amidst their manifold sufferings from the world, are the occasion of greater distress and discouragement to them than the whole of the unconverted taken together. How nice and hard to be pleased are such minds! With what severity and unkindness do they pass judgment on many a preacher, to whom God has given more than one seal to testify that the Lord acknowledges him as his servant! How lightly and irreverently do they speak of sermons and preaching, and sin greatly, not so much against men as against God and his precious word, which upright ministers endeavour to set forth according to the Scriptures, in the power and demonstration of the Spirit! They

not

not only rob themſelves of all opportunity and means of making proficiency and getting eſtabliſhment in good, and of acquiring a greater intimacy of converſe with their miniſters; but they take a great deal of pains to ſet others againſt the faithful ſervants of Jeſus, to embitter their minds, and to prevent them from profiting or receiving a bleſſing under diſcourſes, of which nevertheleſs they cannot but acknowledge, if they will ſpeak the truth, that they are calculated to animate, refreſh, and edify. Does God do wrong, when he plucks the candleſtick out of its place, and either ſends his ſervants into another field of labour on earth, or calls them to their everlaſting glorious reſt in the manſions of peace? The fact is clear and undeniable. The evil is continually ſpreading. The damage is almoſt irreparable. The guilt is quite inexcuſable. And the judgments of God are unavoidable. Let this matter reſt upon your conſciences, and bring you to a more ſerious, compoſed, mature recollection before God. But what you do, do quickly: for in our text the Lord threatens to come quickly and take away the candleſtick from its place. He who is willing to look into his ſtate, let him do it quickly, remember whence he is fallen, and do his firſt works! And may he, whoſe advice this is, crown his endeavours with the deſired ſucceſs!

THE TRUTH OF GOD DEFENDED.

REVIEW *of Six Sermons, by* J. SCOTT, A. M. *Vicar of North Ferriby, and Lecturer of the Holy Trinity Church, Hull.*

A FEW months ago, we noticed, with the reſpect and approbation it juſtly merits, a Diſcourſe by this Author, "on the Importance of the Sabbath." In the Sermons before us, we obſerve ſimilar principles maintained by deciſive, becauſe Scriptural arguments. The Writer, in page 2, after quoting the text, (Matt. xxviii. 19, 20.) very properly aſks, "Who, that was not God as well as man, could with any meaning, make ſuch a promiſe? 'Lo! I am with you always, even unto the end of the world?'" Or, without impiety, require the nations of the earth to be baptized in his name, in common with that of the eternal Father? The Author maintains, and with ſufficient reaſon, that the children of Chriſtians ſhould be received into Chriſt's Church by the Sacrament of baptiſm, "as the children of Jewiſh parents were incorporated into the Old Teſtament Church, by circumciſion." On enquiring, "What does baptiſm repreſent to us?" He anſwers, "It ſignifies to us, that, as our bodies are cleanſed by being waſhed with water, ſo do our ſouls need to be purified from ſin."

We are aware that ſome, in their opinions on baptiſm, have run

into oppoſite, and equally unſcriptural extremes; one party maintaining that it is abſolutely neceſſary to ſalvation, and another aſſerting, that it is merely a rite of initiation into the viſible Church, unattended by any immediate, ſpiritual advantage. Not countenancing either of theſe extremes, the Author ſays, "It is as much poſſible for them, (infants baptized) to receive from Him, who 'filled John the Baptiſt with the Holy Ghoſt even from his mother's womb,' a new and right bent and diſpoſition of heart, as it is for them naturally to poſſeſs a wrong bent and diſpoſition of heart, which all experience evinces that they do." The poſſibility of this is indiſputable. But that the Author does not think that ſuch a bent and diſpoſition of heart, are always effects of baptiſm, is evident, from his ſaying, (page 11,) we may well believe, that the inward grace would more frequently accompany the viſible ſign, "were it not for the defect of faith and prayer, in the ſeveral parties concerned."

After allowing as much efficacy to baptiſm as we apprehend can be allowed, upon ſober and ſcriptural principles, Mr. S. warns his readers againſt the fatal deluſion, that men living in their ſins, are, from the circumſtance of their having been baptized, in a ſtate of ſalvation. Characters of that deſcription are, he ſays, "inheritors of the kingdom of heaven" in no higher ſenſe, than thoſe perſons were "children of the kingdom," of whom our Lord, at the very time he gave them this name, declared that they ſhould be "caſt into outer darkneſs."

It is juſtly obſerved, (page 12,) that when Chriſtianity was new in the world, "rejected by Jews, deſpiſed by Gentiles, and perſecuted by all," to make a Chriſtian profeſſion, was "no ſmall proof of ſincere faith in Chriſt, and devout attachment to his cauſe. Then, at leaſt, it might reaſonably be preſumed, that few would ſubmit to receive the outward and viſible ſign, who did not already poſſeſs, in ſome degree, the inward and ſpiritual grace."

The paſſage which follows, is awfully deſcriptive of the ſtate of profeſſing Chriſtians in general. "But circumſtances are now changed. Now it is diſcreditable not to profeſs ourſelves Chriſtians: and therefore thouſands will now preſent their children for baptiſm, and for confirmation, who neither themſelves live as the diſciples of Chriſt, nor deſire that their children ſhould do ſo; nay, who would be pained at the heart, to ſee their children fulfilling their baptiſmal vows, by 'renouncing the pomps and vanities of this wicked world,' and conſcientiouſly making, not the cuſtoms and faſhions of men, but 'the holy will and commandments of God,' the rule of their lives. Awful indeed is ſuch conduct! In ſome views, it is even worſe than the part taken by

the open enemies of Chriſt: it is betraying his cauſe, while, like Judas, we give him the ſalutation of friendſhip and feigned reſpect."

The Sermon on Confirmation, is written from Jer. l. 5, "Come, let us join ourſelves to the Lord, in a perpetual covenant, that ſhall not be forgotten." "Confirmation," the Author ſays, (page 30,) "though not like baptiſm, expreſsly 'ordained by Chriſt himſelf,' yet is derived from the earlieſt practice of the Chriſtian Church, perhaps from that of the Apoſtles themſelves. Its intention is, by calling baptized perſons to a more particular conſideration of the nature and obligation of their profeſſions, and to a ſolemn and public renewal of them, to eſtabliſh their minds in attachment to Chriſt, and to engage them unalterably to be 'his faithful ſoldiers and ſervants' for ever." That confirmation is of very ancient ſtanding in the Church, is certain; and that it *has* had its great uſe in promoting the intereſts of vital godlineſs, we are very far from any inclination to diſpute; nor have we the ſmalleſt doubt that its *due* adminiſtration would ſtill be attended with many important advantages. But, alas! how often, like other good inſtitutions, has it been abuſed! How many thouſands, time after time, come for the purpoſe of being confirmed, without having been previouſly taught the *bare* rudiments of that religion, which at their confirmation they virtually profeſs! How ſolemn, affecting, and profitable to the truly pious of all ages, would be the public admiſſion of *well inſtructed* and *diſcipled* youth into a ſtate of adult Church membership! Such, we hope was the general character of thoſe, previous to their confirmation, who were favoured with the public labours and private inſtructions of our Author. Addreſſing the youth under his care, he ſays, (page 36,) "Oh then, my dear young friends, be impreſſed, be deeply impreſſed with the enormity of entering upon this moſt ſerious tranſaction, as ſo many, alas! do, in a ſpirit of profane levity. Dread to make the day of confirmation a day of frivolity, and much more a day of diſorder, of riot, and wantonneſs. Pray earneſtly to God, that he would impreſs a devout ſerioufneſs upon your ſpirits, both during the day, while you are previouſly preparing for it, and whenever you may hereafter reflect upon it. Be ſerious in a ſerious cauſe."

One of the beſt vindications of the uſe of ſponſors in baptiſm which we have ſeen, occurs page 46. "The office of ſponſors is not, as it is ſometimes ignorantly repreſented, to perform the duties, or to bear the ſins of the children for them: it was deſigned to inſure the baptized perſon's being inſtructed and admoniſhed concerning his duty. Parents do naturally lie under every obligation to inſtruct and admoniſh their children; and therefore the Church does not admit them as ſponſors. They are already

pledged

pledged as deeply as poſſible. But ſhe requires additional ſureties, leſt parents ſhould be removed or incapacitated, or ſhould neglect their duty."

From the third ſermon, that on the vows of baptiſm and confirmation, we quote the following paſſage; a paſſage truly deſcriptive of the dominion of Satan over the generality of mankind. "Can we need more deciſive proofs of the 'energy of deluſion' which is exerted upon the minds of mankind, than are exhibited in ſuch facts as theſe: that men ſuppoſe that happineſs is to be found in forſaking and diſobeying their Maker! and that the ſervice of God is gloomy, and leads to melancholy! That they believe in eternity, and never prepare for it! That they avow their conviction, that ſin will lead them to hell, and yet live in ſin without remorſe! That heaven is not to be obtained without holineſs, and yet evince no deſire to become holy! With ſuch prepoſterous contradictions, the minds and conduct of men abound: of ſuch deep, ſuch inveterate, and ſuch invincible deluſions, the world is full."

The fourth ſermon, in which the ſubject of the vows of baptiſm and confirmation is continued, is juſt ſuch as we would expect from the pen of a man, reſolved to neither *ſoften* nor *conceal* the words of the "Holy One." Our readers will judge of its worth by the following ſpecimen. "Alas! what contempt of God, and of everlaſting ſalvation, is ſhown by the multitudes who have the Scriptures in their hands, and acknowledge them to be divinely inſpired, yet have time for any purſuit, any amuſement, rather than the ſtudy of thoſe Sacred Oracles! Who content themſelves with the moſt ſuperficial, partial, and imperfect knowledge of their contents, acquired without any pains or ſtudy! Moſt juſtly will they be judged 'unworthy of eternal life,' who thus deſpiſe the word of ſalvation, mercifully put into their hands."

The fifth ſermon is "On the Lord's Supper—its nature and intention." In ſpeaking on this Sacrament, the Author conſiders it firſt, as a *commemoration* of the death of Chriſt; and proceeds to ſhew how highly intereſting and important it is, even in that point of view. He mentions, in ſuitable language, its inſtitution by our Lord, "the ſame night he was betrayed;" as well as the affecting circumſtances attendant on that laſt ſocial meal with his diſciples, who had continued with him in his temptations. Afterwards, the reader is led to behold the bleſſed Jeſus, in his "agony and bloody ſweat;" to ſee him betrayed by Judas; to view him at the palace of Caiaphas, and the court of Herod; and finally, to behold him pouring out his ſoul in agonies upon the croſs.

In the ſecond place, the Sacrament of the Lord's Supper is

conſidered as a ſocial ordinance, in which, Chriſtians hold "communion one with another;" and, thirdly, as "a medium of communion, not only with our fellow-Chriſtians here upon earth, but with heaven itſelf, with God, and our glorified Redeemer."

After earneſtly preſſing all ſerious Chriſtians to a ſerious attendance at the ſacred table, the Author juſtly laments, that multitudes calling themſelves Chriſtians, are "content to live almoſt all their days, without obſerving the expreſs, the dying command of Him they call their Saviour."

The laſt ſermon in the volume, is from 1 Cor. xi. 28. After having given a view of the profeſſions made, and the diſpoſitions required in thoſe who approach the Lord's table, the Author mentions ſome of the improper purpoſes for which many perſons receive the holy ſacrament. "Some perſons," he ſays, "it would ſeem, attend the Lord's-Supper, and other religious ordinances, and join in the confeſſions and prayers there uſed, as a ſort of compenſation for their ſins. Theſe perſons confeſs their ſins, inſtead of forſaking them." And he obſerves, "The hopes of many perſons reſt upon ſuch a baſis as this: they lead a better life than many around them: they give alms: they pray: they attend the Church: they receive the Sacrament: on theſe grounds they expect eternal life. But theſe perſons have never yet attained any juſt knowledge of themſelves: they underſtand not the ſtrictneſs of the law of God; and totally miſapprehend the goſpel of Chriſt, and the way of ſalvation." Having already, in this article, exceeded our limits, we are forced to break off abruptly, by juſt obſerving, that the general ſentiments, manner, and ſpirit of this Work, meet our decided and cordial approbation.

March 14, 1810.

REVIEW OF AN ESSAY, ON—THE EQUITY OF THE DIVINE GOVERNMENT, &c.

(*Continued from page* 229.)

IN the fourth chapter the Doctor undertakes to anſwer Whitby's principal objections to abſolute election. At page 199, we find the following quotation from Whitby; "Conſider whether he conceives more truly and honourably of God, who thinks he *chooſes* his favourites *without reaſon*, and rewards them without any qualifications but thoſe he *irreſiſtibly* works in them; or he who looks upon him as one who dealeth with all men, not according to *his*, but *their own* works, as they are willing and obedient, and as they *render themſelves fit objects* of his love, and rewards them as they uſe duly, or receive his grace in vain, as they improve the talents

talents he hath given them, or hide them in a napkin." Once more: "Could he hope to manifeſt the *equity* of his ways, by ſaying *All ſouls are mine*, if he were not only like the oſtrich to the *greateſt part* of them, hardening himſelf againſt his own offspring, made after his own image, as if they were not his, but even making the *moſt of them*, after the fall of Adam, under that previous act of preterition, which rendered their damnation unavoidable? Is he ſo concerned to juſtify the *equity* of his proceedings, by declaring that the ſon ſhall not die a temporal death for the ſin of his father, but the ſoul that perſonally ſinneth, he ſhall die; when this more obvious exception lay againſt the *equity* of his proceedings with the ſons of men, that moſt of the ſons of Adam lay under death eternal by his peremptory decree for the ſin of their forefathers, committed long before they had a being, and ſo before they were in a capacity of any perſonal offence." Who could imagine that this ſober, cool, argumentative reaſoning was capable of provoking Dr. Williams to uſe the following language. "We are told," he ſays, (page 203,) "in effect, that God *chooſeth his favourites as they render themſelves fit objects of his love, and not according to qualifications which he works irreſiſtibly in them.* I find it not very eaſy to guard my pen from affixing ſome bad name to the ſentiments here expreſſed; and were I diſpoſed to ſeek for an epithet worthy of its *deſert*, it would be difficult to procure one. We cannot be choſen, it ſeems, in order to be made good and happy by divine grace, but muſt make ourſelves ſo, in order to be choſen. Adam's deſcendants, with all their imperfections, muſt do that which it is demonſtrable Adam himſelf could not do, before they can be elected and ſaved. What a comfortable, hopeful doctrine!"

Behold the comment of prejudice! Did Whitby ſay nothing of *uſing duly*, or *receiving* the *grace* of God in vain? Witneſs his words in which we have the proper, Scriptural doctrine of grace admitted, and partly in Scripture language. But from the language of Dr. Williams, one would be led to ſuppoſe that Whitby left grace altogether out of the queſtion; and aſſerted, that fallen man, independent of grace, is capable of rendering "himſelf good and happy." It is evident, however, that he meant no ſuch thing; where then is the ground for the exclamation, "What a comfortable, hopeful doctrine?" But though there is in the doctrine maintained by Whitby, no ground for that ironical exclamation; how applicable is it to that which Dr. Williams maintains, namely, that one part of mankind, ſuppoſed a very ſmall part, ſhall be ſaved by "*neceſſitating ſovereignty*," and the reſt damned for want of that neceſſitation. "What a comfortable, hopeful doctrine!" Comfortable to whom? To thoſe who can perſuade themſelves, that they are "favoured objects of the covenant."

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Page 204. "He ſtops the progreſs of the plague of ſin, reſcues the ſinner from danger, and by ſovereign grace, which knows no eventual reſiſtance, begets him to a lively hope." All this ſimply means, that the elect ſhall be *neceſſarily* ſaved, and the reprobate *neceſſarily* damned: for according to the Doctor, "neceſſitating ſovereignty" is neceſſary to ſalvation; and of courſe, all from whom it is withheld, muſt neceſſarily periſh. "What a comfortable, hopeful doctrine!"

Page 205. "The language of ſome people leads us to think, that it is as eaſy to ſecure the divine favour, and obtain heaven by our own efforts, as it is for a man of a competent fortune, to carry a fowling-piece in a *legal manner*." Who thoſe people are that, the Doctor aſſerts, ſpeak ſo as to lead us to think that heaven can be ſo eaſily obtained by their own efforts, he has not informed us; but in all probability he means, all ſuch as reject his notion of "neceſſitating ſovereignty."

But upon the ſuppoſition, that the ſalvation of thoſe who ſhall be finally ſaved, is to be wholly referred to "neceſſitating ſovereignty," or a "decretive deſign," how can we account for St. Paul exhorting the Philipians to *work out their own ſalvation with fear and trembling?* On account of what, would he have them fear and tremble, if their ſalvation depended wholly on *ſovereign favour*, or a *decretive deſign?* And if *their working* was not a condition of their being ſaved, what ſenſe is there in the Apoſtle's exhortation? God's working in them to will and to do, was neceſſary in order to put them in a capacity of working to purpoſe; but in no ſenſe deſigned to ſuperſede the neceſſity of their working. He does the work, which, as the God of all grace, it becomes him to do; but neither does, nor ever will do the work which he enjoins his creatures. The work which properly belongs to him, no creature, however exalted, can poſſibly perform; hence, it is as unſcriptural to ſuppoſe that he will conſign his *work*, as it is that he will conſign his *glory* to another. It follows, then, that as God has his work to perform in the economy of his grace, a work infinitely worthy of his wiſdom, goodneſs, and power; and men their's,—it follows, we ſay, that adults are not to be ſaved in conſequence of "neceſſitating ſovereignty," but on condition of working out their ſalvation.

The Doctor, (page 212,) in anſwer to Whitby's arguments in favour of the poſition, that Chriſt died *equally* for all, ſays, "I readily grant, that the *rectoral* intention extended *equally* to all; but how does it follow that there is no *decretive* purpoſe, to favour ſome more than others, with reſpect to its application?" We readily grant that it does not all follow; for he may favour whom he will, and to whatever extent he chooſes, without injury to any; but it neceſſarily follows, that he ſo died for all men, as to render

render their salvation possible, which he did not do, on the supposition that *necessitating sovereignty* is necessary to salvation. What is a benevolent, *rectoral* intention to save moral agents, if, as the Doctor maintains, a *decretive* intention withholds *moral power*, (without which salvation is impossible,) from all, save "the favoured objects of the covenant?" We cannot help preferring the manly openness of Calvin, and other predestinarians of "*the old school*," who in the plainest terms avowed their sentiments, to the Doctor's *abstruse*, *metaphysical* manner of referring reprobation to *passive power*, the *defectibility* of the creature, and the *hypothetical nature of things*.

To begin with Calvin: "The wills of men are so governed by the will of God, that they are carried on straight to the mark which he has fore-ordained." "I will not scruple to own that the will of God lays a necessity on all things, and that every thing he wills, necessarily comes to pass." "God not only foresaw that Adam would fall, but also ordained that he should." "He sinned because God so ordained." "Many indeed, (thinking to excuse God) own election, and yet deny reprobation: but this is quite silly and childish. For without reprobation, election itself cannot stand: whom God passes by, those he reprobates." "God hath once for all appointed by an eternal decree, to whom he would give salvation, and whom he would devote to destruction." Speaking of God's treatment of the reprobates, Calvin, as shall now appear, never says a word of God having a *rectoral*, any more than a *decretive* intention to save them. These are his words: "He calls them, that they may be more deaf; he kindles a light, that they may be the more blind; he brings his doctrine to them, that they may be more ignorant; and applies the remedy to them, that they may not be healed." Thus Calvin takes care to be understood: he needs no interpreter.

Let us hear Piscator: "God procures adultery, cursings, lyings." "God made Adam and Eve to this very purpose, that they might be led into sin. And by force of his decree, it could not otherwise be, but they must sin." "God foresees nothing but what he decrees, and his decree precedes his knowledge." What says Peter Martyr? "God supplies wicked men with opportunities of sinning, and inclines their hearts thereto. He blinds, deceives, and seduces them. He, by his working on their hearts, bends and stirs them up to do evil." Let us hear Calvin once more: "Thieves, murderers, and other malefactors, are God's instruments, which he uses to execute what he hath decreed in himself."

Will the Doctor vindicate these sentiments, or will he deny the orthodoxy of the writers? We know that he blames Calvin and Toplady for not being sufficiently explicit in rejecting "the supposition

position that *sin is one link* in the chain of *decretive neceſſity;*" but agrees with them in the eſſentials of unconditional election and reprobation; namely, that all the elect ſhall be ſaved, in virtue of "*neceſſitating ſovereignty*," and all the reprobates damned for the want of that neceſſitation! Were Calvin now alive, he would treat Dr. Williams with a ſeverity, which, we hope, the civility of the age, will prevent his being treated with, by his Calvinian opponents. He would rank him with the characters of whom he ſays, "Thoſe poiſonous dogs vomit out many things againſt God. They deny that the Scripture ſays, God decreed Adam's fall."

Page 219. "Chriſt and eternal life are propoſed to ſinners under a *conditional* form, it is granted; for otherwiſe, man would not be dealt with as an accountable being: *believe*, and you ſhall be ſaved from guilt; *repent*, and your ſins ſhall be blotted out; *obey*, and you ſhall be for ever bleſſed, is the language of *moral government*." Now, the queſtion is, whether is this "language of *moral government*" the language of truth and ſincerity, or of falſehood and hypocriſy? The latter it muſt neceſſarily be, if any of thoſe to whom it is addreſſed, never were endued with a power of receiving Chriſt and eternal life. If eternal life be not conditional, why ſhould it be propoſed in a conditional form?

(To be continued.)

THE WORD OF GOD ILLUSTRATED.

TO THE EDITOR.

THE following thoughts are extracted from the writings of a late eminent author. If, after peruſal, you ſhould deem them calculated to pleaſe and profit the numerous readers of your valuable, and widely extended Magazine, they are at your ſervice for inſertion.

Your's affectionately,
W. MOULTON.

Lebanon is not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt offering, Iſaiah xl. 16.

WHEREWITHAL ſhall I come before the Lord, and find acceptance with the moſt high God? is a queſtion, the ſolution of which, muſt be of the greateſt importance to a ſinner. "All have ſinned," ſay the Scriptures, and thou, O my ſoul, amongſt the reſt. But the ſame Scriptures aſſure us, that by an irrevocable law of heaven, no ſinner can draw near to God, ſo as to find acceptance in his ſight, but on the ground of an atoning ſacrifice; which, according to the law, was to be laid on wood, and burnt together with it. But where is ſuch a ſacrifice to be found? and where the wood to burn it? The text tells me, "Lebanon is not ſufficient to burn, nor the beaſts

beasts thereof sufficient for a burnt-offering." Lebanon, high and extensive, the range of ten thousand beasts; Lebanon, celebrated for the variety, beauty, largeness, and durability of its trees; Lebanon, with all its numerous herds, and lofty cedars, could not furnish a sacrifice sufficient to atone for the sin of our souls, nor wood enough to consume such a victim. Yea, the cattle on a thousand hills would have been rejected; nor could our first-born, the fruit of our body, have atoned for our transgressions. The redemption of the soul is precious, and nothing that sees corruption, could equal it in value. Where shall I look? Whither shall I flee for help? Come, my soul, from Lebanon; look from the top of Shenir, Hermon, and all the celebrated mountains of Judea. Look to the place of sculls, the despised hill, with its cursed tree; "the place of the pouring out of ashes:" the place where the carcases of criminals were indignantly thrown, as the ashes, the refuse of society. There you will find a full answer to your question, filling you with peace and joy in believing it. There the gospel points out to you but one tree, and one Lamb; yet it assures you at the same time, that "Calvary is sufficient to burn, and the Lamb thereof is sufficient for a burnt-offering."

THE WORKS OF GOD DISPLAYED.

ASTRONOMICAL OBSERVATIONS.—ON THE SUN, PLANETS, &c.

(Continued from page 234.)

WITH respect to us, and all the Planets, the Sun, which is 890,000 English miles in diameter, may be said to remain immovably fixed in one place; for the earth and other five bodies, called *Planets*, continually move round him, in orbits, somewhat elliptical, or of an oval figure. The magnitudes, revolutions, and distances of these bodies from the Sun, according to the latest observations, are as follows:

Next the Sun, but at the distance of no less than 36,461,848 miles, revolves the Planet Mercury, in diameter about 3000 miles, finishing his revolution in 87 days, 23 hours. By reason of the vicinity of this Planet to the Sun, he is seldom seen by our naked eye, but appears very bright and white when visible: the swiftness with which he moves in his orbit, is greater than that of any of the other Planets, being no less than 1,828 English miles every minute. Next to Mercury, Venus revolves in 224 days, 17 hours, at the distance of 68,891,486 miles from the Sun, with a velocity of about 1,338 miles in a minute. This Planet is of a bright white colour, and makes the most beautiful appearance of any star in the heavens,

known by the name of the Morning and Evening Star. Her diameter is 9,330 miles.

At the diſtance of 95,173,000 miles from the Sun, the earth performs its revolution in one year, conſiſting of 365 days, 5 hours, and 49 minutes, at the rate of 1,137 miles in a minute. Its diameter is computed at 7,970 miles. Mars comes next in order, at the diſtance of 145,014,128 miles from the Sun, and performs his revolution in one year, 321 days, and 17 hours, moving with a velocity of about 926 miles in a minute. His diameter is about 5,400 miles, and his colour a fiery red. Jupiter, the largeſt of all the Planets, revolves, next to Mars, at the diſtance of 494,990,976 miles from the Sun. His diameter is no leſs than 94,000 miles, and by reaſon of the immenſe circuit he takes, though moving at the rate of 484 miles every minute, his courſe round the Sun is not finiſhed in leſs than 11 years, 314 days, 8 hours. The colour of this Planet is likewiſe red, though not ſo much ſo as Mars; but though Jupiter is much larger than Venus, he does not make near ſuch a beautiful appearance, by reaſon of his great diſtance from us.

An immenſe way beyond Jupiter, Saturn, the outermoſt of all the Planets, revolves at the diſtance of 907,916,130 miles from the Sun, at the rate of 368 miles every minute; but by reaſon of his great diſtance from the Sun, his revolution is not completed in leſs than 29 years, 167 days, and 6 hours. His diameter is 78,000 miles, and he appears of a white colour. Theſe are all that are called Primary Planets, in the language of Aſtronomers; but beſides theſe, there are others, called Moons, or Secondary Planets, which revolve round the primary ones, accompanying them in their courſe round the Sun. It is ſuppoſed by ſome Aſtronomers, that none of the Primary Planets are without their Secondaries; but nothing can be affirmed with certainty concerning more than three of them, viz. the Earth, Jupiter, and Saturn.

Our Moon bears a greater proportion to the Earth, than any one of the other Secondary Planets bears to its primary; being 2,180 miles in diameter, and revolves at the diſtance of 240,000 miles from the Earth. Jupiter is attended by four Moons, and Saturn by five; by reaſon of which they frequently eclipſe one another: and by the eclipſes of Jupiter's Moons, the longitude of particular places on the earth, is moſt frequently determined. Saturn's Moons would anſwer this purpoſe as well, were it not, that by reaſon of his great diſtance from us, they are not ſo eaſily perceivable as thoſe of Jupiter.

Concerning theſe two Planets, there are two ſingularities obſerved by Aſtronomers, about which various conjectures are formed, viz. That Jupiter, when viewed through a teleſcope, appears encompaſſed with dark ſtreaks, called *Belts*, which continually ſhift their ſituation with regard to one another; ſometimes appearing to run acroſs his ſurface in parallel lines, ſometimes inclined to one another in various angles; ſo that it hath been ſaid, that more changes happen daily on the ſurface of Jupiter, than would happen to this earth, though the ocean and land were to change places daily.

The

The particulars regarding Saturn, are, that he is encompaſſed with a luminous ring, entirely ſeparated from his body; but for theſe things, we muſt refer your numerous readers to Aſtronomical Works, which treat more largely upon the ſubject than the narrow limits of your valuable Miſcellany will allow us to do.

B. R. GOAKMAN.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

To the Editor.

PERHAPS in ſome part of your very eſtimable publication, you may find room for the following extraordinary account of the aſtoniſhingly remarkable abſtemiouſneſs of a perſon now living at the diſtance of only five miles from this place.

Mr. Taylor, from whoſe inveſtigation of the before-mentioned caſe, the principal part of this relation is extracted, is a reſpectable medical gentleman. He uſed every mean to detect her, and had ſhe been guilty of deceit, it is almoſt impoſſible it could have eſcaped his penetration. A very few days ſince, myſelf was gratified with a view of this moſt wonderful female; and I feel not only perſuaded of the truth of what is here ſubjoined, but from the converſation I had with her, believe her to be not altogether unacquainted with experimental religion.

BURTON, Your's moſt affectionately,
Nov. 2, 1809. W. HILL.

Mr. Taylor, when writing to the Editors of the Medical and Phyſical Journal, obſerves, "There is now living in the village of Tutbury in Staffordſhire, a woman named Ann Moor, in whom nature "ſeems to have eſtabliſhed a mere recumbent life, without the uſual "eſſential of nutricious juices. It appears from her aſſeverations, "which I am compelled to admit on the ſubſequent teſtimony of "actual demonſtration, that this ſtriking variety of conſtitution has "been the work of many years.

"The conſiſtency of her whole narration, as to the main fact, is "itſelf a forcible evidence of her integrity. But I have taken pains "to give it all the confirmation that a human circumſtance could ad-"mit, or the moſt determined incredulity ſuggeſt. All the perſons "formerly about her, have been removed, and ſhe has been taken to "the houſe of a moſt decided objector to her veracity, and two per-"ſons in ſucceſſion have watched day and night. Placards have been "ſtuck up, maintaining theſe facts; and the ſceptical invited to wit-"neſs or take part in the inveſtigation. It has been announced in "the Derby paper, and the medical men of that place acquainted "with it, both by letter and perſonal interview. But as to evidence,

" I need not affirm further than that it has not left an individual in " the place unfatisfied, and remains at this time a notorious fact that " continues to invite the inquiry and challenges difproof before all the " world. She had been declining in health a long time, and thinks " fhe had not been an hour free from pain in her left fide for nine " years previous to her firft attack of anorexy; which fhe imputes " to her wafhing out the linen of a perfon affected with fcrofulous " ulcers; in confequence of which fhe loft all defire of food, and " yielded her work on the 4th of November, 1806. From that time " till March, the amount of fuftenance taken was exceedingly fmall; " her ftrongeft drink was tea, but without milk or cream; whatever " fhe took, recalled to her imagination the ftrong fmell of corruption, " which at firft difordered her; and the flimy matter which fhe fre- " quently vomited up from the mere recurrence of the idea, feemed " to have the appearance and fcent that had offended.

" In March, 1807, fhe was afflicted with ftrong fits, which ufually " left the cramp in her ftomach; to remedy which fhe drank boiling " hot gruel, which, though it fcalded her lips, had no difagreeable " effect on her ftomach; and any thing of inferior heat gave a fenfe " of cold, and caufed rigors. She firft took to her bed, for a con- " tinuance, on the 14th of April, 1807.

" On the 20th of May following, fhe attempted to fwallow a bit of " bifcuit, which was immediately rejected with dreadful vomiting, " and blood. In the latter end of June, fhe took the laft fubftance " fhe ever fwallowed, being a few black currants. Her laft evacua- " tion (e recto) was by diarrhoea, and took place on the 3d of " Auguft. Since which time, fhe has fallen off alfo in the quantity " of fluids, omitting to take any (at times) two days together. Her " common tea has been once varied for onion tea. Her ftrength fhe " allows to have decreafed, but her fpirits and mental energy never " have, though fhe is frequently taking cold from the flighteft caufes. " Nor is her head ever free from pain. In the courfe of the firft " three days of the inveftigation, fhe fwallowed a fmall quantity of " water, but happening to ftep into the room while fhe was fwallow- " ing it, the extreme mifery of deglutition, and the violent rifing of " the wind refifting its paffage to a degree that almoft feemed to " threaten fuffocation, induced me to diffuade her from taking any " more while the experiment that was to vindicate her veracity con- " tinued. She has followed my advice, and finds every good effect at- " tained from the occafional cleanfing her mouth with a moiftened " rag; as the former object had been only to relieve her of a fickly, " faintifh tafte in the mouth. The greateft phænomenon is her ex- " treme emaciation, though fhe has lefs of the facies hippocratica* " than is common to confumptive patients, and is remarkably cheerful " and urbane, poffeffes a far greater ftock of ideas and intelligence than

* Facies hippocratica, is when the noftrils are fharp, the eyes hollow, the temples low, the tips of the ears contracted, the forehead dry and wrinkled, and the complexion pale and livid.

" is to be found commonly in her ſphere of life. Her circumference " meaſured round the loins is 20½ inches, acroſs the cheſt 28½ inches, " and acroſs the hips 30 inches. There is ſcarcely the trace of any " viſcus to be felt in the abdomen. The grand trunk of the aorta " may be traced by the finger from the place moſt immediately under " the enisform proceſs of the ſternum, where the looſe integument is " drawn down upon it nearly to its befurcation. It may be drawn " a little from its ſituation over the ſpine, and thus by holding the " ſkin acroſs it with my thumb and finger, I have been able to make " it apparent to the bye ſtanders, as they thus ſaw both its ſhape and " pulſation.—The watches have been faithfully kept, and ſhe ſays ſhe " thinks ſhe is better and ſtronger than ſhe has been theſe ſix months, " and is certainly improved in health ſince her removal. She ſleeps " well, and enjoys a remarkably ſerene and happy mind. Her voice " is ſtrong, and holds out the full female exerciſe of that faculty. " Her muſcular power is ſuch, that ſhe can conveniently raiſe and " ſupport herſelf in bed. Thus, Gentlemen, the watch is ſitting at " the time that I write this: it is now the 16th day (and muſt ceaſe " to-morrow) that ſhe has been under the ſtricteſt ſcrutiny; and the " 13th day that ſhe has abſtained from all fluids. She is now better " in health than when the examination was inſtituted; and as far as " from the corroborating teſtimony of this evidence her veracity may " be admitted, the 14th *month that ſhe has ſubſiſted altogether with-* " *out aliment!*"

Lane-end, Staffordſhire,
Sept. 28, 1808.

Thus far the Doctor; to which I have to add, that ſhe is ſtill in apparent health; can converſe at conſiderable length without much difficulty; and for ſome months has entirely ceaſed to uſe even the " moiſtened rag" in the cleanſing of her mouth!

From this narration it is evident this woman has now lived nearly two years and a half without any ſort of food, and for many of the laſt months has not taken any ſort of liquid!

" The works of the Lord are great, ſought out of all them that " have pleaſure therein." DAVID.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MR. HUMPHREY MORRISON.

TO THE EDITOR.

Dear Sir,

THE ſubject of the following account was, I believe, a particular acquaintance and eſteemed friend of your's. Many of your readers have regretted that no notice has been taken of him in your much improved, and widely circulated Miſcellany. I have therefore

therefore thought it my duty to give you the following sketch of his manner of life, and his happy death. An early insertion of it, will be gratifying to many of your readers in these parts and elsewhere.

Your's, in the gospel of Christ,

ALNWICK. W. WELBORNE.

THE memory of the just is blessed, and his name worthy of being handed down to generations yet unborn. The principles of his action, the objects of his pursuit, and his manner of obtaining them, declare his dignity, and point him out as one of the excellent of the earth. Mr. Morrison was of this description: being born near Alnwick, in the county of Northumberland, in the year 1737, he in early life heard Mr. Wesley and those preachers in his connexion, who were employed in preaching Jesus Christ in the North of England. Though from his childhood he could scarcely be equalled for seriousness, and an amiable conduct, yet under the heart-searching discourses of those servants of God, he was convinced of his fallen state, and saw himself a lost sinner, a transgressor of a law, which is holy, and just, and good. His sins were placed as in battle array against him. His mind was deeply impressed with fearful apprehensions of reaping the dreadful consequences of his conduct. He was in great distress of mind, and mourned like a dove, refusing to be comforted. "The spirit of a man will sustain his infirmities: but a wounded spirit who can bear?" Who can bind it up? Who can tranquillize it in such a case? The world, and the things thereof are miserable comforters, physicians of no value. None but Christ can bind up the broken-hearted, and heal the wounded in mind. In him there is plenteous redemption: he will be found of them that seek him. While Mr. Morrison was commemorating the greatest of all mercies at the communion-table, the Lord lifted upon him the light of his countenance, and was made known unto him in the breaking of bread. It was then that he began to rejoice in the Lord. Yea, his soul magnified the Lord, and his spirit rejoiced in God his Saviour. He could now adopt the language of the poet;

"Long my imprison'd spirit lay,
Fast bound in sin and nature's night:
Thine eye diffus'd a quick'ning ray;
I woke: the dungeon flam'd with light!
My chains fell off, my heart was free,
I rose, went forth, and follow'd thee."

In this happy state of mind he continued, and witnessed to all around him, the power of that grace, which renews the heart, reforms the conduct, and brightens our prospects of good things to come.

Before the thirtieth year of his age, he was married to Mrs. Isabella Morrison, relict of Mr. Richard Morrison, of Dunstanstead; at which place he received the preachers, and had the satisfaction of having the gospel preached to the end of his life. In his religious principles, he was strictly a Methodist; believed our doctrines, loved

our

our diſcipline, and had the proſperity of the work of God at his heart. He knew in whom he had believed, and ſtood firm upon the rock. He had thoroughly learned Chriſt, and would not be carried about with every, or any wind of doctrine, that Satan or any introducer of novelties, could raiſe in the land. He knew where he received light, peace, and ſpiritual refreſhment, and continued to drink of thoſe ſtreams, which make glad the people of God. He was a great admirer of Claſs-meetings, and often intimated, that if they were given up, there would ſoon be an end of Methodiſm. He was the Leader of a Claſs for nearly forty years; and conſidered thoſe who met with him, as committed to his care: if he ſaw any of them indifferent about their beſt intereſts, he was grieved: in their proſperity he rejoiced. Thoſe who had read the character of a Methodiſt, as given by the Rev. John Weſley, might find it exemplified in his conduct. In him might be ſeen the affectionate huſband and tender father. His wife, and a large family of children, formed the important objects of his care; which gave exerciſe to his hopes and his fears, his joys and his ſorrows. As the head of a family, he kept his place; from his children and ſervants he expected obedience, but he was not an auſtere man, he knew that he had a maſter in heaven, and that, as a father, it was his duty to govern, admoniſh, and inſtruct his children. Like a prieſt in his family, he offered up ſacrifices unto God for them, and watched over their morals; as one who was to give an account, carefully ſetting before them a pious example. May the children of ſuch parents improve their advantages to the ſaving of their ſouls! for how ſhall ſuch eſcape, if they neglect ſo great ſalvation? Great indeed will be their condemnation, if they be loſt, after ſuch opportunities of being ſaved!

But let the indigent bear witneſs to his extenſive charities. Multitudes in the neighbourhood can, and will call to mind the intereſt they had in his beneficence. "He delivered the poor that cried, and him that had no helper. The bleſſing of him that was ready to periſh came upon him, and he cauſed the widow's heart to ſing for joy." Some of my readers may think, that I deal in panegyric; but I muſt aſſure ſuch, that I faithfully, but imperfectly delineate his character. He is gone beyond the reach of the praiſe or blame of mortals. From his friends I have nothing to hope or fear, that can prove to me an incentive to exceed the truth. The enemies of religion found in him an enemy of all unrighteouſneſs. Under his well-timed reproofs, the ſinner ſtood confounded, and iniquity ſtopped her mouth. His regard for the word and worſhip of God was exemplary: the cauſe of truth was dear to him: and as Circuit Steward, he executed his office in a manner, which was a credit to himſelf, a comfort to the preachers, and for the glory of that Maſter, whom they all ſerved. Many of my brethren and fathers in the goſpel can bear witneſs to his diligent attendance on divine worſhip on the Lord's day, in Alnwick, though eight miles diſtant from the place of his reſidence. His end was the glory of God, in the ſalvation of his ſoul. He felt the need of having his faith increaſed, his

love

love inflamed, his obedience quickened, and his hopes enlivened. He saw the importance of pressing toward the mark, for the prize of his high calling of God in Christ Jesus. And in recommending humility and the fear of the Lord, he would often say, "In humlity is our safety."

After seeing his sons arrive at a state of manhood, he felt himself labouring under the weight of more than threescore years; when the clay tenement began to shake, and symptoms of his approaching dissolution made their appearance. To be called to leave his beloved wife and family, was a trial of his faith, and every christian grace: But it was the will of his heavenly Father, and he was resigned. From death he had nothing to fear. To him to live was Christ, and to die was gain. His prospects of future happiness were bright and clear, his confidence in God unshaken; and having a hope full of a blessed immortality, after giving his wife and children his last instructions and parting blessing, he left this vale of tears, to enter that rest which remaineth for the people of God, May 19, 1802. A funeral sermon was preached on the occasion, in the Chapel at Alnwick, by Mr. John Farrar, to a crowded and affected audience.

MISCELLANEOUS.

ORIGINAL LETTERS OF THE LATE REV. JOHN WESLEY.

London, *Oct.* 8, 1785.

My dear Miss Loxdale,

NOT once, but many times I have been making all the enquiries I could concerning you. The rather as I was afraid you might suffer loss by the severe trials you had met with. I should not have wondered if you had; I rather wonder how you have escaped. But indeed, as long as you can say from your heart, "Lord, not as I will, but as thou wilt," no weapon formed against you shall prosper. You unquestionably did enjoy a measure of his pure and perfect love. And as you received it at first by naked faith, just so you may receive it again, and who knows how soon? May you not say,

"If thou canst so greatly bow,
Friend of sinners, why not now?"

I believe Mr. W——'s nervous disorder gave rise to many, if not most of those temptations, to which many persons of equal grace, but firmer nerves are utter strangers. As you never yet experienced any thing of the kind, so I am persuaded you never will. Yet I do not wonder at the horrid temptations of Gregory Lopez, because he was in a desart, that is, so far out of God's way. I thank you for writing freely to me. If I had you just now by the hand, I would tell you, you can never write or speak too freely to,

My dear Miss Loxdale,
Your's most affectionately,
J. WESLEY.

OBITUARY.

MAY 17, 1810, aged 74, died at his houſe in North-Green, Finſbury, Mr. Thomas Rankin, who had been a preacher in the Connexion of the late Rev. John Weſley about fifty years, five of which years he ſpent in America, juſt before the commencement of the war between that country and Great Britain.

For ſeveral months previous to his death, Mr. Rankin's friends had obſerved, with concern, that his health and ſtrength were rapidly declining, and his conſtitution breaking up; they obſerved, however, alſo, as they ſuppoſed, an evidently growing meetneſs in him for heaven. As his zeal for the glory of God, and his love to ſouls, had ſuffered no abatement, he continued to preach till near the cloſe of his life as often as he was able; and his laſt miniſtrations were more than uſually acceptable and profitable to the people. After his confinement to the houſe, the preachers and other friends who viſited him, found him under a very bleſſed influence of the Holy Spirit, poſſeſſed of a calm confidence in God his heavenly Father, through faith in the atonement, reſigned to his all-wiſe diſpoſal, and thankful for his benefits. "Here am I," ſaid he, at one time, "in the enjoyment of many comforts, and favoured with many kind attentions, of which, many of the dear children of God are deſtitute. What am I, Lord, and what my father's houſe, that thou ſhouldſt ſhow me ſuch favour?" At another time he ſaid, "I long to publiſh with my lateſt breath, his love and guardian care. Oh! glory, for ever glory be to his name for all his goodneſs; I have a comfortable bed to lie on, kind friends about me, who love me, and all the temporal bleſſings I could have, together with the grace of God, and hopes of glory." He then referred to a favourite hymn which had juſt been read to him, ſome of the lines of it being very expreſſive of his preſent feelings, eſpecially the following,

From Jehovah I came, for his glory I am,
And to him I with ſinging return,
What a mercy is this, What a heaven of bliſs,
How unſpeakably happy am I!
Gather'd into the fold, with thy people enroll'd,
With thy people to live and to die!

He added, "I did not immediately join the people when awakened and converted: I heſitated ſome time: but, glory be to God that he inclined me to caſt in my lot among them." On another occaſion, after a friend had prayed by his bed-ſide, he held up both his hands, and cried out, "I have fought the good fight, I have almoſt finiſhed my courſe, I have kept the faith: henceforth," &c. As he had all his life been very particular in all things, ſo at the laſt he gave particular directions concerning the manner of conducting his funeral, and improving the event to the good of others, ſaying, "Let my name be written in the duſt: but if any thing can be ſaid on the occaſion of my death, which may benefit the living, let it be ſaid," which words he afterwards repeated. He continued to the laſt to expreſs his confidence in God, and to enjoy great peace and tranquillity, and a pleaſing proſpect of felicity for ever. By his deſire, the preachers of both the London Circuits were invited to his funeral, and as it took place when the Diſtrict-meeting was ſcarcely concluded, many of the preachers of the neighbouring Circuits, together with many hundreds of the Society and others in London, accompanied his remains into the Chapel burying-ground; Mr. Griffith, at his requeſt, addreſſing them on the occaſion in the former place, and Mr. Moore in the latter. On the Sunday evening following, at his deſire alſo, a ſermon was preached on the occaſion of his death, by Mr. Benſon, at the New Chapel, City-Road, from 1 Peter i. 3, 4, a text he had choſen, to a very great concourſe of people. As we hope ſoon to favour our readers with a Memoir of him more at large, we forbear to add any more at preſent.

ON the 11th of June, 1809, died at Warwick, aged 24, Miſs Mary Facer. She was born at Weſt-Haddon, in Northamptonſhire, where both her father and grandfather received the Methodiſt preachers. In 1802, her father being providentially

providentially removed to Warwick, was inſtrumental in introducing the preaching into that place, and forming a Society. In 1805, Miſs Facer joined the Society. Previous to her converſion, her natural diſpoſition was amiable; ſhe was dutiful to her parents, and inclined to be ſerious. Being divinely illuminated with the knowledge of the truth as it is in Jeſus, ſhe ſaw and felt herſelf to be a fallen creature. This painful diſcovery impelled her to cry mightily to the Lord for mercy: he graciouſly inclined his ear to her fervent ſupplications, and manifeſted his forgiving love to her heart. The happineſs ſhe then experienced was inexpreſſible, for ſhe was enabled to rejoice in the Lord with joy unſpeakable and full of glory. She took great delight both in public and private duties; the Word of God in particular afforded her abundant inſtruction and conſolation; her conſtant prayer was, "May this book be my guide."

From the commencement of her laſt illneſs, (a fever) to the final concluſion, though her afflictions were ſharp and painful, ſhe was happy in the Lord; reſigned to his diſpoſal; and was never heard to utter a murmuring complaint, or to expreſs a deſire to recover. Her language was, "I would rather depart and be with Chriſt, which is far better." While her recollection continued, ſhe delighted to converſe, with thoſe who viſited her, on ſpiritual and heavenly ſubjects: frequently obſerving to them, "What ſhould I now do in my affliction, if I had the horrors of a guilty conſcience? but the Lord is precious: I lean on his boſom: my heavenly Father hath prepared a crown for me, and I ſhall ſoon obtain it. Heaven is worth dying for." A friend who viſited her frequently, writes, "I found Miſs Facer breathing out her ſoul to God in great fervour of prayer. After the laſt conflict with the powers of darkneſs, ſhe cried out, "The Lord will ſave me: I ſee a fulneſs in him." At another time, being aſked how ſhe was, ſhe replied, "Chriſt is precious! All is well!" In the morning on which ſhe died, ſhe endeavoured to ſay ſomething about ſalvation, but her ſtrength failed her, and, ſoon after, ſhe fell aſleep in the Lord.

Sweet peace, and heavenly hope, and humble joy,
Divinely beam'd on her exalted ſoul.

July 28, 1809, died Mrs. Charlotte Facer, mother of the afore-mentioned Mary Facer. She was ſeized with the ſame diſorder that proved mortal to her daughter. She bore her affliction with patience and fortitude. A little before her departure, ſhe ſaid, "I am going to heaven: bleſs and praiſe his holy name." She had been a member of the Methodiſt Society about ſeventeen years.

W. BAKER.

RELIGIOUS INTELLIGENCE.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

WE are ſorry that the following communication came to hand rather too late for inſertion in our laſt number. Our Readers will recollect, however, that we inſerted therein, an Extract from the Report to which it refers, promiſing them a further extract in our next Number, which they will here find accordingly.

"TO THE EDITOR.

"Sir,

"YOUR inſertion of the incloſed in your Magazine, will oblige the Committee and your's faithfully,

JOSEPH TARN,
Aſſiſtant Secretary."

"ON Wedneſday, the 2d of May, the Britiſh and Foreign Bible Society held their Sixth Anniverſary at the Old London Tavern, Biſhopſgate-Street. The Right Hon. Lord Teignmouth, Preſident of the Society, read from the Chair a Report of Proceedings during the laſt year, which contained a variety of intereſting information relative to the ſucceſs of the Inſtitution, both at home and abroad.

"It appears that it has now produced three Societies on the Continent of Europe, and the ſame number in the United States of America, on a principle ſimilar to its own: and that as well through theſe, as through individuals and other bodies, it is largely promoting the circulation of the Scriptures in different parts of the world. Its ſucceſs within the United Kingdom has alſo been very conſiderable. Numerous Auxiliary Inſtitutions, in aid of its funds, and in furtherance of its object, have been eſtabliſhed in England, Scotland, and Ireland: In England—at Birmingham, Reading,

Reading, Nottingham, Newcaſtle-upon-Tyne, Penryn, Leeds, Manchester, Briſtol, Sheffield, Kendal, Hull, &c.: In Scotland—the Greenock and Port Glaſgow, the Edinburgh, the Eaſt Lothian, and the Scottiſh Bible-Societies; In Ireland—the Hibernian, and the Cork Bible-Societies, and ſeveral branches from the former in Limerick, Belfaſt, Dungannon, New Roſs, Tallymore, &c. The Parent Inſtitution has alſo been greatly aſſiſted by individual, congregational, and other contributions; among which, more than 2,000*l.* were enumerated as tranſmitted from Glaſgow and other Preſbyteries during the laſt year.

"Some extracts of Correſpondence were read, conveying very affecting intelligence reſpecting the ſucceſsful diſperſion of the Scriptures both by ſea and land, and among Roman Catholics as well as Proteſtants: but for theſe, and other particulars, we muſt refer to the Report itſelf; which, with the Correſpondence, Liſt of Subſcribers, &c. will, as ſpeedily as poſſible, be iſſued from the Depoſitory, 169, Fleet-Street. Very impreſſive Addreſſes were delivered by the Preſident, the Secretaries, Mr. Wilberforce, and other gentlemen. The attendance was numerous beyond all former example, and truly reſpectable. Among the company preſent, and who took a ſhare in the buſineſs of the day, were, beſide the Preſident, the Biſhops of Saliſbury, St. David's, and Cloyne, the Rev. Dr. Blackburne, Warden of Manchester, Lord Henniker, Sir Alexander Johnſton, Meſſrs. Wilberforce, Babington, &c.—The Biſhop of Durham being prevented by indiſpoſition from giving his uſual attendance, expreſſed his regret in a Letter, which was read from the Chair. The names of the Biſhops of Clogher and of Cloyne were announced as additional Vice Preſidents.

"On the whole, the tranſactions of the day excited and maintained a deep intereſt in the numerous aſſembly, which appeared to be of one heart and of one ſoul; and the Meeting terminated in a manner which promiſes to extend and conſolidate the influence of this highly important and beneficial Inſtitution."

AN EXTRACT FROM THE SIXTH REPORT, &c.

(Concluded from page 247.)

THE Report proceeds next to domeſtic Occurrences, and ſtates, that the edition of the New Teſtament in Antient and Modern Greek in parallel columns, commenced in the laſt year, is nearly completed; and that the Dutch and Daniſh Teſtaments, announced in the former Report as being in the preſs, are now in circulation.

The Committee alſo report their reſolution to print a Verſion of the New Teſtament in the Iriſh language, there being, they obſerve, many Iriſh who may be induced to read the Scriptures in their own language, but will not read them in the Engliſh or Gaelic; on which account there is reaſon to believe the demand for them will probably be conſiderable. The Verſion, publiſhed by Biſhop Bedell, has been adopted by the Committee, for the edition now preparing, conſiſting of 2,000 Copies of the New Teſtament only, on ſtereotype.

A Miſſion having been for theſe forty years paſt eſtabliſhed on the Coaſt of Labrador, for the purpoſe of inſtructing the Eſquimaux in the Chriſtian Religion, to facilitate theſe charitable labours, the Committee have printed a Verſion of the Goſpel of St. John in the Eſquimaux language, and have further agreed to print the Goſpel of St. Luke. Theſe works have been placed under the ſuperintendence of the Rev. Mr. Kohlmeiſter, a Miſſionary lately returned from Labrador, and, by a reſidence there of eighteen years, well acquainted with the Eſquimaux dialect.

The Committee next advert to the Auxiliary Bible Societies which have been eſtabliſhed ſince the laſt General Meeting, and added to the Aſſociations and Societies in London, Glaſgow, Birmingham, Greenock, Reading, and Nottingham, of which accounts have been given in former Reports.

1. "The Bible Society of Newcaſtle upon Tyne and its Vicinity," under the patronage of the Lord Biſhop of Durham.

2. "The Penryn and Falmouth Society."

3. "The Leeds Auxiliary Bible Society." This Inſtitution was eſtabliſhed at Leeds on the day of the National Jubilee, with the double object, of ſupplying the poor with Bibles and Teſtaments, and of aiding the Britiſh and Foreign Bible Society.

4. "The Manchester and Salford Auxiliary Bible Society." Preſident, the Rev. Dr. Blackburne, Warden of Manchester. The comprehenſive ſcale on which this Society has been formed, and the zealous co-operation in which the

the ſeveral members of it have united to carry into effect the object of its eſtabliſhment, give it peculiar claims on the reſpect and gratitude of the Parent Inſtitution.

5. "The Devon and Exeter Bible Society." Preſident, Sir Thomas Dyke Acland, Bart.

6. "The Leiceſter Auxiliary Bible Society." Preſident, T. Babington, Eſq.

7. "The Auxiliary Bible Society at Kendal and its Vicinity." Preſident, the Rev. M. Murfitt, Vicar of Kendal.

8. "The Bible Society at Sheffield and its Vicinity." Preſident, the Right Hon. Earl Fitzwilliam.

9. "The Bible Society at Hull."

10. "The Briſtol Auxiliary Bible Society," inſtituted under the patronage of the Right Rev. the Lord Biſhop of Briſtol. To promote the formation of this Society, his Lordſhip was pleaſed to addreſs a circular letter to the Rev. the Clergy of his Dioceſe, ſtating, "his hearty approbation of the meaſure, and that it would afford him the greateſt pleaſure to ſee it carried into execution."

The zeal and alacrity exhibited by Chriſtians of all denominations to ſecond his Lordſhip's recommendation; the number and reſpectability of the members of this new Inſtitution; the magnitude of their Contributions and Annual Subſcriptions, prove the deep intereſt excited at Briſtol for the ſucceſs of the Britiſh and Foreign Bible Society, in diſſeminating the Holy Scriptures.

Nor have the friends of religion in Scotland been inactive in promoting Aſſociations for the furtherance of the ſame object. In that part of the United Kingdom, three new Bible Societies have been formed:—1. "The Edinburgh Bible Society;" 2. "The Eaſt Lothian Bible Society;" and, 3. "The Scottiſh Bible Society," by the Miniſters of the Preſbytery of Edinburgh. From the co-operation of the former in undertaking to ſupply the Military with Bibles, and charging itſelf with the diſtribution of the Gaelic Bibles in the Highlands on the behalf of the Britiſh and Foreign Bible Society, the Committee hope to receive the moſt uſeful aſſiſtance.

In Ireland, the Hibernian Bible Society, mentioned in former Reports under the moſt reſpectable patronage of His Grace the Lord Primate, and other diſtinguiſhed Perſonages, has directed its attention to the introduction of the Inſtitution into different parts of the country, by the eſtabliſhment of Branch Societies, and ſeveral have been accordingly formed. In Dungannon, under the patronage of Lord Viſcount Northland; in Armagh, under his Grace the Lord Primate in New Roſs, and in other places. From theſe Branch Societies of the Hibernian Bible Society, the ſame co-operation may be expected as from the Auxiliary Bible Societies eſtabliſhed in England.

To aſſiſt the efforts of the Hibernian Bible Society in the diſtribution of the Holy Scriptures, the Committee have voted to it a grant of 500l.; and report, that a donation of 100l. has been made to the ſame Inſtitution by the Edinburgh Bible Society. The grant from this Society has been acknowledged in the Report of the Hibernian Bible Society, accompanied with the gratifying ſtatement, that the iſſue of Bibles and Teſtaments from their Inſtitution during the laſt twelve months, has nearly doubled that of the former years, amounting to 9034 Bibles and Teſtaments.

The Committee having been informed, that the Bible Committee of the Synod of Ulſter were making great exertions in diſſeminating the Holy Scriptures in Ireland, preſented that body with a donation of 100l. to aſſiſt its charitable efforts; and they have had the ſatisfaction of learning, that the Society alluded to has raiſed very large contributions within the bounds of the Synod, for the diſtribution of Bibles and Teſtaments to the poor of the reſpective congregations.

It is certainly matter of real ſatisfaction to obſerve, that the aſſiſtance ſo liberally granted to Ireland, has ſtimulated the friends of Religion in that country to a degree of zeal and activity, from which, under the Divine bleſſing, the beſt conſequences may be expected.

As to the diſtribution of the Scriptures, including not only donations, but ſupplies of them, furniſhed by the Britiſh and Foreign Bible Society to other Aſſociations and individuals, at the coſt, or reduced prices, the Report ſtates as follows: Copies of the Scriptures, either in whole or in part, and in various languages, have been ſent Abroad—to Southern Africa, for the benefit of the converted Hottentots; to Paramaribo in Surinam; to the Weſt Indies, for the uſe of the Chriſtian Negroes; to the Iſlands of Sark, Jerſey, Madeira, Dominica, Bermuda, Jamaica, Guadaloupe, Martinique, and Trinidad; to St. Domingo, the Cape of Good

Good Hope, Quebec, Demerara; and to different ſtations in India.

At home—the Naval and Military Bible Society has been furniſhed with large ſupplies of Engliſh Bibles at the coſt prices: the ſame advantage has been afforded to the Society for the Support and Encouragement of Sunday Schools, which has alſo been ſupplied with a conſiderable quantity of the Welſh Scriptures; the Miſſionary Society has received ſome Copies of the Goſpel of St. Matthew in Hebrew and Greek; the Philanthropic Society has been accommodated with the Scriptures at reduced prices; copies have been furniſhed gratis to the London Female Penitentiary, to the Refuge for the Deſtitute, and to the Female Penitentiary at Bath. A very conſiderable number of Bibles and Teſtaments has been ſent to Ireland, to be diſpoſed of at half the coſt prices, for the accommodation of Schools in various parts of that country; and a ſupply to the ſame extent has been committed to an Aſſociation at Cork, under the deſignation of the Indigent Room Keepers' Society, for ſale or gratuitous diſtribution. The laſt mentioned Aſſociation is moſt benevolently and extenſively occupied in viſiting the poor, particularly thoſe of the Roman Catholic perſuaſion.

To ſpecify particular inſtances, in which individuals have been ſupplied with the Scriptures for ſale or gratuitous diſtribution, would occupy too large a portion of this Report. The truſtees of ſome charitable funds for the diſtribution of the Scriptures to the poor have been permitted to purchaſe them of the Society at the coſt prices, by which they have been enabled to extend the benefits of their reſpective truſts conſiderably farther than they could otherwiſe have done. The poor in ſeveral work-houſes, have been ſupplied, under the direction of a Committee appointed for that purpoſe. In ſhort, the moſt unremitted attention has been paid to the accommodation of the Priſoners of War, to that of ſoldiers and ſeamen, and to all ſuch wants of the poorer claſſes of all countries and deſcriptions within the United Kingdom, as were ſtated to require the benevolent aſſiſtance of the Bible Society. With a view to the particular ſupply of ſoldiers and ſeamen, the Committee are engaged in making arrangements for the appointment of agents at all the Military and Naval Depots, for the ſale of Bibles and Teſtaments at reduced prices.

Of the extent to which the Scriptures have thus been diſpoſed of, or gratuitouſly beſtowed, the Society will be enabled to judge, from the following fact, viz. That from the period when the Britiſh and Foreign Bible Society was enabled to furniſh ſupplies of the Scriptures, no leſs a number than 5317 Bibles and Teſtaments have been diſtributed by one Correſpondent only of the Committee, principally to the army and navy; with a zeal and diſcrimination which are entitled to the higheſt commendation, and which have received the moſt cordial thanks of the Committee.

Of 500 Teſtaments ſent to Martinique for ſale or gratuitous diſtribution, amongſt the negroes and other poor people, 450 were eagerly and rapidly purchaſed; and the remainder reſerved for donations. The French and Spaniſh priſoners of war have expreſſed their grateful acknowledgments for the benevolence of the Society; and the Committee have information on which they rely, that the Daniſh priſoners, to whom 791 New Teſtaments were preſented, were daily employed in reading them; and that large companies in different parts of the ſhip were ſoon thus engaged. From the correſpondence of the Committee many other accounts might be extracted, equally gratifying to the feelings of the Society.

The Committee, laſtly, notice the addition made to the funds of the Britiſh and Foreign Bible Society, by donations, bequeſts, and congregational collections during the laſt twelve months, which have been very conſiderable. They alſo, however, remark, that the neceſſary expenditure for promoting the object of its Inſtitution, is great and accumulating.

We ſhould be inexcuſable if we did not include in this extract, the following reflections of the Committee, naturally ſuggeſted by the facts which have been communicated in this Report.

It is now about two hundred and ſeventy years, ſince the light of Revelation ſhone with full luſtre on this country, for it was then that its inhabitants firſt obtained the invaluable privilege of peruſing the Bible in their own language. The moral and religious effects which have flowed from the uſe of this privilege, prove, what is in itſelf moſt evident, the influence of the Holy Scriptures in promoting the beſt intereſts of individuals and ſociety, and hence afford the moſt ſolid ground of encouragement to the circulation of them in the greateſt practicable extent.

It

It must not, however, be unnoticed, that the encouragement thus held out, points to the performance of a duty (for surely it is a duty) of primary obligation in those who have free access to the waters of life, to open channels for conveying their streams to the parched and desolate portions of the earth which they have not yet pervaded; and to remove those obstructions which interrupt their currency. To what extent this has been effected by the British and Foreign Bible Society, is sufficiently apparent from the present and former Reports of its Proceedings: like the great rivers of the earth which fertilize regions far distant from the soil in which they take their rise, it has diffused the waters of life to the remotest realms, and has held out an invitation to every accessible part of the globe, "Ho every one that thirsteth, come ye to the waters."

The Establishment of the British and Foreign Bible Society will, undoubtedly, form a distinguished era in the annals of the nineteenth century. It is to the honour of this country to have produced a religious Institution, for such the British and Foreign Bible Society may, with strict propriety, be denominated, the utility of which has received the most ample and gratifying acknowledgments, both at home and abroad; an Institution founded on a principle so simple, so intelligible, and so unexceptionable, that persons of every description who profess to regard the Holy Scriptures as the proper standard of faith, may cordially and conscientiously unite in it, and in the spirit of true Christian charity, harmoniously blend their common endeavours to promote the glory of God; an Institution which has excited the emulation of thousands to disseminate the knowledge of divine truth, and has given birth to the most extensive and respectable Associations for the express purpose of aiding its exertions, and co-operating in the promotion of its glorious object; an Institution, which secures an adherence to the integrity of its principle, by regulations so precise and defined as not to admit of dubious interpretation.

Referring to the notice which has been taken of the first promulgation of the Scriptures in this country for public use, it is impossible not to recollect the eager delight with which this new and precious privilege was embraced and enjoyed. It is matter of real gratification to be enabled to remark, that the spirit which prevailed at that memorable era, is not extinct. The facts stated in the present and former Reports prove the high veneration in which the Bible is held throughout the United Kingdom, and the public sense entertained of its supreme importance to the temporal and eternal welfare of mankind. It is no slight recommendation of the British and Foreign Bible Society, that it has been the mean of exhibiting this proof in a conspicuous view, as well as of cherishing and enlarging the feeling to which it applies. Who that loves his country and fellow-creatures, but must rejoice at the notification of facts which may fairly be considered as affording an omen so favourable to the prosperity of both? "Blessed are the people," says the Psalmist, "that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted."

The Committee, therefore, anxiously desirous that the blessing of God may accompany the circulation of the Holy Scriptures, conclude their Report in the spirit of their Institution, by pressing upon its members and friends in every part of the world, the advice of the Apostle, "Pray for us, that the word of the Lord may have free course, and be glorified!"

AFRICAN AND ASIATIC SOCIETY.

THIS Society, the public have been informed, was instituted for the benefit of the natives of Africa and Asia and their descendants, resident in London and its Vicinity. It embraces, however, a variety of objects which may not perhaps be distinctly or generally known, and the enumeration of which it is conceived, will point out its appropriate excellence and beneficent designs.

I. This Society provides RELIGIOUS instruction for those connected with it, a *Public Lecture* being regularly carried on every Lord's day evening, expressly for their benefit; and a School being opened at No. 18, Little Wyld-Street, where they may have an opportunity of learning *to read, to write, and to cast up accounts, &c.* three times a week; each individual being furnished with a *Bible* or *Testament*, religious Tracts being distributed among them, and a *Prayer-Meeting* regularly open, which they are invited and encouraged to attend.

II. It induces a HABIT of ECONOMY and FORESIGHT, by receiving from its members

members a small sum weekly, on the principle of a *Benefit Society*. Out of the fund thus raised by their individual contributions, they become on certain conditions, entitled to receive regular assistance and relief in seasons of distress, and in time of old age.

III. The Society affists in providing employment to such as are out of situations: the Committee using their individual exertions towards this end, and places being opened as registers, where their applications may be lodged and attended to; viz. No, 421, Oxford-Street, and No. 29, St. James's-Street.

IV. The Society contributes gratuitously to the relief of distressed Africans and Asiatics, whether enrolled as members or not; the Committee regularly meeting once a month, expressly for this purpose.

Such are the leading objects proposed by the African and Asiatic Society; and, these objects have been steadily kept in view since its formation.

But it is a reasonable and natural enquiry, What actual good has been done by the Society? To this enquiry the conductors feel a pleasure in giving a candid reply, as they are satisfied the only reply they have to give, is fitted to satisfy the enlightened and generous, of the utility and importance of the institution, and to secure their countenance and support.

Since the commencement of the Society, about two hundred and fifty persons of colour have joined themselves to it, as subscribing members, most of whom have occasionally, and many of them regularly, attended the means of grace. Some of them give the most satisfying evidence of repentance towards God, and of faith in our Lord Jesus Christ.

Since the last Annual Meetings in July, 1809, upwards of an hundred and thirty cases of deep affliction have been relieved, and the number of cases of distress continue to multiply: a circumstance which the Committee flatter themselves, the discriminating benevolence of the Public, will, at all times hereafter, enable them adequately to meet.

The Committee are not willing to be considered as indulging *visionary* expectations of the future greatness of this infant establishment, but they cannot forbear expressing a hope, that the time may come, when the funds of the Society will enable them to erect or purchase a house, as an Asylum for their aged pensioners, and enlarge the sphere of their benevolence to an extent, commensurate with the necessities of the distressed natives of Africa and Asia.

Subscriptions and donations to this Society, will be thankfully received by D. Nixen, Esq. Treasurer, 16, King-Street, Soho; the Rev. George Greig, Secretary, 48, Clarendon-Square, Somers-Town, or by any member of the Committee.

POETRY.

TO THE EDITOR.

THE following Poem is transcribed from the Royal Magazine, for 1763, and sent for insertion in the Methodist Magazine, if approved.

LAUNCESTON, W. B.
January 15, 1810.

On the Goodness of the Divine Being.

YE Seraphs who God's throne encircling still,
With holy zeal your golden censers fill;
Ye flaming Ministers to distant lands,
Who hear obsequious his divine commands;
Ye cherubs, who compose the sacred choir,
Attuning to your voice the angelic lyre;
Or ye fair natives on the heavenly plain,
Who once were mortal, now a happy train;
Who spend in peaceful love your joyful hours,
In blissful meads or amaranthine bowers,
Oh lend one spark of your celestial fire!
Oh deign my glowing bosom to inspire!
And aid the Muse's unexperienc'd wing,
While Goodness, theme divine, she soars to sing!
Tho' all thy attributes divinely fair,
Thy full perfection, glorious God! declare;
Yet if one beams superior to the rest,
Oh, let thy Goodness fairest be confest!
As shines the moon amid the starry train,
As breathes the rose among the flow'ry scene,
As the mild dove her silver plumes displays,
So sheds thy mercy its distinguish'd rays.
This led, Creator mild, thy gracious hand,
When formless chaos heard thy high command;
When pleas'd, thine eye thy matchless works review'd,
And goodness, placid, spoke that all was good!
Nor only does in heaven thy goodness shine,
Delighted nature feels its warmth divine.
The vital sun's illuminating beam,
The silver crescent and the starry gleam;
As day and night alternate they command,
Proclaim this truth to every distant land.
See smiling nature, with thy treasures fair,
Confess thy bounty and parental care;
Renew'd by thee, the faithful seasons rise,
And earth, with plenty, all her sons supplies.
The gen'rous lion, and the bristled boar,
As nightly thro' the forest walks they roar

From thee, Almighty Maker, seek their prey,
Nor from thine hand unfed depart away:
To thee for meat the callow ravens cry,
Supported by thy all-preserving eye:
From thee the feather'd natives of the plain,
Or those who range the field, or plough the main,
Receive, with constant course the appointed food,
And taste the cup of universal good.
Thy hand thou open'st, million'd myriads live;
Thou frown'st, they faint;—thou smil'st, and they revive!
On virtue's acre as on rapine's stores
See heaven impartial deal the fruitful showers!
"Life's common blessing all her children share,"
Tread the same earth and breathe a gen'ral air!
Without distinction, boundless blessings fall,
And goodness, like the sun, enlightens all!
Oh! man, degenerate man! offend no more!
Go, learn of brutes, thy Maker to adore!
Shall these of every tribe, his bounty own,
Of all his works, ungrateful thou alone!
Deaf, when the tuneful voice of mercy cries,
And blind, when sov'reign goodness charms the eyes!
Mark, e'en the wretch his awful name blasphemes,
His pity spares—his clemency reclaims!
Observe his patience with the guilty strive,
And bid the criminal repent and live;
Recal the fugitive with gracious eye,
Beseech the obstinate he would not die!
Amazing tenderness! Amazing most,
The soul on whom such mercy should be lost!
But wouldst thou view the rays of goodness join
To one strong point of radiance all divine!
Behold, celestial muse! yon eastern light;
To Beth'lem's plain adoring bend thy flight,
Hear the glad message to the shepherds giv'n,
"Good will on earth to man, and peace with heav'n."
Attend the swains, pursue the starry road,
And hail to earth the Saviour and the God!
Redemption! oh, thou beauteous mystic plan!
Thou salutary source of life to man!
What tongue can speak thy comprehensive grace!
What thought thy depths unfathomable trace!
When lost in sin our ruin'd nature lay,
When awful justice claim'd her righteous pay!
See the mild Saviour bend his pitying eye,
And stop the lightning just prepar'd to fly!
(O strange effect of unexampled love!)
View him descend the heav'nly throne above;
Patient the ills of mortal life endure,
Calm, tho' revil'd, and innocent, tho' poor!
Uncertain his abode, and coarse his food,
His life one fair continu'd scene of good:
For us sustain the wrath to man decreed,
The victim of eternal justice bleed!
Look, to the cross the Lord of life is tied,
They pierce his hands, and wound his sacred side!
See Him expire! our forfeit to atone,
While nature trembles at his parting groan!
Advance, thou hopeless mortal, steel'd in guilt,
Behold, and if thou canst, forbear to melt!
Shall Jesus die thy freedom to regain,
And wilt thou drag the voluntary chain?
Wilt thou refuse thy kind assent to give,
When breathless he looks down to bid thee live!
Perverse wilt thou reject the proffer'd good,
Bought with his life, and streaming in his blood?
Those virtues can thy deepest crimes efface,
Re-heal thy nature, and confirm thy peace!
Can all the errors of thy life atone,
And raise thee from a rebel to a Son!
O bless Redeemer, from thy sacred throne,
Where saints and angels sing thy triumphs won!
When from the grave thou rais'd thy glorious head,
(Chain'd to thy car the pow'rs infernal led)
From that exalted height of bliss supreme,
Look down on those who bear thy sacred name;
Restore their ways, inspire them by thy grace
Thy laws to follow, and thy steps to trace;
Thy bright example to thy doctrine join,
And by their morals prove their faith divine,
Nor only to thy church confine thy ray,
O'er the glad world thy healing light display;
Fair Sun of righteousness! in beauty rise,
And clear the mists that cloud the heathen skies!
To Judah's remnant, now a scattered train,
Thou great Messiah; shew thy promis'd reign;
O'er earth as wide, thy saving warmth diffuse,
As spreads the ambient air, or falling dews,
And haste the time when, vanquish'd by thy pow'r,
Death shall expire, and sin defile no more.

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Mr. John Hughes.
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR AUGUST, 1810.

BIOGRAPHY.

MEMOIR OF MR. JOHN HEARNSHAW.

(Continued from page 257.)

THUS at an early period of life, not having completed his nineteenth year, he devoted himself to the work of the ministry, as an itinerant preacher, and was appointed to a circuit far from his family and friends. But he knew the God of Abraham to be an all-sufficient portion and helper; which, together with a persuasion that he had followed the path of apprehended duty, reconciled him to all the fatigues and inconveniences of his new situation. The circuit was large and the journies were some of them long; besides, in many parts of that bleak and cold country, the accommodations were but indifferent. This was trying to one, whose constitution was delicate, and who had known but little hardship in the preceding part of life. But he was not discouraged. He entered upon his work with zeal, and prosecuted it with diligence and fidelity, which would have done credit to a veteran in the cause of truth and righteousness. After preaching his two first sermons, August 24, on Psalm cxviii. 15, and 2 Thes. iii. 1, he writes as follows. "The Lord was present with us, and gave me a clear conviction, that in order to have prosperity, and to see the word of the Lord run and be glorified, the preachers themselves, must have much of the spirit of their divine master. I ardently desire more of this spirit, that I may feel a more lively concern for the salvation of sinners, and with St. Paul, warn them night and day with tears."

His colleagues were faithful men, like-minded with himself; and as might be expected, they had not laboured long before this wilderness began to bud and blossom, and the fruit of their united endeavours appeared in many parts of the circuit. The careless

careleſs were awakened to a religious concern, and many of thoſe who had been in bondage to unbelief and fear, were brought into chriſtian liberty. But however deſirable it may be to ſee the empire of grace extended, it will not ſatisfy the faithful man unleſs his own ſoul have its ſhare in theſe ſpiritual bleſſings. Therefore zeal for the ſalvation of others ſhould be accompanied with watchfulneſs and prayer, ſo neceſſary to his own. Without this, he may offer falſe fire on God's altar. And although the Lord may, in ſome inſtances, have ſucceeded the labours of unhallowed hands, and done good by men who have no longer retained the power of godlineſs, yet has this been in honour of his own truth, which "Shall not return unto him void," and was not any proof that the inſtruments were the objects of his favour.

At the beginning of the year, we find brother H——— cloſely examining himſelf, and enquiring, "What real improvement have I made ſince I came hither?—Am I more ſpiritually minded?—Am I more dead to human praiſe and cenſure?—Are my views more in eternity, and my affections ſet on things above? Have I more love to the ſouls of my fellow-creatures, and do I feel the burthen of the Lord is upon me?—Does my zeal for his honour increaſe, and am I more watchful over my own ſpirit and words? Do I live more in the ſpirit of prayer, and am I careful to redeem time for this exerciſe?—Am I better prepared to live or die, for time or eternity?—I truſt I can anſwer theſe queries in the affirmative. I have gained a little. But, alas! I have to lament my leanneſs, my ignorance, my dulneſs, my deficiency in faith and love. God, be merciful to me a ſinner! I am convinced I may, and muſt be more ſerious; I ſee the evil of levity in a more odious light than ever. Lord, help me to profit by the conviction, that I may be more Chriſt-like from this time."

As early as the month of March, he began to feel his labour was too much for him, and was ſometimes obliged to reſt for a day or two. On one of theſe occaſions he thus expreſſes himſelf. "I have felt a great ſoreneſs at my breaſt, brought on by much ſpeaking, and have been laid up at the Faugh for two days; but bleſſed be the Lord, he has enlarged my heart in deſire towards himſelf, whom I have found a very preſent help. The throne of grace is eaſy of acceſs, and communion with Chriſt is very ſweet indeed. I deſire to ſpend and be ſpent in his ſervice." As the mild weather commenced, he recovered his health, and was able to go on with his work to the ſatisfaction of the people, who found him to be the *miniſter of God for good* to them. In Carliſle upwards of a hundred were converted to God, who promiſed fair, that in other parts of the circuit the work was proſpering. As the time of Conference drew near, each party was affected at the

proſpect

prospect of separation; and had not the climate been too cold, and the walks too long for his delicate constitution, it might have been to their mutual comfort and advantage, had they continued another year together. Of his last interview with the people at the Faugh, he thus writes; "Whilst speaking of the blessedness of the saints beyond the grave, every melting heart seemed to say, 'O that I had wings like a dove, then would I fly away and be at rest.' At the close of the sermon, floods of tears were shed, and the solemn presence of God was generally felt. The sinners were seized with trembling, whilst I warned them for the last time, of the danger of their condition, and asked them, Shall I not be clear of your blood when the Lord shall judge? Here are three sisters who were all awakened and converted under the preaching of Mary Barrett. Their modest simplicity, fervent piety and christian-like behaviour, I have not seen excelled. May they prove faithful to the end!"

His reflections on leaving the circuit, will farther discover the disposition of his mind, and his concern for the welfare of the flock. "I have much reason to esteem this people. Many things would have rendered it almost impossible for me to have performed the duties of the circuit the whole year, had not the law of kindness been written on their hearts. I was in one part of the circuit alone, for a great part of the year, confined to a few places. Three of the places I had to open, and at three others, where the preaching was begun, no societies were formed till after I came. I had to walk from three to eight miles, along rough and dirty roads, when the nights have been stormy and dark, to preach, and after preaching to walk three more before I either eat or slept. But the Lord was with me, and gave me favour in the eyes of the people, and strength to go through my work. I have indeed sometimes been interrupted by sickness, but upon the whole, I believe I have left the circuit better, both in body and mind, than I was when I entered it. May the great and good shepherd gather the lambs of the flock in his arm, and give them pastors who shall feed them with knowledge, and guard them from the wolf of the evening!"

At the ensuing Conference he was appointed to the Barnsly circuit, where he found an affectionate people, who received him kindly, and contributed all in their power to the preservation of his health. Notwithstanding this, he had not been amongst them three months before he was obliged to desist from preaching, having taken cold, which brought on a violent cough, accompanied with a slow fever, so that his strength was very much reduced in a short time. Here he found in the sympathy, attention, and generosity of Mr. and Mrs. Stock, whose house was his home, all

that he could wish, to render his state of suffering agreeable. He has thus recorded his acknowledgements: "Their kindness and attention to me during these weeks of affliction have made that impression on my heart, which I hope will never be erased; but their reward is with the Lord."

During this affliction, his mind was kept in great peace, and the word of life was made a peculiar blessing to him: Many parts of it were now unfolded which he had not before understood; and some passages were applied with extraordinary power to his mind; so that he could say, "It is good for me that I was afflicted!" As he recovered, he returned to his work with renewed vigour, and saw the fruit of his labour amongst the people in many parts of the circuit. Many young persons were awakened to an enquiry after salvation, and many found peace with God. This good work continuing to prosper, rendered the remaining part of the two years spent in that circuit very agreeable to himself, his friendly colleague, and the people in general. There is one part of the Christian's duty, which requires more than an ordinary degree of courage and skill, and yet is so important, that every one who is concerned to approve himself to God, must feel his obligation to perform it. I mean that of reproof. When a christian's eye is single. and his design is to please God, he will not be governed by servile fear, which always ensnares: nor will he be rash or rude. His object forbids his employing the spirit of Antichrist in this work, as it would defeat his design. Brother H——— was careful not to suffer sin upon his brother, and yet prudent not to provoke him to wrath.

"After preaching at ———, where we had a season of great refreshing, I was grieved at the conversation of a respectable brother, and felt it my duty to reprove him for evil-speaking. It did not seem to please, but I hope it will profit. Let me ever remember the word of wisdom; 'As the north-wind driveth away rain, so doth an angry countenance a backbiting tongue.' Were preachers and people more faithful in reproving such sins, we should not be so liable to fall into them. A man may wink at sin in others, till he no longer regards it with horror and abhorrence; and what security has he against temptation?"

"I paid a visit to Huddersfield, preached three times, and held a Love-feast. Many of the people were much alive to God and spoke freely; and had they been satisfied to have given over when they had said enough, many more would have borne their testimony to the truth. But long speaking and frequent singing, seem to be favourite customs with them, which I could not prevail upon them to relinquish by all the arguments I could use. The Sunday before I had been present at the Barnsly Love-feast, when

when the teachable ſpirit of the people formed a ſtriking contraſt with the obſtinacy of ſome of theſe." On leaving the circuit he has made the following reflections: "I came hither under the painful apprehenſion, that I ſhould not be uſeful to the people; but the Lord has been greater than my fear, and given me to ſee the fruit of my labours. The firſt year we joined ninety-ſeven to the ſociety, and the ſecond eighty. When I reflect on the paſt, I am at once thankful and aſhamed. So many mercies and no more fruit! I truſt I have walked unblamably at all times, ſo that the cauſe of God will not be reproached on my account: but, alas! this is far too little. I am called to be holy: to be an example; to go before the flock in humility, meekneſs, patience, zeal, love, and heavenly-mindedneſs. So did thoſe holy men, thoſe primitive preachers of the goſpel, who were never weary of well-doing: who ſhunned not the croſs: who ſhrunk from no painful labour, but commended themſelves to every man's conſcience in the ſight of God. I would go and do likewiſe. I have often reſolved thus to follow hard after God and his dear ſervants; but, alas! how far do I come ſhort! God be merciful to me an unprofitable ſervant."

An extract from a letter written to his brother, at this time, will be found in conformity with the above ſentiments, and can ſcarcely be read without profit.

"I am in tolerable health, and I truſt, endeavouring to improve in vital godlineſs. *Holineſs becometh the houſe of the Lord.* To be happy, independently of creatures, one muſt be holy. To be ready to every good word and work, one muſt be holy. To be eminently uſeful to others, fellowſhip with God muſt have our firſt concern. We are only uſeful to men, as we draw them to God; and to draw them to him, we muſt be ſtrong in the grace which is in Chriſt Jeſus. May our light ſhine brighter and brighter to the perfect day! We have ſome truly pious people in this circuit; and one thing I have remarked, is much to the credit of our people in general: they are conſcientiouſly attentive to the duty of family prayer, which they perform with much fervency. And they who regularly pray with their families, will not lightly ſin before them. They cannot; they dare not. They are likewiſe regular in their attendance on public worſhip, and conſtant at their claſs-meetings. Amongſt this people I am happy; but, alas! the time is approaching when it will be ſaid, *Ariſe, let us go hence.* It is our buſineſs to make the beſt of preſent advantages, and let to-morrow take thought for the things of itſelf. I hope my brother is preſſing towards the mark for the prize. Come, let us reach after it; our labour ſhall not be in vain. Let us go up at once and poſſeſs the land, we are well able, for God is with us."

Theſe

Theſe ſentiments are not excited by caſual circumſtances, but are in conformity with the uniform temper of his mind, and the general tenor of his converſation. The fire of his zeal was borrowed from the altar of God, and burnt with a ſteady flame.

At the Conference held in 1803, he was appointed to the Manchester circuit, and for ſome months his ſtrength was adequate to the duties of that important ſtation. He preached in the large chapels to crowded congregations, with little inconvenience to himſelf, and was heard with general ſatisfaction. Being aſſociated with preachers of long-ſtanding in the work, and having to preach frequently before intelligent hearers, he felt the neceſſity of devoting himſelf to cloſe ſtudy, that he might bring out of his treaſury a portion for each in his ſeaſon. And as he had now an opportunity of obtaining help, he was reſolved to improve it, ſo that he might be able to read his new Teſtament in the original. This appeared to him to be important, and therefore deſirable. Whatever obſtacles there might be in his way, he was reſolved to ſurmount them, and accompliſh his object. The views and diſpoſition in which he entered upon this purſuit, will appear from the following extract: "This work I begin in the fear of the Lord. It is for his glory I undertake it, that I may the better underſtand his *holy word* and will. I would obey as well as believe. May he, who giveth wiſdom to the ſimple, graciouſly help me, and may my profiting appear unto all." Much of his time was employed in viſiting the ſick, many of whom are always found in large manufacturing towns, where the poor are often crowded together in unhealthy ſituations. To miniſter comfort to the forlorn, the neglected and forgotten, in the wretched habitations,

> "Where hopeleſs anguiſh pours its groan,
> And lonely want retires to die,"

he was always ready; and his labours of love are had in grateful remembrance in that place. He had now begun to hope that his old complaint was removed, and in the month of March he writes to his brother: "My health is at preſent firm. I ſay *firm*, becauſe it has been tried of late more than ever. One of the preachers has been unwell for ſome time paſt, hence it has been neceſſary for me to do more than my own work. One Sunday I preached three times, beſides reading and commenting on the leſſons. I walked or ran five miles, baptized five children, and gave tickets to one hundred and ninety members. After preaching every night in the week, and ſometimes giving tickets to nearly a hundred people afterwards, I began in the large chapel on Saturday night, and on Sunday preached in it twice, met the body bands, and gave tickets to above two hundred and ninety people." However, before the month of July his ſtrength began to fail, and during the time

time of Conference, being left alone in the circuit, much preaching and much anxiety occaſioned him ſleepleſs nights; a ſlow fever, a violent cough, and ſpitting of blood, ſoon followed. And in the latter end of Auguſt, he was obliged to leave the circuit, and ſeek a little repoſe amongſt his friends in Yorkſhire; hoping by this mean, to get rid of his cough, and that his ſyſtem might recover its wonted tone. "I have now (theſe are his reflections on the occaſion) ſpent one year in Mancheſter, and have found it a year of much ſpiritual profit. Many leſſons have I learned, which will be of advantage to me as long as I live. Had my health admitted of it, I ſhould have devoted myſelf with pleaſure to the ſervice of that affectionate and generous people, another year, with greater zeal and diligence than I have done the laſt. But for ſix weeks paſt my health has declined. I believe the principal cauſe has been exceſſive exertion, which in my circumſtances I knew not how to avoid, without betraying my truſt. Well! it has been in the Lord's ſervice, and the Lord will do what is beſt with me."—"As the concern I feel for my brethren who have to ſupply my places, is the moſt painful part of my affliction, I reſolved to return; but on attempting to preach, I again threw up blood, and was much worſe. I then attempted to ſpeak to the children and their parents in the Sunday-School, but this was too much for my ſtrength. My mind has been painfully exerciſed with fear, leſt I ſhould never more be able to preach, but live a burthen to my friends. When I ſee my dear brethren labouring with zeal, I am tempted to repine at the diſpenſation: but having given myſelf into the hands of the Lord, I am reſolved quietly to wait for his ſalvation." In this ſtate of weakneſs he continued through the winter, hoping that on the return of ſpring his cough would abate, and his ſtrength be renewed. But in this he was diſappointed, and in the beginning of May he took a voyage to the Iſle-of-Man, in hope that a ſhort reſidence in that mild climate, with a few months reſpite from labour, would check that increaſing tendency to a conſumption which his friends had lately perceived. There he was kindly received, and hoſpitably entertained in every part of the Iſland. He preached a few times, and his labours were highly acceptable to the people, but for theſe exertions, he always ſuffered afterwards. Bathing in the ſea agreed well with him, and he generally felt himſelf the better for it; but the occaſional colds he took, ſometimes when riding over the mountains in the evening air; and ſometimes in returning from worſhip where the houſe was crowded with hearers, irritated his cough, and brought on the fever, which reduced his ſtrength again. Under theſe circumſtances, his time was improved in the beſt manner his indiſpoſition would admit of; and it was his uniform endeavour, to prepare for future uſefulneſs, when, by a reſtoration to health, the

Lord ſhould renew his commiſſion to labour. He roſe early, and every morning took a walk before breakfaſt, and committed to memory a chapter from the New Teſtament, which was the ſubject of his frequent meditation through the day. The following extract from his Diary will ſhew his plan. "Monday, June the 10th, roſe at half-paſt four, and committed to memory the eleventh chapter to the Romans. My plan for the reſt of the day is, to ſtudy Hebrew and Greek from nine to eleven o'clock; from that time till three to ride, bathe, dine, and converſe, and then ſtudy Perſic until five. The Lord help me uniformly to walk by this rule." But the acquiſition of ſcholaſtic and ſpeculative knowledge was with him a ſecondary conſideration, as he deemed that preacher who had no higher attainments, ill qualified for the important duties of his office. A chriſtian miniſter ſhould imbibe the ſpirit of his maſter, and have his converſation in heaven. An earthly, carnal, vain mind, does not well aſſort with a ſpiritual and divine religion: Nor can that ſalt ſeaſon which has loſt its ſavour. Hence he was uniformly aſſiduous in his endeavours to maintain that fellowſhip with God, which he knew to be the privilege of the Chriſtian believer; and to cultivate that ſpirituality of mind which accords ſo well with the doctrines and duties of Methodiſm. "Through mercy, I have found a deepening of the work of grace, within theſe few weeks. My mind is more ſpiritual, and I am more deeply ſenſible of the preſence of God, whilſt I feel an intenſe deſire to be what the Bible requires. O how great is the goodneſs of the Lord which he has laid up for them that fear him! May I follow after and obtain all that for which I am apprehended by Chriſt Jeſus!'

Wedneſday. "My diſorder is not much amended, as I had fondly hoped would have been the caſe, and this has ſometimes preſſed down my ſpirit; but the Lord is with me, and I am ſtriving to improve time, and turn my ſufferings to good account. May I live to do thy will, O my God! Thou knoweſt,

> "I would the precious time redeem,
> And longer live for this alone,
> To ſpend and to be ſpent for them,
> Who have not yet my Saviour known:
> Fully on theſe my miſſion prove,
> And only breathe, to breathe thy love."

Upon the whole, he had ſome reaſon to be encouraged on his return. The violence of his cough had abated, and he had received a little increaſe of ſtrength; but whether to attribute it to his reſidence in the Iſland, or to repoſe from his public labours, he knew not. It however, contributed to keep alive his hope, and the hope of his friends, that he might eventually recover, and his future

future usefulness answer the expectations they had indulged. When the time of Conference came, it appeared to be the opinion of those who best understood the state of his health, that he might undertake the labours of a small circuit in a dry and healthy situation where a horse was used; as the exercise of riding was advantageous, and preaching to small congregations would not be injurious to him. The Congleton Circuit was chosen, and had all other circumstances been favourable, it is probable their affectionate wishes might have been gratified, and a life which they deemed of so much value, prolonged to edify the church. But unhappily this was not the case. Many things here contributed to distress his mind, and to accelerate his end. His diary will best explain this. "I have been once round the circuit, and have found great freedom and satisfaction in preaching Christ as an all-sufficient and present Saviour. The people receive me with much affection, and shew me every kindness they can; but unless I can be favoured as to the night walks, I fear I shall not be their preacher long.

"October. I have given tickets to most of the Country Societies, and have found it my duty to reprove many for their neglect of the ordinances. Some have been permitted to take tickets for some preceding quarters who have not met in class for many previous months, although no reason could be assigned for such neglect. To this I could not lend my sanction. Some will commend and some will blame me; but I trust in the living God; and while I can please him, I have little else to care for. I wish to see all our Societies, Methodists and Christians. Thanks to God, we have had some melting seasons, and the sinners have cried out for mercy. The congregations are much increased, and at Nantwich the place is too strait for us." In the latter end of this month his complaint returned with violence, and he writes, "That which I feared, is come upon me. I am again an invalid. The night walks have been too much for me. I wished to have been favoured in this thing; I proposed it, and shewed how absolutely necessary it was to my continuance in the circuit, that I should sleep at the places where I preached, or that some one should supply them for me. I am now constrained to give up. The Lord give me grace to serve him in silence.

"December. I have suffered much in body, but more in my mind the last month. A hard troublesome cough, frequent spitting of blood, acute pain in my breast, and almost an entire loss of sleep, are amongst my complicated trials. But the exercises of my mind have been much more distressing. Most of my places have been neglected, which I could not help; nevertheless, it has pained me exceedingly, as the people in many of them see the travelling

preacher only once in the fortnight. We have now obtained help, and I hope this will be remedied. Although my ſpirits have, upon the whole, been good, during the greateſt part of my affliction, yet have they been depreſſed of late, and a train of gloomy thoughts have crowded upon me night and day, in ſpite of all my reſiſtance. Satan takes the advantage of my weakneſs, and ſuggeſts, 'What a fool haſt thou been to reduce thyſelf to this ſtate, for thoſe who do not thank thee for thy extra exertions. Hadſt thou followed the example of ſome of thy Brethren, thou wouldſt now have been as effective as they. Whereas, thou art an invalid, with the proſpect of premature death, or of lingering out life in pain and weakneſs, which will render thee a burden to thyſelf, thy friends, and the church!' To receive ſupport from a people without being able to ſerve them, pains me much. Well! the Lord knoweth the way that I take, and I am in his hand. At ſeaſons, theſe dark clouds are diſſipated, and the joy of the Lord is my ſtrength. I am then enabled to reſiſt theſe thoughts, and to meditate on thoſe ſubjects which miniſter comfort in a ſtate like mine. Many of the Pſalms and ſome parts of the book of Job, together with the promiſſory parts of Scripture, have been very helpful to me. Jeſus, my maſter, was tempted in all points as we are, and therefore he knoweth how to ſuccour the tempted. He is touched with a feeling of all my infirmities. He careth for me, and will not forſake me now my ſtrength faileth."

Rendered altogether incapable of performing the labours of the circuit, he returned to his friends at Manchester, where he was affectionately received, and hoſpitably entertained as long as he choſe to remain amongſt them. But even here he met with freſh cauſe of depreſſion, as appears by the remarks he made on the occaſion. "I found great comfort in ſeeing my dear friends; but, alas! in this ſhort ſpace, death has puſhed ſome out of ſight, and affliction has reduced others, who are very dear to me, to the verge of the grave. What a vapour is life! Yet what important things are ſuſpended on this vapour! O may I redeem time." As preaching, or indeed any exertion which produced an accelerated circulation, was injurious to him, his friends thought of procuring him a ſituation, which would furniſh employment to which his health was adequate, and at the ſame time, afford him ſupport. Such a one ſeemed to offer, but when he had made himſelf acquainted with the department deſigned for him, he thought proper to decline it, and to retire for a ſeaſon to Lea-hall, where he was a welcome gueſt. In this kind and hoſpitable family he found every comfortable accommodation he needed; and ſays, "Here I am highly favoured; the ſituation is pleaſant, the air ſalubrious, and I have plenty of milk, which is judged the

moſt

moſt proper food for me. The family is affectionate beyond what I deſerve, and I feel quite at home. They love me, bleſſed Jeſus, for thy ſake." His time thus ſpent amongſt his friends was not "whiled away." Some times he ventured to give a ſhort exhortation to a few people, and ſometimes to go from houſe to houſe, and converſe familiarly with parts of the family on the ſubjects of Salvation, Death, and Heaven. Theſe viſits were peculiarly uſeful to ſome perſons who had grown weary and ſunk into diſcouragement: who now were quickened and enabled to riſe again to newneſs of life.* On the ſeventh of July, in this year, he came to Liverpool, and had the beſt medical aſſiſtance which could be procured. Every effort of friendſhip and affection was exerted to the utmoſt in his favour, but in vain; and in the iſſue, it was apprehended that nothing could preſerve his life through the approaching winter, unleſs he were removed to a milder climate. Madeira was preferred. And a ſeries of concurring providences opening his way, and ſeeming to point out his duty, he prepared for this voyage. From this time he has written more largely, and his diary becomes more intereſting as will be ſeen in a future number.

[*To be continued.*]

DIVINITY.

ON SANCTIFYING THE SABBATH-DAY.

TO THE EDITOR.

THE following conſiderations appeared in the *Univerſal Magazine* about fifty years ago; if you judge them worthy of a place in your valuable Miſcellany, they are at your ſervice.

Your conſtant Reader,

Haddenham-School,
Nov. 30, 1809.

W. H. CLARSON.

THE ſentiments here offered againſt the prevailing cuſtom of profaning the Sabbath, will, probably, yield ſatisfaction to every ſerious reader, and be productive of much good, eſpecially as it is in every one's power, through divine grace, to reform one, and as then his own conduct will be a tacit reproof to his acquaintance, who may probably, through his example, be induced to weigh theſe proceedings attentively, and no longer follow a multitude to do evil. It is certainly a matter of importance to enquire whether, among other things whereby the ſabbath is profaned, Sunday viſits be juſtifiable upon the principles of ſcripture and reaſon, eſpecially as the conſcientious obſervation of

* In all ſituations a Man of God is uſeful: He is a light which ſhines, and ſalt which ſeaſons.

the ſabbath, has of late years been ſo much diſregarded; and it is now become the principal day of viſiting, among many perſons of all ranks. The advocates for the continuance of ſuch a practice ſhould, methinks, defend it publicly, that their arguments may be properly examined, if (in their opinion) ſuch a cuſtom can admit of any rational defence. And thoſe who are ſufficiently convinced by what is here advanced, ſhould reſolve to diſcontinue Sunday viſits themſelves, and diſcountenance them in others, as far as is in their power. That the number of ſuch well-diſpoſed perſons may be daily increaſing, is undoubtedly the hearty wiſh of every one who is ſincerely deſirous of promoting the glory of God, and the good of mankind.

Queſtion. Whether it be right, for *truly ſerious* perſons to viſit on Sundays?

The perſons here mentioned, are the *truly-ſerious.* As to many people, it matters not whether they are at home or abroad: God is not in all their thoughts; they have no concern for their eternal welfare; they therefore are, in every place, altogether and alike unprofitable. But when we begin to diſcern the things that are excellent; when we ſincerely deſire to "obtain ſalvation with eternal glory, by Jeſus Chriſt:" then, whether it be proper to fall in with the prevailing cuſtom of viſiting on Sundays, is the queſtion. Were our companions religious, and was our converſation edifying, I ſhould make no ſcruple to give my voice in the affirmative. Every parlour would then be a little ſanctuary; would echo back the exhortation, and ſecond the deſigns of the pulpit. And we might truly ſay, "It is good for us to be here." But, alas! where do we find ſuch company? When do we hear ſuch converſation? The general converſation is impertinence and folly. Not ſo much as ſeaſoned with a ſpice of religion. "They talk of vanity every one with his neighbour," Pſalm. xii. 2. For which reaſon, I cannot think it ſafe or expedient, allowable or innocent, frequently to viſit on Sundays. It is inconſiſtent with the beſt examples. "I was in the ſpirit on the Lord's day," ſays St. John, I was filled with the communications of the Holy Spirit, giving me clear views of Chriſt, bright hopes of glory, and ſhedding abroad the love of God in my heart. But is this compatible with the idle, trifling, inſignificant chat, which engroſſes moſt ordinary viſits?

Objection 1. It will be ſaid, "The apoſtle's was a peculiar caſe." I anſwer, it was a peculiarly happy caſe. And will a prudent chriſtian relinquiſh the proſpect of ſuch unſpeakable happineſs, for the moſt empty and deluſory amuſement? But, I believe, it was not peculiar to the apoſtle; rather it is the common privilege of all believers; written as a pattern to their practice, and to be the plan of their expectations. The practice here cen-

ſured,

ſured, is contrary to the divine prohibition. The negative law, relating to the ſabbath, is, "Not doing thine own ways, not finding thine own pleaſure, not ſpeaking thy own words," Iſaiah lviii. 13.

"Not doing thy own ways;" abſtaining from ſecular buſineſs, and all worldly purſuits. "Not finding thy own pleaſure;" renouncing all thoſe recreations and amuſements, which may tend to gratify thy taſte, but not to glorify thy Almighty Lord. "Not ſpeaking thy own words;" but converſing on ſpiritual and heavenly ſubjects, inſtead of low, earthly, temporal matters, which having no reference to the Creator's honour, are therefore called *thy own.*

However ſome people may act, or whatever they might think, this is the expreſs and unalterable law, eſtabliſhed by the God of heaven. Whether it be poſſible to mingle in modiſh company, and obey this law, let thoſe judge who are acquainted with the world. It breaks the divine command. The poſitive law relating to the ſabbath, is, "Remember the ſabbath day, to keep it holy." Remember, take particular notice of this injunction. It is a duty greatly to be regarded, and moſt conſcientiouſly to be obſerved. Upon the due obſervance of this, our diſpoſition and ability to obſerve the other precepts, in a good meaſure, depends. Keep it holy: devote it to holy purpoſes; ſpend it in holy exerciſes; and not barely an hour or two; not barely the intervals of private and public devotion; but *the day*; *the ſabbath-day*; *the whole day.*

"What ſays the prophet? Let that day be bleſt
With holineſs and conſecrated reſt.
Paſtime and buſineſs both it ſhould exclude,
And bar the door the moment they intrude;
Nobly diſtinguiſh'd above all the ſix,
By deeds in which the world muſt never mix.
Hear him again. He calls it a delight,
A day of luxury, obſerv'd aright,
When the glad ſoul is made heav'n's welcome gueſt,
Sits banqueting, and God provides the feaſt.
But triflers are engag'd and cannot come:
Their anſwer to the call is—Not at home."

Neither will the whole day be too long, if we make conſcience of diſcharging the ſeveral duties of religion, reading and meditation; prayer and praiſe; teaching our children and inſtructing our domeſtics; examining our hearts and taking heed to our ways. All theſe offices, if properly performed, will leave very little, rather no time for unneceſſary elopements. And ſhall we huddle

huddle over all these important offices, or totally neglect some of them, only to indulge ourselves in the most unprofitable levities? at once doing an injury to our spiritual interests, and violating the divine precept. I fear it will be a kind of crucifying afresh our blessed master, Heb. vi. 6. This expression we have often read, but think ourselves free from the guilt implied in it, and indeed from the very likelihood of contracting it. But let us be reminded, that we crucify our Lord afresh, when we give others occasion to conclude, that we have very little esteem for him, or gratitude to him. Consequently, that he has little or no excellency, for which we or others should desire him. Now what else can the world conclude, when they see us giving into the vanities of a licentious mode, on that very day, which is sacred to the commemoration of his resurrection? "Surely," might the children of this world say, "if these christians had any real reverence for their Lord, they would shew it on his own day. They would either be retired to contemplate and adore him; or else come abroad to exalt and glorify him. But they come abroad to be as frothy in their talk, and as trifling in their temper, as forgetful of their Saviour, and as regardless of his honour, as the most arrant worlding among us all." To afford a handle for such reflections, is to wound the Redeemer in the house of his friends.

It will grieve the Holy Spirit, Ephes. iv. 30. Christians believe, that he is infinitely wise, all-gracious, and ever blessed; that he dwells in their hearts, and is the source of all their holiness and all their happiness. Therefore, we pray daily in our liturgy, that the Holy Spirit may not be taken from us. On Sunday we commemorate the descent of this divine guest; and are, in a particular manner, to implore his presence, and cultivate his influences. But can this be done, by neglecting his express prohibition, and breaking his positive command? By disregarding the examples, which he has set before us; and dishonouring that Saviour, whom he delights to magnify? Besides, dare any mortal presume to say in his heart, amidst a circle of polite visitants, "I am now acting in a manner becoming my relation to the eternal Spirit. These sentiments and this discourse, are suitable to his dignity, wisdom, and glory. A proper method of celebrating and honouring the day of his miraculous mission?" Should any one ask, "What is meant by grieving the Holy Spirit?' It means offending his exalted Majesty, and causing him to act as men commonly act, when they are grieved and displeased with any one. They withdraw from his company, and visit him no more. When Samuel was grieved for Saul's misbehaviour, it is written, "He came no more to see Saul." If the Almighty Comforter be provoked to deal

thus with our ſouls, alas! what a loſs muſt we ſuſtain A loſs, unſpeakable, irreparable, eternal! So that if this practice were not ſinful, it muſt be exceedingly detrimental. And that, not in one only, but in various reſpects. Have we received ſpiritual good from the public ordinances? The admonition of heaven is, "We ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip," Heb. ii. 1. By this practice, we not only ſuffer them to *ſlip*, but open, as it were, a leak for their immediate diſcharge. Have we been under edifying impreſſions from our private exerciſes? The unerring direction is, "Quench not the Spirit." Stifle not the ſerious deſires, which he has awakened. Allow them their full ſcope, till they are formed into gracious habits. By the practice under conſideration, we pour water inſtead of oil upon the feeble flower. We extinguiſh what we ſhould cheriſh. Is the heavenly ſeed ſown in our breaſts? Theſe diſſipating interviews are the ravenous birds, which follow the ſeedſman, and devour the grain: ſo that nothing takes root. No fruit of faith, of joy, or love is produced. Let me only add, That, on a dying-bed, the miſ-improvement of all our time will be moſt bitterly regretted. How much more the miſ-improvement of thoſe hours, which God himſelf has hallowed; has ſet apart for the nobleſt purpoſes; and is wont to bleſs in an eſpecial manner! "While others were ſeeking the pearl of great price; and gathering thoſe treaſures of wiſdom and grace, which endure to everlaſting life, I, alas! was ſquandering away the precious opportunities in very vanity." To ſee the curtain of time dropping; to ſee a vaſt eternity opening before us; and to have ſuch reflections hunting our conſcience; this will cauſe miſery, not to be expreſſed; create anguiſh, not to be conceived.

Objection 2. Will it be ſaid, in anſwer to theſe conſiderations, "That company, even trifling company, is a relaxation? We return to the inſtruction of our families, and to our evening devotion, with freſh alacrity, being ſick of theſe triflers." A ſtrange argument! It ſhould rather be reverſed. The objectors might truly ſay; being ſick of religion and its ſervices, we want ſuch trifles to afford us ſome relief. The ſincere ſervant of Chriſt would find no recreation, but feel grief of heart, in ſuch interviews. It muſt be a real affliction to obſerve his divine Lord abſolutely diſregarded. Diſregarded on the day peculiarly devoted to his honour. Every vanity now preferred before him, as Barrabbas the robber was formerly. The true refreſhment for our ſouls conſiſts in having our faith increaſed, our hope elevated, and our views of heaven enlarged: in contemplating the infinite perfection and glory of our Redeemer; the infinite grandeur and fulneſs

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of his propitiation; and our complete, I might have said, our infinite security from wrath and vengeance, by being interested in his merits.

Objection 3. "Sunday is the best part of our time for this purpose. Business is suspended. Every body is ready dressed. All circumstances invite." Is it the best part of our time? Then let it be devoted to the best of beings. Who is more worthy of our choicest thoughts, affections, hours, than that divine compassionate Saviour, who offered himself, in the very prime of his life, a bleeding victim for our sins, that his sacrifice might have every recommending circumstance, which could render it acceptable to God, and available for man?

Objection 4. "It is the universal custom: to discontinue it, would render us unfashionable." And cannot you bear to be a little unfashionable for his sake, who was despised and rejected, who humbled himself to death, even the death of the cross, for your sake? Is it the universal custom? Then custom is the idol, which we are called to renounce. I must say of custom, in this case, as Elijah said of Baal; If custom be God, follow its dictates; but if Jehovah be God, observe his precepts. It is written in the Scriptures, Rom. xii. 2, "Be not conformed to this world." To what does the prohibition relate? To such ungodly customs, no doubt. No battery of cannon was ever pointed more directly against a citadel to be demolished, than this text against such customs. In indifferent matters, let the christian avoid singularity. Let him dress somewhat like his neighbours. Let him make an appearance suitable to his station. But let him not follow a multitude to profane the sabbath, or to do any evil. Here religious persons should, by all means, be singular; should distinguish themselves by a becoming zeal for their God; should set an example, and shine as lights, in the midst of a crooked and perverse generation. Otherwise, they may do, not only themselves, but others also, incredible harm.

Objection 5. Some perhaps may start, and reply, "If these things are so, to what a degree of sinful negligence is even the christian world arrived!"—With regard to the world called *christian*, this is too true. And no measure of sorrow can be sufficient to bewail this deplorable degeneracy. Negligence, or rather obstinacy, in this capital instance, is a melancholy indication of no less disobedience in other respects.

Objection 6. "This will be irksome, will render our religion a burthen." I hope, no one that pretends to seriousness will offer to make this objection. The sinners in Sion made it. For which reason they are branded, and by the divine Spirit himself, with infamy that will never be blotted out. O! what a weariness is it!

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When will the ſabbath, and its irkſome ſolemnities, be gone? Malachi i. 13; Amos viii. 5. This diſcovers a heart alienated from God; that he has not taſted the good word of grace, and ſavours not the things which be of Chriſt. Otherwiſe, ſuch would be the language; "One day, thus employed, is better than a thouſand," Pſalm lxxxiv. 10. Is it tedious and burthenſome to paſs a ſingle day in devout exerciſes? How then ſhall we paſs, how ſhall we endure the ages of eternity? ſince we are aſſured, that thoſe happy beings, who ſtand around the throne, clothed with white robes, ſerve their God day and night, for ever and ever, in his temple. In the regions of immortality they find a heaven; becauſe, there they have a never ceaſing and eternal communion with God; becauſe they have an uninterrupted and everlaſting ſabbath.

THE TRUTH OF GOD DEFENDED.

A REVIEW OF—A VINDICATION OF THE JEWS.

By Thomas Witherby.

THE aſtoniſhing events which have paſſed before us in quick ſucceſſion ſince the beginning of the French revolution in 1789, have induced many pious and well-meaning individuals, deſtitute of learning, as well as a few of the learned, to turn their attention to ſuch prophecies as relate to the reſtoration of the Jews, and the converſion of the fulneſs of the Gentiles. Numerous books have been the reſult. Theſe, with a few exceptions, are highly viſionary. In what eſtimation Mr. Wetherby's book ſhould be held, our readers will judge from the following quotations:

"Whoever endeavours to draw any of the Jewiſh nation aſide from, or to weaken their attachment to, the *holy laws of Jehovah, their God*, as given by him to them, by the hand of Moſes his ſervant, acts a part inimical, yea, in the moſt enormous degree inimical, to the Jewiſh nation," (Page 150.) "Whoever endeavours to weaken the attachment of the Jews to their laws, does wound them in the tendereſt part; he does that very act which tends to KEEP THEM from that inheritance which God has promiſed to reſtore unto them. It is impoſſible to conceive an act ſo hoſtile to the proſperity of the Jews as this. If it was in the power of the enemies of Iſrael to immure them in dungeons, with fetters upon their limbs, it would not be an act to be compared to ſeducing them from the obſervance of the law of Jehovah,

VAH their God. But it is not only the act of an enemy to Iſrael, it is an act of the moſt dreadful hoſtility againſt the God of Iſrael, who gave them the law. He who endeavours to perſuade a Jew to diſregard the law, reallyand truly acts a part as hoſtile towards the great Creator of heaven and earth, JEHOVAH, God of Iſrael, as that which brought down his judgment upon Antiochus! The act is the ſame. The violence that Antiochus had power to reſort to, only tended to ſhorten the conteſt in his more ſpeedy deſtruction. Did Antiochus ſtrive to throw down the diſtinction between Jew and Gentile, which it hath pleaſed the great Creator of heaven and earth, the God of Iſrael, to make between them? 1 Macc. i. 41. So have the Miſſionary and London Societies! Did Antiochus endeavour to draw the Jews from the obſervance of their law? 1 Macc. i. 42. He did, although he did not proceed ſo far as to ſpeak horrible words againſt the law, by repreſenting it to be a HARD LAW, IMPOSSIBLE TO BE OBEYED," (Page 151 and 152.)

We have ſelected the above paſſages as a fair ſpecimen of the author's ſtyle and drift of argument.—How far the Chriſtian Societies who have become the objects of his cenſure, are implicated in guilt ſimilar to that of Antiochus in his cruel perſecution of the Jews, we are willing to leave to the deciſion of candid and competent judges.*—But thoſe Societies are accuſed of endeavouring to ſeduce the Jews "from the obſervance of the Law of Jehovah their God." Were this cenſure well-founded, what a ſeducer was St. Paul, who took ſo much pains to convert the Jews, *not* from an obſervance of the moral law of Jehovah, which is of eternal obligation, but from an obſtinate rejection of Him in whom all the prophecies relating to the Meſſiah meet their full completion! We ſee no reaſon why the Goſpel ſhould not be preached to the Jews as well as to the Gentiles, ſeeing they both equally ſtand in need of being ſaved by Jehovah, the only Saviour. To coercive meaſures, for the purpoſe of converting either *Jews* or *Gentiles*, we are as much averſe as Mr. Wetherby. With him we wait for the fulfilment of the ſure word of Prophecy, that "all Iſrael ſhall be ſaved." But while we rejoice in this well-founded expectation, we feel no alarm at any peaceable exertions which ſocieties or individuals may uſe in order to induce God's ancient people to "look upon him whom they have pierced and mourn." Nor do we apprehend, that any exertions which may be made in the ſpirit of the Goſpel, in order to their converſion, can poſſibly prevent the cure of their judicial blindneſs, as a nation, after the coming in of "the fulneſs of the Gentiles."

* The Jews in this country enjoy, without the leaſt moleſtation, that liberty of conſcience which is the birthright of every human being.

We shall just observe, on dismissing this work, that, however widely we differ from the Author in our sentiments on the subject which he professedly treats, we give him full credit for the best of intentions, as well as for a temper and manner, in general, amicable and conciliating.

March 19, 1810.

REVIEW OF—AN ESSAY

ON THE EQUITY OF THE DIVINE GOVERNMENT.

(*Continued from page* 272.)

PAGE 220, Dr. Williams enquires, "Was it not the design of grace to render the appointed means *actually available* to some of mankind?" Undoubtedly; and not only to *some*, but to *all*; and hence all who shall be sentenced to eternal misery shall be sensible that their own *wilful* and *avoidable* rejection of proferred mercy, was the cause of their final ruin. But if, as the Doctor maintains, "*necessitating sovereignty*" is absolutely and universally necessary to salvation, those who perish cannot be charged with their own destruction, seeing their will could not possibly have any influence upon the sovereignty in question.

Page 221, "If Christ had *given himself* for *all, that he might wash them as he washes his church*, and redeem them from all iniquity *as* he redeems his peculiar ones, there would have been no such thing as unbelief left among men." Here is an express avowal of the sentiment, that Christ did not give himself for all with any intention, save a rectoral, i. e. hypocritical one, to redeem them from all iniquity. Now, it is fair to ask, For what purpose did he give his life a ransom for those whom he did not intend to redeem from sin? If it be answered, he died for them sufficiently, but not intentionally: we reply, it may with equal truth be said he died for devils; for there is virtue enough in his death to atone for their rebellion. The truth is, the Doctor admits no medium between *necessary* salvation, and *unavoidable* damnation. But why attempt to amuse his readers with *conditional* forms, and *rectoral* and *benevolent* designs, when, according to him, *salvation* and *damnation* are equally the effects of an unchangeable decree?

In answer to Whitby's argument for general redemption, drawn from the *absurdity* of moral agents being commanded, on pain of damnation, to perform impossible conditions, the Doctor replies—(page 224) "Were the doctrine contained in this objection admitted, it would at once remove all just views of moral obligation; and prove subversive of all religion both natural and revealed."

vealed." What! is believing that it is abſurd to ſuppoſe that men, in a ſtate of probation, cannot be juſtly puniſhed for not performing impoſſibilities, ſubverſive of all religion?—Becauſe devils, and men who have filled up the meaſure of their iniquity, are juſtly puniſhable, though *now* in a ſtate which renders their loving God impoſſible; it does not follow, that men in a ſtate of probation are *juſtly* puniſhable for not performing impoſſible conditions.

Page 226, "He (Chriſt) ſhed his blood with the rectoral deſign of ſaving *ſinners;* he beſtows his quickening *ſpirit* on *elect* ſinners only."—This ſame *rectoral* deſign is, it ſeems, very benevolent, but *invariably* fails of its purpoſe when not accompanied by a *decretive* deſign. The former is a deſign to ſave *all*, but the latter to ſave the *elect* only. By this ſcheme, God, whoſe ways are equal, is repreſented at variance with himſelf. What unſcriptural, and abſurd diſtinctions will not even men of piety and learning maintain in ſupport of an hypotheſis to which they are immoderately attached!

Page 229, "The *only* effect of a gracious, *peculiar influence*, is the removal of a *moral* inability and not a natural." So according to this view of the ſubject, every man to whom a peculiar influence is not afforded, labours under a *moral* but not a *natural* inability to accept ſalvation. But it amounts to the ſame thing, as there is no ſalvation without moral ability. What ſolemn mockery is it, then, to ſay to reprobates, Ye periſh, *not* becauſe ye *cannot*, but becauſe ye *will* not come to Chriſt! For if without "*peculiar influence*," with which none of the reprobates are favoured, they *neceſſarily* chooſe evil; upon what principle of Scripture, reaſon, or common ſenſe, can it be maintained, that they may come to Chriſt if they will? Is it not a comfortable, hopeful doctrine to maintain, that they may come to him if they do what to them is *morally* impoſſible?

Page 231, "The idea of *ſpecial grace being conferred on ſome, excuſing* others, is too impertinent to deſerve refutation." True, upon the ſuppoſition that all probationers poſſeſs a *moral power*, or, in other words, that ſalvation is rendered morally poſſible to all; but not otherwiſe. For if *without ſpecial grace*, as the Doctor maintains, ſalvation be impoſſible, all from whom it is withheld ought, in all reaſon, to be excuſed; not upon the ground of any *peculiar grace* or favour being conferred upon others, but upon that of ſalvation being propoſed to them upon impoſſible conditions.—To talk of people being reaſoned with, warned, and threatened concerning their future fate, and therefore left without excuſe; while at the ſame time they labour under a moral inability to take warning; an inability not brought upon them by *avoidable* ſin; is as abſurd

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as to say, that they may be justly punished for not pulling the stars out of the firmament.

We shall pass over the Doctor's witticisms upon what Whitby, in a serious manner, observed concerning the Holy Spirit raising an idea in the brain, after just observing, that not one of the arguments by which he maintains the doctrine of general redemption, has the Doctor fairly answered.—Whitby stands too high in the lists of well-earned fame to need a defence, or dread an attack from any modern pen.

Page 269, "The truth is, that men, as far as they are praise-worthy, are like the angels; and their goodness proceeds from the same cause; they do what the divine impulse doth incite them to do."—"As far as they are dealt with in *equity*, they choose what is wrong; for nothing prevents their abuse of liberty but a gracious, divine impulse."

Here, that any are praise-worthy, in a state of probation, is represented as arising from their being recipients of necessitating impulses. "As far as they are dealt with in *equity*, they choose what is wrong." This same *equity* is eternally fatal to all who fall into its hands: for according to the Doctor's scheme, as certainly as "necessitating sovereignty" ensures the salvation of the elect, "*equity*" ensures the damnation of the reprobate!—But why suppose the *Father of the spirits of all flesh, whose tender mercy is over all his works*, to deal with countless millions of his rational creatures in such a manner as to render their existence, and that without any previous fault of theirs, an eternal curse, and his treatment of them an infinite reproach to all his moral attributes?—But it is answered, They had *passive* power, and free-will, (page 552) the union of which, with mathematical certainty, without sovereign grace, "generates moral imperfection." But is "sovereign grace," without which sin is mathematically certain, *equitably* withheld from all that perish? The Doctor maintains that it is; and if so, it follows with equal certainty, whether mathematical or not, that the eternal destruction of the wicked cannot be referred to themselves, but to the withholding of that sovereign grace without which salvation is impossible. Now, this is neither a scriptural, hopeful, nor comfortable doctrine.

Page 281, "We admit that God does great things for those who are finally lost, in the way of *moral means*; he *proclaims* to them his adorable perfections, and *exhibits* to them his covenant mercy, and his incarnate Son, whose mediatorial sufficiency is a source of universal encouragement, and in him life eternal."—What great things! *Moral means*, but no *moral power*; an *exhibition* of covenant mercy without a *bare possibility* of receiving any advantage from it; an *exhibition* too of God's incarnate Son, "whose mediatorial

mediatorial sufficiency is a source of universal encouragement," but from which sufficiency, they never receive so much grace as to render their escaping the damnation of hell *barely* possible. These are *some* of the great things which, according to the Doctor, God does for them that perish!

The Doctor, (page 321) gives the following quotation from Mr. Fletcher: "Mr. Wesley lays down two axioms of which he never loses sight in his preaching. The first is, that ALL OUR SALVATION IS OF GOD IN CHRIST, and therefore of GRACE; all opportunities, invitations, inclinations, and power to believe being bestowed upon us of mere grace—grace most absolutely free: but he proceeds further, for, secondly, he asserts, with equal confidence, that according to the gospel dispensation ALL OUR DAMNATION IS OF OURSELVES; by our obstinate unbelief and avoidable unfaithfulness; as we may *neglect* so great salvation, desire to be *excused* from coming to the feast of the Lamb, *make light* of God's gracious offers, *refuse* to occupy, *bury* our talent, and act the part of the slothful servant: or, in other words, resist, grieve, do despite to, and quench the Spirit of grace BY OUR MORAL AGENCY."

Who could imagine that these sentiments, so clearly expressed, should lead the Doctor to say: "We conclude from their own premises and concessions, that hypothetical Necessity and Free agency are *not inconsistent*." Are the words, "All our damnation is of ourselves, by our *obstinate* unbelief and *avoidable* unfaithfulness, favourable to *hypothetical*, or any *other* necessity?" Mr. Fletcher maintains with clearness and consistency, that to their own *avoidable* unfaithfulness and *obstinate* unbelief, and to *no other cause*, is to be referred the eternal punishment of the workers of iniquity.

Page 325, "We, no less than our opponents, refer sin to the free-will of the creature as the *immediate* or secondary cause; but instead of tracing it thence, with the fatalists, to the first cause, or stopping there to save *appearances*, with self-determiners, but who *really* must refer it ultimately to GOD; we trace it to the *essential defectibility* of a created nature, which is necessarily implied in the essential difference that must ever subsist between a self-existent and created nature."—In this passage sin is plainly referred to free-will *only* as a secondary cause; but as a first cause to "the essential defectibility of a created nature." So there is, according to this scheme, an "essential defectibility" in all created nature, however pure and excellent, which essential defectibility their Maker is no more obliged in equity to prevent from *necessarily* effecting their ruin, than an artist is obliged to keep in perpetual repair the machines he has made. All machines, as such, have *in themselves* a principle of decay, nor is any artist obliged in equity to be for ever repairing them; nor subject to the smallest blame for suffering them

them to fall to ruin. To all this, when inſenſible machines are the ſubjects equitably devoted to ruin, by being left to their native principle of decay, we make no objection: but we enter our eternal proteſt againſt a ſcheme which repreſents God as conſigning millions of his rational offſpring to eternal deſtruction, on grounds exactly ſimilar to thoſe on which an artiſt conſigns a machine to ruin.

"If ſin," ſaid Mr. Fletcher, (as quoted page 326) "is a real thing, or a *poſitive* moral crookedneſs of the will of a ſinner, and as ſuch has a *poſitive cauſe*; can that poſitive cauſe be any other than the *ſelf-perverſion* of free-will, or the *impelling decree* of a ſin ordaining God?"

To this the Doctor replies, "The latter ſuppoſition is chargeable with impious irrationality; and we ſay the former is removed but a few degrees from it. Sin is the offſpring of ſelf-perverſion, this of free-will, and free-will is the offſpring of God; all, on the ſuppoſition, poſitive cauſes of poſitive effects. Conſequently ſin, according to the Arminian ſyſtem is faſtened on infinite purity by theſe adamantine links. God's *creating will* in making us free, and our created *freedom*, which is the grand parent of every ſin."

We envy none their underſtanding whom this anſwer ſatisfies. The Arminian ſyſtem faſten ſin on God! What! is the repreſenting man in his primeval ſtate, as being endued by his Maker with a *power* to ſtand, and laid under *no neceſſity* whatever of falling, faſtening ſin on infinite purity? Is repreſenting ſin as being *avoidable* the ſame as repreſenting it to be *neceſſary?* "But God is the Author of free-will;" yes, but man was guilty of its perverſion. The Doctor's repreſenting Arminians as in effect maintaining that God is the Author of ſin, puts us in mind of a Popiſh gentleman in this country, who aſſured ſome of his ignorant tenants, that all the dreadful accounts they had heard of Papiſts burning Proteſtants on account of their religion, were *groſs* falſehoods; and that the truth was, though not generally known, that it was the Proteſtants that had burned the Papiſts!

(To be concluded in our next.)

THE PROVIDENCE OF GOD ASSERTED.*

PROFESSOR FRANCK'S *Account of the building of the Hoſpital, or Orphan-Houſe, at Glaucha, near Halle, in Saxony.*

THE publication entitled *Pietas Hallensis*, or a Public Demonſtration of the *Footſteps* of a *Divine Being* in the *World*, in the

* To make room for the former part of the following intereſting account, we are obliged to omit our uſual articles in illuſtration of the Word and Works of God.

building

building of the *Hospital* near *Halle*, being now very scarce, we take this opportunity of presenting to our readers an abridgment of that part of it, in which are recorded the remarkable providences which attended the building of that hospital, and the extraordinary instances of the power of faith and prayer, in which the work was begun and carried on.

In the year 1700, Professor Franck was directed by the Privy Council of Frederick I. King of Prussia, to draw up an account of the whole design of the institution, which account was afterwards published, with considerable additions, for the information of the world.

"In this account," says Professor Franck, "I testify, in the presence of the living God, 'who is ready to bring to light the hidden things of darkness, and will make manifest the counsels of the heart,' that not one false word has wittingly and willingly been uttered." He then says, "We may here make a seasonable application of the words of the angel Raphael, in the book of Tobit, Chap. xii. ver. 6, 7, 'It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him. It is good to keep close the secret of a king; but it is honourable to reveal the works of God.'"

Then the Professor proceeds:—"I can assure the reader that many souls, labouring under poverty of worldly estate, and want of confidence in God, have been mightily supported by the signal manifestations of his providence in this institution; and indeed, sometimes upon the hearing of one single instance wherein the Lord hath been a present help in necessity and trouble. Those who are assaulted with temptations, and lie under poverty and distress, will be thankful to God for so many evident demonstrations that God is still the same, and never leaves those who cast their care on him, and wait with patience for the appointed time of his gracious visitation.

The Rise and Progress of the Undertaking.

"It had been a custom of long standing in the city and suburbs of Halle, for benevolent persons to appoint a particular day in every week on which the poor should appear at their doors and be relieved. When the poor flocked together before my door, I caused some bread to be distributed among them, and it came into my mind that it was an happy opportunity to provide for them some wholesome instruction out of the Word of God, which more nearly concerned them than food for their bodies, as it tended to promote the welfare of their souls. One day I got them all together into my house, and I placed the adults on one side and the youth on the other, and then familiarly inquired of the latter what they understood of the principles of religion, as set forth in Luther's Catechism. The elder persons attended to my discourse with the younger, and I concluded with a prayer; and then distributed my alms among them, and I invited them to meet every Thursday at my house.

These

"Theſe poor people were ſo groſsly ignorant that I ſcarcely knew where to begin to inſtruct them; but I was heartily concerned to make ſome impreſſion on their minds. I determined to put ſome children to ſchool at my own expenſe; but they either did not frequent the ſchool, or ſhewed not the leaſt mark of improvement by attending it. Beſides, I was much concerned for poor houſe-keepers, who forbore to ſeek relief by begging abroad, and I bought an *alms-box*, and cauſed it to be handed about every week to the well-diſpoſed ſtudents and others, for their contributions; and in this way I raiſed, in a few weeks' time, about *two ſhillings*, which I applied to the relief of poor houſe-keepers. But at length I collected ſo little in this way, that I fixed a *box* in my own parlour, with theſe words written over it: 'Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?' 1 John iii. 17. Another ſentence of Scripture was written under the box. This box was put up in the beginning of the year 1695, and was intended as a tacit admonition to all perſons who viſited me, to open their hearts towards the poor.

"One day before I fixed the *box* in my houſe for the poor, I took the Bible, and opened on theſe words: 'God is able to make all grace abound toward you, that ye, always having all ſufficiency in all things, may abound to every good work,' 2 Cor. ix. 8. This ſentence made a deep impreſſion on my mind, and cauſed me to think, 'How is God able to make this? I would be glad to help the poor, had I wherewith to do it, whereas, I am obliged to ſend many away empty and unrelieved.'

"About a quarter of a year after the box was ſet up in my houſe, a certain perſon put into it at one time to the value of *eighteen ſhillings and ſixpence* Engliſh. When I took this into my hands, I ſaid, in full aſſurance of faith, 'This is now a conſiderable ſum, worthy to be laid out in ſome important undertaking; therefore, I will even take this for the foundation of a Charity-School.' I did not confer with fleſh and blood on this affair, but went on with reſolution, and on the very ſame day bought as many books as coſt eight ſhillings, and I engaged a poor ſtudent to teach the poor children two hours in a day, for twelve pence per week.

"This Charity-School was begun about Eaſter, 1695, with the above-mentioned ſmall proviſion of *eighteen ſhillings and ſix pence*, which was the firſt foundation of the Charity-Schools, and in a little time led to the building of the Hoſpital itſelf. About Whitſuntide ſome friends came to pay me a viſit, and were ſo much affected at our endeavours to aſſiſt the poor, that they contributed ſome crowns towards the work. And ſome of the citizens ſent their own children to be inſtructed by the maſter at two pence per week each; and he now taught five hours a day, and had for his pains two ſhillings and ſix pence per week.

"When this little beginning was known abroad, several persons sent money to support the undertaking, and others linen for the use of the children. The number of poor children which was taught, was now fifty or sixty. And God so blessed us, that we were not only able to push on the main design, but, in some measure, to relieve poor house-keepers. There was never any settled provision, but as God gave it, so it was spent. Freely we received, and freely we gave.

"In the summer of 1695, I received a letter from a well-disposed person of quality, offering me five hundred crowns (about £100 sterling) to be distributed amongst the poor, as I should think fit. Soon afterwards the money was paid down, and I was not a little affected with the providential blessing, because the hand of the Lord was conspicuous in it. This remarkable relief was given to me on condition that I should take care of some of the poor students, and I soon got together such of them as were most necessitous, and gave them some *eight pence*, others *sixteen pence*, and others *two shillings* a week. The number of poor scholars was about twenty; and this was the first circumstance which brought poor students to partake of the benefit of the Hospital. At that time the spring of the Lord began to open itself, towards indigent scholars, and it has never been exhausted. Praised be the name of the Lord!

"About harvest, it was necessary to provide a room for the School, and as there was no room in the parsonage-house, I hired a room in the next house; and at the beginning of winter, I was obliged to hire an additional room. But now I saw that the good impressions which had been made on the minds of the children while in the School, were obliterated when they went abroad. This made me resolve on their maintenance as well as their education, and I was induced to concert measures for building an Hospital.

"In this I found myself effectually supported by the hand of Him who is the father of the fatherless, and 'who is able to do exceeding abundantly above all that we ask or think,' and beyond the dictates of my foolish and scrupulous reason. The same person who had before given the five hundred crowns, gave one thousand crowns more for the same use, and another person supplied us with three hundred crowns, and another with one hundred crowns. Being thus supplied by the mercy of God, we were enabled to assist many poor students, to maintain the orphans, and keep up our Charity-School in a flourishing state.

"After some time the poor students and children increasing, the house which was at first provided for them, became too small, and I was obliged to think of purchasing a larger. But the establishment of Hospitals being yet an uncommon thing in this country, I resolved to make some enquiry into the nature of such Hospitals as had been established at other places. I therefore sent Mr. G. H. Newbauer into Holland, in June 1697, to examine the Hospitals there. In the mean time we had bought, for a sum of 1950 crowns, the

the houſe called the Golden Eagle, and the garden without Ranniſh Gate. But this houſe having been built for an inn, did not afford ſuch conveniencies as were requiſite for an Hoſpital; and other perſons intending to build an alehouſe on ground juſt oppoſite to the Golden Eagle, I was under the neceſſity to purchaſe that ground, in order to prevent it.

"At this time I had not as much money as would erect a ſmall houſe, much leſs a large Hoſpital; yet in ſingleneſs of heart, and entire dependence on God, I reſolved to lay the foundation of a new building on the ground which was bought, and on the 13th of July, 1698, the foundation of an Hoſpital was laid, in the name of the Lord. The Lord had provided ſo much money in readineſs as to enable us to procure a good quantity of timber; but as for other materials, and the expences of labour, I was now to wait on God from week to week, to receive at his hand what he might be graciouſly pleaſed to furniſh me with. The work was begun without any ſettled proviſion, and the Lord from time to time, ſeconded the enterpriſe with his bleſſing. And it afforded no ſmall ſatisfaction to the minds of many of the workmen, that each day's work was begun with prayer; and on Saturdays, when they got their weekly pay, we now and then finiſhed with prayers and thankſgivings, for the aſſiſtance which we had that week received at the hand of the Lord.

"The building ran up amain, and in the ſpace of a year it was ready for the roof. So the Lord confounded the unbelief of a certain impious man, who, when paſſing by the place, and ſeeing one of the walls only half up, ſwore, 'If this wall comes to be finiſhed, I will hang myſelf on it.'"

THE GRACE OF GOD MANIFESTED,

IN A MEMOIR OF MISS ELIZABETH HAWKINS,

OF SOUTHAMPTON.

TO THE EDITOR.

THE following Memoir of Miſs HAWKINS is formed, partly from memorandums of the Lord's dealings with her, taken down from time to time by her father; and partly from what I had the pleaſure of hearing from her own lips in various converſations, which will not ſoon be forgotten by,

Your's, affectionately,
EDWARD ROBERTS.

PLYMOUTH, 1808.

ELIZABETH HAWKINS was born at Axminſter, in the county of Devon, January 21, 1790. From early life ſhe was a daughter of uncommon affliction. When ſhe was about five years of age ſhe was attacked by the meaſles. Soon after her recovery from the meaſles ſhe was afflicted with a painful glandular ſwelling behind each ear:

and it was two years before this diſorder was in any degree cured. About two years after, ſhe was ſeized with a violent bowel complaint, which rendered her unable even to walk acroſs the room for ten months. In the midſt of theſe afflictions her tender mind was frequently impreſſed with the things of God: and theſe impreſſions were conſiderably deepened by reading Hervey's Meditations, and the pious lives and triumphant deaths of "thoſe who, through faith and patience, inherit the promiſes." After her recovery ſhe diligently applied herſelf to her needle and the improvement of her mind; but the glandular diſorder had the unhappy effect of depriving her, in a great meaſure, of her hearing, ſo that ſhe could not profit much either by public preaching or common converſation. The Father of mercies, however, ſupplied this defect by giving her an inſatiable thirſt for reading, ſo that every leiſure moment was occupied by ſome book; and ſhe was not a careleſs or forgetful hearer, but always endeavoured to underſtand what ſhe read, and committed the moſt important things to memory. By this practice ſhe acquired a fund of knowledge rarely to be found in one of her years.

In 1804, ſhe removed with the family from Axminſter to London. With the change of air, and the formation of new acquaintances, ſhe enjoyed a better ſtate of health, and a greater flow of ſpirits than ſhe had had for ſome years before. This, however, was but ſhort in its duration. Her diſorder returning, ſhe was placed under the care of a phyſician, whoſe preſcriptions were of ſome ſervice to her, and great hopes were entertained of her health being quite eſtabliſhed. During her reſidence in London ſhe was very near being carried away with the vanity and gaiety of the metropolis, and with wrong notions of religion. Having ſpent ſome months with her relations, who were great admirers of the pernicious doctrines of Baron Swedenburg, ſhe loſt much of her ſeriouſneſs, and became as gay and trifling as they were. Her relations being very fond of her, and having promiſed to do great things for her in the world, ſhe would gladly have tarried with them; but as her parents well knew that her immortal happineſs was of far more conſequence than any earthly good, they very judiciouſly took her under their care. However, ſhe was not wholly without viſits from the Lord while ſhe was in London. Once in particular, at the renewing of the Covenant, in the New Chapel, City-Road, her mind was ſo deeply impreſſed with the uncertainty of life, the value of time, the importance of religion, and the neceſſity of enjoying the favour and the image of God, that ſhe reſolved to ſeek him with her whole heart.

In March, 1806, ſhe removed again with the family from London to Southampton. This change of air alſo appeared to affect her health for the better; but ſtill her old complaint followed and frequently gave her violent pain. Here ſhe was ſeparated from her gay companions, and from the effects of aſſociating with them. She had now an opportunity of hearing the word for herſelf; for the chapel being ſmall, and my voice rather ſtrong, ſhe generally heard the whole of

my

my ſermons; and, through the divine goodneſs, they were frequently made a bleſſing to her. But the ſermon under which ſhe was moſt deeply affected was one which ſhe heard in a little country village about four miles from Southampton, from the firſt four verſes of the 103d Pſalm. This diſcourſe made ſuch an impreſſion on her mind that ſhe remembered the far greater part of it to the day of her death. About this time, Providence furniſhed her with the laſt Volume of Saurin's Sermons, tranſlated from the French by Mr. Sutcliffe. The firſt three Sermons in that Volume, wrought ſo powerfully on her heart, that ſhe thought if ſhe did not immediately turn to God, the Author would riſe up in judgment and condemn her. In December ſhe heard Mrs. Lathley's Funeral Sermon, which ſtill forwarded the work of conviction. Under this diſcourſe, ſhe ſeemed to receive the ſentence of death in herſelf, feeling a ſtrong preſentiment that the next Funeral Sermon preached in that Chapel, would be for her, which indeed was the caſe. But notwithſtanding the divine Spirit was thus working upon her heart, ſuch was her reſerved diſpoſition, that it was known only to God and herſelf.

New-year's day, 1807, ſhe was ſuddenly ſeized with a cold fit, which threw her whole frame into an agony of pain. The moſt likely means to reſtore nature were immediately uſed; but in vain. She never recovered from the ſhock which ſhe received that day. In February, her diſorder increaſed ſo rapidly, that, by the end of that month, the medical gentleman who attended her, declared her irrecoverable. As her deafneſs and reſerved diſpoſition rendered it difficult to converſe with her on divine ſubjects, care was taken to put into her hands ſuch books as were judged moſt proper for one in her circumſtances. But now, being pronounced irrecoverable, her parents very properly concluded, that it would be exceedingly wrong to keep it a ſecret from her, and therefore acquainted her with it. This painful, but neceſſary duty, was performed with all poſſible tenderneſs and affection, by her afflicted mother on the firſt of March. She received the melancholy information with a bluſh, and aſked if the doctor thought the diſorder fatal. Her mother anſwering in the affirmative, ſhe only regretted that her parents had been at ſuch pains and expenſe to bring about her recovery, and all in vain. On the 5th of March ſhe took her mother cordially by the hand, and with unuſual freedom, addreſſed her as follows: "Do not diſtreſs yourſelf; if I die I ſhall go to heaven. It was very kind in you to tell me that my diſorder would prove fatal. I thank you for it. While I had a good appetite, and a ſkilful Phyſician, I flattered myſelf that I ſhould recover; but ſince you told me that the Phyſician had given me up, I have cried mightily to God for mercy. I believe I was ſeized for death on New-year's day. The firſt thing I prayed for was, that the Lord would give me patience to bear whatever he ſhould ſee fit to bring upon me; and he has hitherto anſwered my prayer. That paſſage has continually followed me, 'Whom the Lord loveth he chaſteneth;' and I have ſtrong confidence that he will

wil not take me before he hath fent the Comforter." Some little time before this, I had put Mr. Fletcher's Appeal into her hand, and requefted her to read his faithful and confolatory addrefs to the earneft feekers of Salvation. This excellent piece on that fubject was rendered peculiarly ufeful to her: it animated her to feek falvation with all her heart, and encouraged her to hope in the Lord. On the 7th, after fhe had wreftled with the Lord in fervent prayer, he manifefted his love to her in a wonderful manner. Appropriate fcriptures were applied to her heart with divine energy, and fhe was filled with joy unfpeakable and full of glory.

From this happy day of her efpoufals to the Lord, fhe frequently admired the divine goodnefs, and the kindnefs of her religious friends; expreffing herfelf as being peculiarly happy, and poffefsed of a ftrong confidence in God. But during this period, the enemy of fouls was not altogether inactive: for one day, when fhe was in great pain, he came in like a flood, and had nearly overwhelmed her. In her diftrefs fhe looked to the Saviour, whofe bleffed Spirit lifted up a ftandard againft the enemy: the tempter was compelled to fly, and fhe was enabled to fay, by way of triumph, "The Saviour is come! I am again happy, and God is good."

On March 17th, fhe was feized with another cold fit, which was a prelude to an approaching fever; but the Lord was with her in the fire. After the fever was a little abated, fhe faid, "Now this fever has burnt me, but I feel Chrift precious, and his promife follows me, 'I will never leave thee, nor forfake thee.' He is leading me to fountains of living waters, and I fhall foon be where there will be neither forrow, nor crying, nor pain. I have often contemplated the ftarry heavens, but I fhall foon be above the ftars. The Sun of righteoufnefs is rifen on me, with healing in his wings." After lying filent a little, fhe broke out into an ecftacy of joy, and faid, "How beautifully hath Pope defcribed the dying Chriftian!" And then fhe repeated, "Vital fpark of heavenly flame," &c. Being afked if this correfponded with her experience, fhe anfwered, "O yes, though I have been in this fever, my mind has been kept in perfect peace. Precious in the fight of the Lord is the death of his faints."

On the 25th, fhe received a letter from a young lady in London; but as it breathed nothing but the fpirit of the world, fhe laid it afide, and would read it no more. Being afked if fhe had any anfwer, fhe replied, "Tell her to feek Jefus, and charge them all, (meaning the young lady's fifters,) to meet me in heaven." She then lamented that the children of religious parents, with all their religious privileges, were fo generally inattentive to divine things; and it is indeed matter of deep regret. The Lord impreſs their minds with the obligations they are under to love and ferve him, and bring them acquainted with the things that make for their peace! After this fhe expreffed herfelf as being exceedingly happy, and repeated a great part of the 21ft Chap. of the Revelation, and the 2nd and 11th of the Hebrews. She fpoke much of the City of God, the felicity

of its inhabitants, and of the exceeding grace of God, manifested in the comfort and support of those illustrious saints who suffered in hope of a joyful resurrection to eternal life. And concluded by saying:—

"O what are all my sufferings here,
If, Lord, thou count me meet,
With that enraptur'd host to' appear,
And worship at thy feet!"

Friday 27th, being Good-Friday, she spoke much of the sufferings and atonement of Christ, the only ground of the sinner's acceptance with God; and repeated part of that appropriate hymn,

"Jesus drinks the bitter cup,
The wine-press treads alone; &c." She then added, "O what has he done for me! He has brought me up out of the horrible pit, set my feet on a rock, and put a new song into my mouth, even thanksgiving unto my God. I shall soon be with him, and worship before the eternal Throne." In attempting to take a little refreshment, she was thrown into a violent retching, which continued for a considerable time; but in the midst of it she said, "How the Saviour supports me! It will soon be over, and death will be swallowed up in victory!"

On Easter-Day, she made some remarks on the Resurrection of her blessed Lord, which she began with the following lines,

"All hail the Power of Jesu's name;
Bring forth the royal diadem,
Let angels prostrate fall;
And crown him Lord of all."

After speaking a little, she said, "I could say much more; but I have not strength. But Jesus is mine, and I am his."

At one time she expressed herself exceedingly grateful that Providence had taken her away from her relatives in London. It has already been observed that she was very fond of tarrying with them: And being naturally proud and self-willed, she conducted herself in a very cross and unbecoming manner after returning to her parents. But now she was become meek and lowly in heart. She humbly asked her parents to pardon her disobedience, lamented over the deluded state of her relations, and rejoiced greatly in the salvation which the Lord had wrought out for her. At another time, being exceedingly ill, several friends waited some hours in expectation of her speedy departure. Observing some of them weeping, she said, "Why do you weep? you ought to rejoice to see me so near glory." On another occasion, speaking of the approach of death, she admired and repeated the following passage from Mrs. Rowe's Devout Exercises: "O Death, where is thy sting! where is thy boasted victory? The conquest is mine. I shall pass in triumph through thy dark dominions. And, through the grace of the Son of God, my divine Leader, I shall appear there not as a captive, but as a conqueror. O king of terrors, where are thy formidable looks. I see nothing dreadful in thy aspect. Thou appearest with no token of defiance, nor dost thou come with a summons

a ſummons from a ſevere Judge; but with gentle invitations from my gracious Redeemer."

On the Sunday before ſhe died, having an interval of eaſe, ſhe ſaid, "I know not what the Lord is about to do. If he reſtores me, I am determined to live to his glory; but if otherwiſe, I know he will take me to himſelf." On her mother's ſaying, "It is a mercy," ſhe replied, "It is not by works of righteouſneſs, which I have done, but according to his mercy he ſaved me, through the waſhing of regeneration, and the renewing of the Holy Ghoſt; which he ſhed on me abundantly, through Jeſus Chriſt my Saviour."

We now come to the bleſſed period when ſhe entered into the joy of her Lord. About a quarter of an hour before her departure, ſhe looked ſteadfaſtly on her mother, and with an unuſual voice ſaid, "Now I am going. O how happy, how happy I am! Call my father, call my brother. I cannot go until they come, for me to take my leave of them." The family being collected, ſhe ſaid, "I am now going: Kneel down, and give me up to God." This her father did, as well as his feelings would admit of. After they roſe from prayer, ſhe ſaid, "I ſhall ſoon go." She then took an affectionate farewell of them all, ſolemnly charging them to meet her in heaven, and ſaid, "Come, Lord Jeſus, come quickly." And with the next breath ſhe added, "O he is come! he is come!" And continued to pronounce the name of Jeſus as long as ſhe could ſpeak. Being ſent for, I entered the room juſt as the power of ſpeech failed; ſhe fixed her eyes on me, and from the movement of her lips, I believe ſhe attempted to ſay, "Happy, happy." And in five minutes her redeemed ſpirit took its flight to the paradiſe of God.

Thus died Elizabeth Hawkins, May 16, 1807, aged 17 years. During her long and painful affliction, a murmuring word was not known to eſcape her lips. She read over the greater part of the New Teſtament three times, and got many whole chapters by heart, which ſhe ſeemed to repeat in the ſame ſpirit in which they were written; and, which ſhould encourage religious parents to perſevere in well-doing, ſhe moſt affectionately thanked her parents for all the reproofs, and cautions, and advice which they had given her. At her particular requeſt a funeral Sermon was preached in the Methodiſt Chapel, Southampton, on Job i. 21, to a large congregation, who all appeared to enter deeply into the ſolemnities of that occaſion. May my laſt end be like her's!

TO THE EDITOR.

AN Anſwer to the following Query, through the medium of your Magazine, may be uſeful to many friends; and will particularly oblige an old member of the Methodiſt Society, and your conſtant Reader,

PORTSEA, *Sept.* 26, 1809. Y. Z.

"QUERY:—How far is it conſiſtent with the Doctrines of the Goſpel, and the Rules of Methodiſm, for Chriſtian Brethren to oppoſe each other in the way of trade?"

To this we anſwer, The Doctrines of the Goſpel, and the Rules of Methodiſm, require them, inſtead of oppoſing, to aſſiſt one another to the uttermoſt of their power.

OBITUARY.

OBITUARY.

WE are sorry to have the unpleasant task of laying before our readers, the following lines from a friend in Bristol, to Mr. Griffith.

"DEAR SIR,

"IT becomes my painful duty to acquaint you, that Mr. Lomas has had a second attack of the complaint from which he had before suffered so much. From the nature of it, he had been delirious for many days, but part of yesterday and early this morning, he was perfectly sensible, and bore, as might be expected, an ample testimony of his reliance on his Maker and God. Being asked this morning, if Christ were precious, he replied, 'Oh yes! Oh yes! Jesus is mine, my crown is waiting for me, is coming to me.' From his great weakness he could not say more; but clasped his hands, and looking towards heaven, he expired, about half an hour past four this morning.

BRISTOL, "I remain, your's,
June 11, 1810. "J. WESTCOTT.

OCTOBER 19, 1809, died John Stead, of Kippax near Leeds. At the early period of seventeen years of age, spiritual and eternal things engaged his attention. He then lived with his grandfather in the parish of Barwick, and attended preaching at Thorner and its neighbourhood, when Mr. Pawson and his brother begun to be deeply concerned for the salvation of their souls. His own views at that time were not clear concerning the deplorable condition of a fallen, guilty sinner, without a personal intereft in Christ. He used to look at the deep distress of Messrs. Pawsons, and found some difficulty to account for it. He knew their dispositions were amiable, and their deportment moral and exemplary. He thought they must have committed some great secret crimes, the guilt of which now lay upon their consciences, and was the cause of that distress which was so apparent in their countenances. But the power of conviction soon reached his own heart, and he saw and felt what an alarming condition he was in. He mourned, he wept, he prayed before the Lord, insomuch that his grandfather, (who by sleeping in a room under his bed-chamber, was often a witness to his secret groans and prayers,) thought his intellects would experience some serious injury by such views and distress. He immediately concluded that some method must be adopted to turn his grandson from this way, or he would be ruined. He therefore tried if worldly promises or threatnings would have any effect to accomplish this end. He told him, as he had two farms, if he would give over this way, he would put him in possession of one of them; but if not, he would turn him out immediately. That these promises and threatnings might have greater weight, he took him to his godfather, (a respectable man in the neighbourhood,) that HE might reason with the young penitent concerning the folly of his conduct, and also be a witness to the proposals offered to him. His grandfather therefore repeated the proposals in the presence of his godfather, and said he would give him an hour's time to consider of it. But like the three young men before Nebuchadnezzar, "he was not careful to answer his grandfather in this matter;" his heart was fixed, and he was determined to save his soul, whatever the event might be as to worldly matters. His grandfather was true to his word, and turned him out without a shilling's wages. He took his box upon his head and left his home;

"The world was all before him where to choose
His place of rest, and Providence his Guide."

If I mistake not, he was a few weeks with one of the first families at Bardsey who embraced the Gospel. He remembered with lively recollection that memorable night which Mr. Pawson notices in his own life, where he says, "I went to Bardsey to hear Mr. Hosmer. This was a new place, and many came from various parts to hear the word of God." An extraordinary influence attended the word that night, and our departed brother was much affected by it, as well as on the Sunday morning following, when Mr. Pawson found peace with God. But while

while others experienced a ſenſe of pardon, he did not, though he ſincerely ſought it. Afterwards he went to live as a ſervant with our venerable friend and brother Taylor, who is ſtill living at Weeton near Harewood. One night, while pouring out his ſoul in private, he found the object of his wiſhes. The Comforter viſited his ſoul, and ſet him free from guilt and condemnation, and clearly witneſſed with his ſpirit that he was a child of God: this was on the 5th of May, 1760. He now begun to live a life of liberty and love. He was not aſhamed of the Goſpel of Chriſt, experiencing it to be the power of God to ſalvation.

After ſome time, his grandfather permitted him to return, though he never reaped any peculiar worldly advantage from him. Our brother, however, did not regard this, but ſtill went on, being uniformly devoted to God, and conſtantly waiting upon him in all his ordinances. Attending regularly at Seacroft, his youth and piety caught the eye of Mr. Turner, a deeply pious man, who was head gardener to Viſcount Irwin. One Sunday morning Mr. T. ſaid to him, "Young man, what is it that makes you come among the deſpiſed Methodiſts?" With all that ſweet ſimplicity and ſincerity which ſhone in his countenance and converſation, he anſwered, "It is the love of God, Sir, that makes me come among the Methodiſts." The anſwer ſtruck Mr. Turner's heart, and Joſeph like, "he turned him round, and wept." After this, he took him into the gardens, and watched over him with growing affection for three years. He then recommended him to ——— Medhurſt, Eſq. of Kippax, where he remained ſome time; and after leaving Mr. M.'s, he followed his occupation in that favoured village, till his weak body was unable to perform the labour of his buſineſs.

Thus for many years his neighbours and brethren were witneſſes to the light of his good works, which ſteadily ſhone before them to the glory of his Father who is in heaven. His diſpoſition was mild and affectionate. His deportment was civil and obliging. His views of ſalvation by faith were ſcriptural and clear. His gift of exhortation was both convincing and encouraging. His talent for prayer was peculiarly edifying. He had a fine natural counter voice, and always delighted to employ it in leading the congregation in ſinging the praiſes of God. His holy life forcibly publiſhed the truth of his profeſſion; and his happy death ſealed the whole with ſuch a ſtriking evidence of the power of Chriſtianity, as an infidel would ſcarcely dare to controvert.

The laſt ſummer he felt the ſprings of life begin to fail, and he gradually ſunk, with very little pain or ſickneſs, under the power of the laſt enemy. He obſerved to an intimate friend "that he was ſo happy that he could not *expreſs* it, for when he began to tell of it his heart filled ſo that it ſtopped the powers of ſpeech." He ſaid, "in his happy days when in health the enemy ſuggeſted, 'that when he came to die he would not have his evidence ſo clear,' but" ſaid he, "I find it clearer than I could have thought of." Another time he obſerved to the ſame perſon, "that he thought he was as happy as a perſon in the body could be." He remarked, that on the 5th of May, 1760, the Lord ſet his ſoul at liberty, and added, "I have never loſt a ſenſe of God's favour ſince that time. I have ſometimes had ſome clouds upon my mind; but I never loſt the witneſs of my acceptance with God. If I had my time to begin again, I would juſt do as I have done, excepting, that I would endeavour to live more to God." A few days before his death he ſent for a pious neighbour, and told her, "he had ſent for her to help him to praiſe God;" he felt he could not praiſe him ſufficiently, and wanted her to aſſiſt him in the delightful work. In this happy frame of mind he glided ſmoothly and joyfully into the joy of his Lord, in the ſixty-ſeventh year of his age. According to his deſire, his death was improved by a diſcourſe to a numerous and affected congregation, from the words of his choice recorded in Heb. xi. 24, 25, and 26.

BARNBOW,
Oct. 28, 1809. } W. D.

WE have to apologize to our readers for ſo long overlooking the following Article:

OCTOBER 28, 1805, died near Achlam, Yorkſhire, Martha Cooper, of a hurt received by a mad cow. In the year 1793, the Lord was pleaſed to awaken her to a ſenſe of her loſt ſtate by nature; ſhe obeyed the divine call, ſought ſalvation by faith in Chriſt Jeſus, and in a ſhort time received the peace and pardoning love of God. In 1794 ſhe was married to Edward Cooper, with whom,

in 1797, she removed to Pocklington, where they had the happiness of being united with the people of God, whose example and conversation encouraged them to persevere in the good way. In 1805 they removed to a place near Achlam; here likewise they found Christian brethren, with whom they cordially united, and saw the expediency of living wholly to God; in order to which, they covenanted with him, to be more devoted to his service. Some days previous to the accident which occasioned her death, the Lord graciously visited her with reviving consolations; particularly at a Love-feast, which Mr. Bardsley kept at Achlam, the Lord wonderfully manifested his love to her soul. The Monday night following, she was abundantly refreshed at the preaching; and in returning home, said to her husband, "Surely the Lord is going to do something extraordinary." The next day she continued to be very happy in her mind, and at the Class-meeting, was observed to be more lively in prayer than usual, especially while supplicating for her children, relations, and the Church of God. On Wednesday also, her mind was very comfortable. In the afternoon as she was going to Achlam, she was met, a few hundred yards from her own house, by a furious mad cow, which rushing suddenly upon her, threw her up into the air, and again returning, tore and mangled her in a most shocking manner. No person was at that time with the beast. She was taken up by two butchers, who ought to have been with the creature, but had stayed behind drinking. The cow had attempted to toss other persons on the road, and actually threw up a woman in Achlam.

Mrs. Cooper was delirious for twelve hours after this; and when she recovered her reason, her mind was so agitated in consequence of the great affliction she languished under, that the enemy of souls took the opportunity to harrass her mind with manifold temptations. She was afraid she should not endure to the end. Her husband saw her distress, and was deeply affected: he applied to the throne of grace, and wrestled with the Lord in prayer night and day in her behalf, and at last had the happiness of obtaining a gracious answer to his petitions. On enquiring into the state of her mind, she replied,

"I find my mountain-load remov'd,
I find my God is here."

From this time she was delivered from every fear and doubt, and rejoiced continually in hope of the glory of God, crying out,

"Beneath the banner of thy love,
I now secure remain;
The tempter frets, but dare not move
To break my peace again."

She languished for thirteen days, but the Lord supported her under all her affliction; her only concern was, lest her patience should fail when in the greatest extremity; but the Lord stood by her, and delivered her from every fear. On the day above-mentioned, perceiving that her departure was at hand, her husband enquired concerning the state of her mind, when she replied, "I am just waiting for my Lord's coming." He requested of her, if she were not able to speak in her last moments, to hold up her hand if she were happy. About twelve o'clock at night, she desired a pious sister to pray with her; and after prayer her husband asked, if she were still happy; she then instantly lifted up her hand, and with a smile quitted this vale of tears, aged 60.

RELIGIOUS INTELLIGENCE.

Extract of a Letter from some prisoners at Arrass, in France, to the Missionary Committee.

Depot of Arrass, France, June 15, 1809.*

Dearly beloved Fathers and Brethren in the Lord,

I gladly embrace the opportunity of writing by our sister W—, to acquaint you that the Lord is still dealing bountifully with us in this place, so that our number of brethren that meet in class and hold sweet fellowship with us, is now increased to the number of 200, besides those who have been draughted from this to other Depots, as to Valenciennes, Givet, Verdun and Cambray. Those at Valenciennes have, for a long time, been content with the worship that was in the place before their arrival there, but this being of the Anabaptist persuasion, and of principles different from ours, they are now excited to seek a place to assemble in by themselves, and have already written to us for further advice, informing us of their in-

* Although this letter is dated a year ago, it only came to hand lately.

tentions, and alſo of the favourable anſwer of the Commandant in granting them a place to worſhip in; ſo that we are in hopes that they will enjoy thoſe bleſſed privileges of claſs and band meetings as when they were with us. As for thoſe that are gone to Givet, they have joined Brother Mills' congregation, who, I believe, is of the Independent perſuaſion. Thoſe at Verdun hold their prayer meetings night and morning, and read a portion of the Word, but I do not know whether they hold cloſe fellowſhip with one another in claſs meeting or not. Thoſe who have gone to Cambray, have already joined themelves into Society, and hold faſt our principles. O that the Lord would haſten the happy period when his righteouſneſs ſhall cover the whole earth, as the waters cover the great deep!

I would now inform you how we proceed in the Lord's work in this place. On the Sabbath-day we each of us diſcourſe to the people, one in the morning between ſix and eight o'clock, one in the afternoon between two and four, and one in the evening, between five and ſeven. We alſo ſpeak to them three times in the evenings of the week-days: the reſt of the week in the mornings we have prayer-meetings, and read a portion of the word; as alſo at ten in the forenoons. Our claſſes meet between two and four in the afternoon, and at intervals, during the remainder of the time, the bands meet, ſo that the whole of our time is taken up in prayer and praiſe, and other religious exerciſes. We hold a love-feaſt every three months, when our tickets are renewed; and we attend to that part of our diſcipline very ſtrictly, leſt any impoſtors ſhould get in among us. At our claſs-meetings and love-feaſts we always contribute our mite. This money is lodged in the hands of two ſtewards, who are appointed to viſit and relieve the ſick. They ſettle their accounts monthly, in the preſence of the preachers and leaders. This we have found very beneficial to us in time of ſickneſs. Our perſecutions in all this time have been ſo trifling, bleſſed be God, that they are ſcarce worth mentioning; what we have met with, has been from our own countrymen! A clergyman, of the name of Lawſon, who perhaps you may hereafter hear about, performs Church ſervice on Sundays, whoſe miniſtry we always attend in the forenoons, as there is a ſermon preached at that time. We are in want of ſome Hymn-Books, and we have been endeavouring to get a hundred or two printed, but could not raiſe caſh for that purpoſe: however we have now got a few written ones. So far has he, who is God over all, bleſſed for evermore, proſpered the work of our hands; and I hope that he will ſtill continue his mercies and favours towards us and all his followers. We ſtill implore an intereſt in all your petitions to the throne of grace. And may the Almighty God ſtill cauſe your labours of love to proſper in your hands, and ſtrengthen you all with the inſpiration of his Holy Spirit. That you may receive ſouls for your hire, and ſeals to your miniſtry, in great numbers, ſo that each one may be enabled to bring his charge ſafe to land, and preſent them without ſpot or blemiſh; and that you may hear your Lord ſay, "come ye bleſſed of my father, inherit the kingdom prepared for you from the foundation of the world, is the ſincere prayer of your unworthy correſpondents,

THOMAS MALTBY.

Signed alſo by
JEREMIAH TAYLOR,
and WILLIAM HULL.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. JOHN TURTON, Miſſionary in the Bahama Iſlands, to the Committee.

Wreck-Sound, Eleuthera, Jan. 2, 1810.

Dear Fathers and Brethren,

THE time being arrived that one of us muſt viſit Eluthera, and Brother Rutledge fearing it would be prejudicial to his health to go, I believed it to be my duty to viſit it myſelf, rather than the Circuit ſhould want the aſſiſtance of a preacher. On the 19th of October, I ſailed in one of their veſſels for that iſland, and after a ſtormy paſſage, arrived there on the 1ſt of November, in the evening. Next morning I found that God had greatly bleſſed the people. I propoſed the 19th inſtant for a Quarterly-meeting, that the people from the other Settlements might come together. The preaching-houſe, begun while I was in America, remained in the ſame ſtate it was in laſt quarter; and as it was a large place, and promiſed good accommodations

accommodations to our neighbours from the other Settlements, I perſuaded our friends to go on with the work, and finiſh the building, promiſing them all the aſſiſtance I could give towards it. On Monday the 6th, the whole Settlement came out to our aſſiſtance, and continued at work all the week, and being heartily engaged in it, the building was pretty well forwarded in that time.

Saturday 11, I viſited Tarpum-Bay, and the next day I preached twice, and, upon examination, found not only an increaſe in numbers, but, to the beſt of my judgment, an increaſe of grace. On Monday I informed the people of the Savannah-Sound of the intended meeting, and returned to Wreck-Sound, to urge on the building of the preaching-houſe; which, by the end of the week, was made convenient for accommodating the congregation on Sunday. On that day we had a large congregation, and the Lord was preſent with us; many were bathed in tears, and others rejoiced in God their Saviour. Indeed every ſoul ſeemed to feel ſomething of the divine power. After morning ſervice, about eighty communicants were preſent at the Lord's-Supper. Many acknowledged they never felt ſo much of the divine goodneſs before. At night we had our Love-feaſt; the brethren ſpoke their experience freely, and I have reaſon to believe that the people of Wreck-Sound never enjoyed ſo much of the power and goodneſs of God, as they did this day. Our number in this iſland laſt quarter was one hundred and thirty-two; they are now increaſed to two hundred and four. Monday 20, I arrived at Tarpum-Bay, and found the people hungering and thirſting after God. I preached to them morning and evening during my ſtay; and the Monday after, ſet ſail for Savannah-Sound, where I remained till December 4. Our meetings were attended with the divine bleſſing, and above twenty whites and blacks were added to the Society. Finding the time had ſlipped away while I was employed about the Meeting-houſes at Wreck-Sound and Tarpum-Bay, (for the friends in the latter place had built a Meeting-houſe, and afterwards conſiderably enlarged it) and that it was troubleſome to get a comfortable paſſage to and from town, expecting I ſhould have to return ſhortly, I concluded, as there was a preacher in Providence, it would be beſt to remain here till after December quarter, and propoſed another Quarterly-meeting at Wreck-Sound, December 30, and 31, and the Renewal of the Covenant, on New Year's Day. This met with the approbation of the people. On the 8th, I returned to Wreck-Sound, intending, if poſſible, to get the Meeting-houſe completely finiſhed by Chriſtmas, and the Quarterly-meeting. The people gave all the aſſiſtance they could, towards finiſhing it. And now the Leaders reſolved to exert themſelves in providing for the ſupport of a preacher, if they could get one appointed for them. And their reſolution being communicated to the Leaders in the other Settlements, it met with their entire approbation. The Lord continued to bleſs his word, and ſouls were added in every place.

Our meetings continued lively till our friends came to the Quarterly-meeting on the 30th. At our Love-feaſt and Covenant-meeting, never did I ſee ſo much life and power attending the ordinances. "Glory be to God in the higheſt," was the general voice. It was affecting to hear the people expreſs with gratitude, the change from their former ſtate to the preſent, acknowledging that all was of God; and, that no power but his, could have wrought ſo great a work in them. Our number is now increaſed to two hundred and ſeventy-five.*

Dear Fathers and Brethren,

Your's, in the beſt bonds,

WILLIAM TURTON.

* In a petition to the Committee for brother Turton's longer continuance with them, ſigned by the Leaders of their Claſſes, (18 in number) they obſerve, "We think it neceſſary, and feel it our duty to acquaint you with the ſtate of theſe Settlements, when our brother came amongſt us. We might, with a great deal of propriety, have been compared to Sodom and Gomorrah. There were few to be found that either loved or feared God. Curſing, ſwearing, lying, ſabbath-breaking, drunkenneſs, injuſtice, and a number of other evils were commonly practiſed. But, thanks be to God, a wonderful change has taken place; the people who once lived in all this wickedneſs, are now rejoicing in God their Saviour.

"The Lord has greatly bleſſed us at our three laſt Quarterly-meetings; his power was remarkably felt, and, as you will ſee from the accounts of our District-meeting, our number has greatly increaſed. Although we had more time than uſual, given us at our Love-feaſt, yet there was not a ſingle moment's intermiſſion betwixt the time of our brethren's ſpeaking; and it appeared, if we had continued as much longer, there would ſtill have been more to ſpeak of God's goodneſs. On New Year's night we reſolved to enter into a covenant with God, and in doing ſo, we experienced peculiar bleſſings from

Extract of a Letter from Mr. JOHN RUTLEDGE, Miſſionary, to the Rev. Dr. COKE.

New-Providence, Feb. 14, 1810.

Rev. and dear Sir,

IN this town the work has proſpered, and ſtill continues to proſper. We have had a few added to the ſociety of late, who, I have no doubt, will be ornaments to religion. This is the greateſt joy I have on earth; and I hope they will be my crown of rejoicing at the coming of the Lord Jeſus. We have two claſſes of the white people, who are walking in the light, and ſtirring one another up to love and to good works. Their experience is ſo clear, ſenſible, and evangelical, that there is no room to doubt but the moſt of them are really born of the Spirit. They are in a very happy ſtate at preſent, going on rejoicing in God their Saviour. Yea, many both of Whites and Blacks, are filled with divine comfort. I have felt more of the power of God myſelf among them of late, than for ſome time before; may the Lord increaſe this pure and holy deſire among us more and more, till the droſs of every corruption is entirely deſtroyed; that all that is within us, and of us, may be holineſs to the Lord.

The iſlands have been wonderfully viſited ſince brother Turton's return from America. Nearly three Settlements have been brought to the knowledge of the Lord. Nor do I think there is any thing that exceeds this work in all the pages of Methodiſt Hiſtory. In Wreck-Sound the whole body of the people are brought out of groſs darkneſs, and are now united in the ſervice of their God. They have built a large Chapel, and have alſo contributed largely to the ſupport of their preachers. At Tarpum-Bay, the next Settlement, above ſeventy are in Society. Where darkneſs reigned without a ray of light, now the people are light in the Lord; here alſo they have built a Chapel, and are better able to ſupport the work, than the people at Wreck-Sound; nor are they backward. Savannah-Sound alſo is greatly reformed. About fifty there are in Society, with a Leader, whom God has raiſed up from among themſelves. Now, to hear theſe three Settlements ſhouting the praiſes of God, and to obſerve that in our two Chapels in town, one at the eaſt, the other at the weſt end, God is worſhipped in the beauty of holineſs, is ſurely cauſe for thankfulneſs and joy. Here then the wilderneſs and the ſolitary place are made glad; our deſert bloſſoms like the roſe! Praiſe the Lord, O my ſoul: and all that is within me, bleſs his holy name!

Rev. Sir,

I am your loving ſon in the Goſpel,

JOHN RUTLEDGE.

From Mr. WOOLLEY, Miſſionary, to the Miſſionary Committee.

St. Kitts, Jan. 18, 1810.

Dear Brethren,

IMPELLED by a ſenſe of duty, I embrace the earlieſt opportunity to inform you of being returned in ſafety to this place. When I left the Weſt-Indies for the continent of America, nearly ſix months ago, my life was deſpaired of; but thanks be to God, though brought down to the border of the grave, I was not given over to death. The kind hand of mercy has removed the complaint which brought me ſo low, and has reſtored me to the pleaſing poſſeſſion of health.—On my arrival, I underſtand that the laſt Conference have re-appointed me to Nevis, to which iſland I purpoſe now to repair, determining, by divine grace, to purſue my miſſionary labours with my wonted vigour; for I can truly ſay, that I count not my life dear unto myſelf, ſo that I may win Chriſt, and be inſtrumental in the hands of God, of enlarging his kingdom. Meeting with encouragement from Robert Ralſton, Eſq. in Philadelphia, I ſent an addreſs to the managers of the Bible Society in that city, and they gave me a grant of an hundred New Teſtaments, and fifty Bibles; the diſtribution of which, will, I truſt, be a bleſſing to many in the Weſt-Indies.

I am, your humble Servant,

S. P. WOOLLEY.

Extract

from the hands of our God. Many were conſtrained to express their feelings by crying out aloud. And after the meeting was over, we were greatly comforted in declaring to one another what we had experienced. We are, in general, poor it is certain; but, as our God is pleased to bless us, we are determined to do what is in our power, towards the support of our brother, or any other minister that may be appointed for us: but if we can be favoured with our brother's re-appointment to the Bahama Islands, we shall consider ourselves highly favoured of God and our brethren."

Extract from a Letter from Mr. THOMAS ISHAM, Miſſionary, to the Rev. Dr. COKE, and the Miſſionary Committee.

Antigua, Feb. 22, 1810.

Beloved Fathers and Brethren,

GRACE be unto you, and peace from God our Father, and from our Lord Jeſus Chriſt. The Lord continues to carry on his work here. We enjoy peace, unity, and love; and our congregations in the towns and country are large; ſeveral have lately joined the Society, and ſome have found peace thro' faith in the blood of our Immanuel. But notwithſtanding the above, I have been obliged to expel ſome for immorality, and others on account of their lukewarmneſs and inattention to our diſcipline; and, bleſſed be God, this appears to have had a good effect, for ſeveral have returned, deſiring to be tried again, and have promiſed to be more attentive in future.

Brother Gilgraſs, with his wife and child, arrived here on the 7th inſtant, on their way to Barbadoes; and are waiting for an opportunity to go thither. Brother Hallett expects to leave this in a few days for Tortola; he has been waiting for a favourable opportunity ſince Chriſtmas. I have been informed, Mr. Woolley is arrived at Nevis, and three Miſſionaries at St. Chriſtophers. Thanks be to the Almighty for the meaſure of health I experience, and that I continue to enjoy a meaſure of the grace and ſalvation of Jeſus, and a deſire for an increaſe of every divine bleſſing that is calculated to render me more acceptable to him, and uſeful to my fellow-creatures. Various are my exerciſes and temptations, but by looking to my God through faith in my Saviour, I experience divine comfort and ſupport: and I truſt he will

"Keep me to prove,
His utmoſt ſalvation, his fulneſs of love."

Dear Fathers and Brethren,
I am your's, in the goſpel of Chriſt,
THOMAS ISHAM.

From Mr. E. TURNER, Miſſionary, to Dr. COKE.

ST. KITT'S, Feb. 24, 1810.

Rev. and dear Sir,

BEING under the neceſſity of ſupplying Nevis from this iſland, in the abſence of brother Woolley, I ſpent the laſt Chriſtmas in that ſweet little iſland. For ſome weeks towards the end of the year, the congregations were ſmall, and the work appeared to be in a low ſtate, which might have diſcouraged a perſon, unacquainted with the Weſt Indies. But I knew that ſomething like this generally happens at this ſeaſon of the year. The weather is rainy and unwholeſome. Several are ſick, and many more are employed in attending them. At Chriſtmas, as I expected, the ſcene began to brighten. At 4 o'clock, on the morning of our bleſſed Lord's nativity, it was truly delightful to ſee the chapel filled within and without. The people were all attention while I ſpoke, with great liberty, from, "The Deſire of all nations ſhall come." In the middle of the day, I, and many of our people, attended the church ſervice. In the evening a great number of all complexions liſtened whilſt I endeavoured to ſhew them that "Chriſt Jeſus came into the world to ſave ſinners." We found that God was with us, and that it was good to wait upon him. On the 15th ultimo, I left brother Cherington well, and likely to do well. The number in Society was exactly one thouſand, ten of whom are whites.

In this iſland (St. Kitts) I think the proſpect is better than I have before ſeen it. Through ſome miſunderſtanding, we were prohibited from preaching for ſome months, in one of our chapels in the country. But the hindrance is now removed. And it ſeems that good has been brought out of the evil. The firſt time I went thither, after the interruption, ſixty perſons joined the Society. At Sandy-Point, ſeveral people have left us, becauſe our burying ground is full. The poor Negroes think there muſt be ſome virtue in being interred in what they call "holy ground." Some of theſe, however, are returning, and others are coming in, ſo that, we hope, the loſs will ſoon be made up again. Some good is doing at Baſſeterre and Old Road. A few have lately been convinced of ſin, and others brought into the liberty of the children of God. Brothers Poole and Dixon are in good health, and are labouring with all their might to promote the Redeemer's kingdom.

We have now a large field open to us, for the French have not a foot of land in theſe ſeas. Guadaloupe, St. Martins, St. Euſtatius, and Saba, have lately yielded to the Britiſh arms. May the Lord of the harveſt increaſe the number of faithful labourers, and haſten the time when all the ends of the earth ſhall ſee the ſalvation of God.

I am, Rev. & dear Sir,
Your humble and affectionate ſervant,
EDWARD TURNER.

POETRY.

DESPAIR NO VIRTUE.

WHAT mean these jealousies and fears,
As if my Lord were loth to save,
Or lov'd to see me steep'd in tears,
Or sink with sorrow to the grave?

Doth he want *slaves* to grace his throne,
To crush them with an iron rod?
Is he refresh'd to hear us groan?
Is he a Nero, or a God?

Not all the evils we have wrought,
So much his tender bowels grieve,
As that unkind, injurious thought
That he's unwilling to forgive.

What, tho' our sins are black as night,
Or glowing like the crimson morn,
The blood of Christ can wash them white
As snow thro' the pure ether borne.

It is amazing grace I own,
And well may rebel worms surprise,
But was not God's eternal Son,
A most amazing sacrifice?

Rise Sun of Righteousness, divine,
Diffuse abroad celestial day,
That this benighted soul of mine
May wake to praise as well as pray!

Thus the first dawn gleams thro' the night,
Till the bright sun himself arise,
And pour a flood of glorious light
O'er all the nether, smiling skies.

Now I am all transform'd to love,
And could expire in ardent praise:
Anon not all the joys above,
One cheerful, grateful note can raise!

When I with pensive thought review,
The various mazes I have trod,
Astonish'd at the grace that drew
My wand'ring footsteps back to God;

O with what ardent zeal I vow
To follow purity within!
What indignation rises now,
At every near approach of sin!

Yet vain amusements, hurrying cares,
Trifles of wealth or honour vain,
Or carnal joys or worldly fears,
Too soon seduce my heart again!

O my infatuated powers!
Awake, arise, to watch and pray,
For time whirls round the hasty hours,
To hurry me from earth away!

Unite my powers to fear thy name,
Thee, oh! my God, I now implore!
That hope, and fear, and guilt, and shame
May hence distract my heart no more!

Decide the dubious awful case,
By some assuring, certain sign,
And O may thy all-conquering grace,
Demonstrate I am wholly thine!

The Christian's Prospect at the hour of Death.

FAREWEL, vain world! Adieu! Adieu
I've nobler objects in my view:
Terrestrial phantoms disappear;
Seraphic sounds my spirit cheer;
Ah! why, O Death, dost thou delay?
Make haste to waft my soul away,
To regions of immortal light,
Where saints and angels all unite,
And mingling hallelujahs raise,
To celebrate the ETERNAL'S praise,
Loud acclamations pour around,
While heaven re-echoes back the sound.
What bright, what glorious prospects rise
What scenes salute my ravish'd eyes!
Lo! heaven's celestial gates unfold,
While angels tune their harps of gold.
I soon shall reach that blessed shore,
Where pain and sorrow are no more.
O why the long protracted hour?
When will the toils of life be o'er?
O cease, fond nature, to prolong
My stay, and let me join that throng!
Celestial wings convey me where
The bliss ineffable they share!
Farewel, ye weeping friends; adieu!
The Friend of sinners now I view.
With mildest mien and kind behest,
He bids me welcome to his rest.
My pardon in his hands I see;
He tells me he has died for me!
O come, ye messengers divine,
Release me from this earthly shrine!
My happy spirit waft away
To mansions of eternal day,
Where sin and sorrow ne'er shall come;
The weary Pilgrim's happy home!
Thrice happy hour! I hail thee near,
That crown of life I soon shall wear,
A crown long promis'd by my God,
A crown that cost my Saviour's blood.
Hail, happy hour! my soul is free!
Farewel to frail mortality.

J. M

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returned with greater violence than ever. Mr. Henſman has ordered a bliſter. How gloomy the proſpect which preſents itſelf to me! For two years I have been ſeeking health in various places, and in the uſe of a great variety of means, but it flies from me. I would labour in the cauſe of God, for the ſalvation of my neighbour; but, alas! the longer I live, the more improbable does it appear that I ſhall ever be able. I would be the benefactor of mankind; but I am likely to live a burthen to myſelf and the church. I live to be oppreſſed, yea, doubly oppreſſed, by affliction and the kindneſs of my friends; and, I may add, a deſire to *be* and *do* as in days that are paſt. O thou that ſitteſt in the heavens; undertake for me! O grant me my deſire, or take it away! Pardon, I pray thee, my preſumption, and give me reſignation! Thou canſt not but do all things well! O help this blind, evil-reaſoning heart to ſubmit itſelf to thee! What a thought! A worm to call it ſubmiſſion to have its little affairs managed by an infinitely wiſe and good God! I will wait on the Lord; it may be, the darkneſs will be diſperſed, and the Son of God come to me, and walk with me in the fire: but whether he does or not, I have no cauſe of complaint againſt God, or his people.

"Aug. 11, Doctor Lewin has been called in, and recommends me to ſail to and from the Iſle of Man, giving me ſome hope that my health may be reſtored. But my principal encouragement has ariſen from the gracious viſits which I have received from above, whilſt hearing the word, and converſing with the Lord's ſervants. By theſe my mind has been eaſed and elevated above the clouds which ſurrounded me. My expectations of health were cut of, and I was willing to die, or, if it ſhould pleaſe God, to live and labour; but to live only to ſuffer, and, lingering out life in weakneſs, to be a burthen to my friends and the church, required a ſtrength of reſignation which I could not exerciſe. I well knew that to be reſigned, in the proper ſenſe of the word, I muſt be as ready to live, *only* to *ſuffer*, as to *do*. My underſtanding told me that I ought thus to abandon myſelf entirely to God; that I, a feeble, dying worm, ſhould eſteem it an unſpeakable privilege to be permitted thus to caſt all my care on him: nay, that to be merely reſigned, is not ſufficient: duty, I ſaw, requires me to be thankful for my lot, though it be affliction perpetuated to old age.

"I have, through mercy, felt the force of this reaſoning, and endeavoured to act upon it, though my heart continued to heſitate and remonſtrate. I opened my whole ſtate in the ſelect band, and had the favour of their chriſtian ſympathy and fervent prayers. I have meditated much on the infinite wiſdom, goodneſs, and truth of God; the experience, practice, and teſtimonies of his ſervants,

in

in all ages, the natural tendency of ſanctified ſickneſs, and God's peculiar kindneſs to me ever ſince I was born. Daily conviction aſſures me, that I, even I, have a perſonal intereſt in all the attributes and promiſes of Deity. In the view of his unerring mind, my preſent ſtate is, in all reſpects, the beſt; for he has, in infinite love, preſſed many auxiliaries into the ſervice of my ſalvation. Theſe light afflictions, which are but for a moment, work: yea, we know that all things work together for good to them that love God. I now wonder at my paſt ingratitude and ſelf-will. I ſee clearly, that, if fully devoted to God, a ſaint muſt be uſeful as long as he lives, whether he occupies the pulpit or the ſhop; whether he has the honour zealouſly to do, or patiently to ſuffer the divine pleaſure, God will glorify himſelf in him.

" Aug. 18, Thank the Lord, I have had a bleſſed week, and my faith has received ſome increaſe whilſt hearing Mr. Lumb on Col. i. 10, &c. In meditating on theſe bleſſed words ſince, I have received great light and liberty. The Lord is ſtrengthening me with *all* might according to his glorious power; unto all patience and long-ſuffering with joyfulneſs. I believe I am now practically reſigned, and in this perſuaſion my ſoul is at reſt. My heart, which was before preſerved from murmuring, is now full of love, peace, gratitude, and joy. I expect to ſail to the Iſle of Man with Mr. L. to-day. May the end of this voyage be obtained, if it pleaſe thee, O Lord; yet, not as I will, but as thou wilt!

" Aug. 28, My paſſage has been ſhort, and the wind favourable both ways; but I have been ſick, well nigh unto death, which ſickneſs continued the whole time I was in the iſland, and obliged me, in general, to keep my bed. I am greatly reduced by this voyage; probably it will ſhorten my way to reſt.

" Whilſt attending the preaching, it was deeply impreſſed on my heart that I muſt ſoon quit mortality. The word was unuſually intereſting, and I endeavoured impartially to examine myſelf: firſt, as a private chriſtian, whether I had been found in the work of faith, the labour of love, and the patience of hope: and ſecondly, as a miniſter, whether I had remembered, without ceaſing, the people amongſt whom I had laboured. The apprehenſion of a ſpeedy diſſolution induced me, for many days, to examine, as on the borders of the inviſible world, the foundation of my hope; and whilſt ſurveying my ſhort life, as a man, a chriſtian, and a preacher, I felt unutterable things. Now it was, whilſt looking to God as my judge, conſidering myſelf placed before his tribunal, and waiting for his ſentence, that I felt as I had never done before, the *neceſſity* and *all-ſufficiency* of Jeſus. It is true, I had feared the Lord from a child, from a youth had loved him; and, for ſome years, had devoted all my time and ſtrength to his bleſſed work, in which

I had enjoyed his approbation and that of my brethren: and, although painfully conscious of innumerable failings and imperfections, the divine spirit and my conscience concurred to testify that my ways and motives had pleased the Lord, and that I stood accepted in the Beloved: but still, in my own account, I, and my best services appeared despicable beyond description. Unprofitable servant—less than the least of all saints—chief of sinners! were the sentiments that absorbed my soul; whilst, at the same time, I was assured that in the Lord I had righteousness and strength.

"For some time, the enemy of my peace has been very active, and availing himself of the peculiar sense which I have had of entire vileness, has grounded thereon the most distressing temptations, and urged them in various forms, with a violence which the experienced only can conceive. In this fiery trial I had not any doubt as to my safety after death; the whole distress being occasioned by the idea of the horrors of a dark transition from world to world. These are now wholly removed; blessed be the name of Jesus who bruiseth Satan under my feet!

"Sept. 6, How precious are these moments! How pleasingly awful is this place! What a discovery of redeeming love is this! Never had I such a view of that *unspeakable Gift* as I now have. It is the theme of all his ministers, yea, of all his saints who now reside in the body; of all who ever did wash their robes in his most precious blood, from Adam till now; it is the grand, the only subject of every individual saint in heaven, and shall continue to be so for ever: yet its worth will never be told! Well might the apostle exclaim, Thanks be to God for his *unspeakable Gift!* We can do no more; we surely can do no less! To be overwhelmed with a sense of this *gift*, and thank the adorable giver, should be the burden of our song on earth; as it will be the summit of our happiness in heaven, world without end! I have declined this week considerably; but whilst the outward man has been perishing, the inward man is renewed daily. My way is plain. Some of the most eminent medical advice has been received, and the most promising means of recovery used in vain. I have long been given up by some of my friends, and I now freely abandon the idea of health and life, and have, for this last week, considered myself a child of eternity: as such, I am endeavouring daily to detach myself from all on earth that my heart holds dear. I am preparing for the important passage, and only wait the will of the Master.

"Sept. 8, I am going on with my main, my only work, that of fitting out for heaven. And truly I find it a great, and important task! I am satisfied that it is only near approaches to God, and frequent foretastes of the glory to be revealed, that could have

ſo ſweetly reconciled me, to ſo early a tranſition from the field of action even to the eternal fruition of victory and reſt; but, as it is written, 'To God, and to him that believeth, *all things are poſſible!* I have wiſhed to go home and die; but am ſtill detained, I know not how. The feelings of my heart have been painful in the extreme, while attempting to realize the parting from thoſe whom I love as my own ſoul. But the Lord is my helper; I truſt he will be theirs alſo.

"Sept. 10, The Lord is bringing me into the ſpirit of ſacrifice, and, by drawing me to himſelf, is giving me a freedom from all creatures; a freedom, far more complete than I once thought poſſible. I feel, I know not how; as if the mutual intereſt between me and all on earth was almoſt at an end, or muſt ſubſiſt in ſome new way. I can never, ſurely, forget, as I can never deſcribe the pleaſingly ſtrange, the heavenly indifference towards all creatures and circumſtances, which I now feel. Strange as it would appear, to be in torturing pain, or perfect eaſe; to have, or to lack the comforts of life; to enjoy ſociety, or be excluded therefrom; to have the preſence and ſympathies of friends, or the coldneſs, or even the cruelties of foes; to live to *do*, or *ſuffer*, or to die to enjoy, really ſeem almoſt the ſame when accompanied with the Comforter: at leaſt I cannot chooſe this, or that; nor have I the leaſt apprehenſion of pain of any kind. All this is ſo different from all that I have been accuſtomed to feel, that I believe it is not given for nothing. It is a preparation, and probably the prelude to *deeper affliction*, death and heaven. Be it ſo. By the mercy of the Lord I can anticipate each of theſe, with unſpeakable ſerenity and joy! O the power of vital godlineſs! It turneth the effects of the fall and curſe, into ſteps by which we riſe into bleſſings, by which we glory in tribulation! For ſome time paſt, when a hard cough, and violent pain in the breaſt, have held me waking night after night; ſuch have been the comforts of religion, that I have conſidered the tortures a privilege, which kept me watching to enjoy them. When all about me have been faſt aſleep, with what infinite pleaſure have I repeated that admirable verſe in one of our hymns:

'With thee converſing, we forget
All time, and toil, and care;
Labour is reſt, and pain is ſweet,
If thou, my God, art here!'

This language is well underſtood by the chriſtian.

"Sept. 11, My medical friends have been with me this morning, and, after a few enquiries, Dr. L—— told me, they were agreed in opinion, that there was no probability of my living through

through the winter, if I remained in England; whereas, if I ſhould eſcape from this region of clouds and cold, by an immediate voyage to Madeira, and reſide there *one* or *two* winters, I may be reſtored to my health, my office, and my friends. The Lord had prepared me for this ſentence, and it did not ſurpriſe me."

He conſulted the preachers preſent, and wrote to ſeveral others on the ſubject, who were all agreed, that every mean ſhould be tried; and moſt of them concurred in the opinion, that a voyage to Madeira was the meſt probable. A veſſel was ſoon found, and after agreeing with the friendly Captain to give ten guineas for his paſſage in the cabin, and to find his own proviſion, he began to prepare for his voyage. Letters of introduction and credit were procured by his friends; and in the beginning of October all things were ready.

"Oct. 5, Yeſterday I wrote to my ever dear parents, and ſummed up all the comforting reflections, relative to my voyage, of which I could think. This morning I heard Mr. Myles with pleaſure, but in the ſelect band was quite overcome whilſt ſpeaking of the good, the particular good, which God had done me ſince I came to Liverpool. Perfect, practical reſignation—deliverance from the horrible apprehenſion of a dark death—a bleſſed diſengagedneſs from all creatures—and a happy indifference, reſpecting painful or pleaſing circumſtances, which may attend life or death, in any of their diverſified forms, are bleſſings beſtowed on me ſince I came hither. To have God for my friend and portion, is enough. The ſpirit of ſacrifice, into which I have been brought, has appeared to me an indication that I ſhould have to go to M———. I heard my honeſt friend Brown this forenoon, on Pſ. cxvi. 7. his arrangment was new and eaſy; calculated to convince of the neceſſity of religion, and of the poſſibility of obtaining it. But he was not ſufficiently pointed or preſſing on the firſt part, nor encouraging on the ſecond. It was, however, a precious time to me, and I felt the pain of parting from him. Perhaps our next meeting may be in that world where parting has no place.

"Oct. 9, *On board the Thomas.*—Yeſterday I waited on Doctors Lewin and Henſman, neither of whom would receive any acknowledgment for their advice and attendance. The Lord will reward them! My mind is preſerved calm and firm. I have no fear of any thing. If I fall into the hands of the enemy, my Saviour and friend will not fail or forſake me; and my portion is ſafe. If I die, God will take care of my body and ſoul, and this confidence produces ſolid conſolation. May I be found faithful, and let my light ſhine before all around me! And, O grant to thoſe to whom I am dear, from whom I depart, and to whom I may never return

again

again, all the comfort which I feel! Having this, they will ſcarcely miſs me.

"Oct. 19, *at ſea.*—I have had great comfort in prayer, eſpecially on Thurſday morning; ſince then I have had ſtrong hope that the Lord will be with me, and point out my way to an agreeable family where I may live in peace and enjoy ſociety. I wiſh to lodge where I may ſpeak a good word, ſhew a good book, and pray with the family. The officers, paſſengers, and even ſailors, ſeem to have ſome ſenſe of good, and are reſtrained from evil when I am in ſight; though I have not entered cloſely into converſation with them on the ſubject of religion as yet, except with the mate and Mr. S———. I doubt whether in this I purſue the moſt excellent way. They all ſee that I am religious, yet I think I ought to ſpeak to them ſeriouſly on the ſubject. Mr. S———, who is an infidel, ſeems to ſtand in my way. But why ſhould I heſitate? Perhaps this may be the faireſt opportunity which ſome of them may ever have of becoming acquainted with the nature of true religion; and if I neglect to do my part I cannot be clear. The Lord help me! and open my mouth ſo that I may leave them all reſolved for heaven!

"Oct. 20, Laſt night, after ſupper, I ſang a hymn; this introduced pſalm-ſinging, which we continued for ſome time, and afterwards I propoſed prayer. To this no one had the leaſt to object, but in which, alas! not one of them united. Whilſt I prayed they ſat like ſtatues. Afternoon—Whilſt the Captain was taking his obſervation, he ſaw a veſſel a-head of us, under the ſun, within twenty minutes ſail. He immediately ordered the decks to be cleared for action. The guns were all prepared, and the ammunition brought up: every man was appointed to his poſt; and for two hours an engagement was expected to commence in a few minutes. When, about three o'clock, the privateer, as ſhe proved to be, ſheered off. When the enemy firſt came in ſight I retired for prayer, and had a perſuaſion that all would be well in the iſſue; and when I came on deck, I ſang with great comfort,

'My ſoul, through my Redeemer's care,' &c.

and was as ſerene and happy as if I had been on ſhore in my cloſet. Glory to God!

"The following incident amuſed me: whilſt I was aſſiſting the ſecond mate to hand out the powder, ſome of the boxes were entangled, with which, having ſtruggled himſelf out of breath and patience, he was about to relieve himſelf by an oath: but recollecting a little, he literally turned it into an excellent prayer! 'God————Keep me from ſwearing.' I ſmiled, and added, Amen!

"Oct.

"Oct. 25, It was impreſſed on my mind to read the Pſalms for the day. This bleſſed portion of Scripture I had long admired, and at different times had preached from many parts of it; but now there was a ſweetneſs and energy accompanied it which far exceeded all that I had ever experienced. Here was the language of my heart. When I came to verſes 17 and 18 of Pſalm cxviii., my attention was arreſted beyond the power of words to deſcribe, when I read, 'I ſhall not die, but live, and declare the works of the Lord. The Lord hath chaſtened me ſore; but he hath not given me over unto death.'

"Oct. 27, Laſt night, I had a long converſation with the captain and paſſengers, on the Goſpel way of ſalvation. May it profit them! My heart was deeply affected this afternoon, whilſt requeſting that the Lord would accompany me, point out my way to agreeable lodgings, and ſanctify the air, &c. to my recovery. It was ſuggeſted, 'You may recover, and loſe your zeal and love, and only live to be uſeleſs: yea, may loſe all your religion and heaven too!' I feel its force, and moſt earneſtly intreat the Lord, rather than this ſhould be the caſe, to cut me ſhort, and take me out of the world, *when* and *where*, and *how* he pleaſes. To me, at preſent, an early death, with all the circumſtances of abſence from friends, country, &c. has no terror in it. But an uſeleſs life appears tremendous indeed!

"Nov. 4, For ſome days we have been looking out for land with great eagerneſs, but have looked in vain. The anxiety which prevails, and the conſequent diſappointment on being driven out to ſea, reminds me of the ſpirit in which I ſhould live, in relation to the ſhore for which I am bound—eternity.

"Nov. 6, Yeſterday we diſcovered the iſland, and this day, at two o'clock, the Officer of Health came on board, when I and the Captain went on ſhore in his boat. I cannot but remark the goodneſs of God in all the circumſtances of this voyage. The Captain, and indeed all in the ſhip, have treated me with the utmoſt reſpect. I have had juſt as much ſickneſs as was for my health, and no more. The length of the paſſage has been all in my favour, ſo that my cough, and the pain in my breaſt, are gone, and I am very much improved in ſtrength and appearance. We ſaw ten ſail, but ſpoke to none. Seven times we prepared to fight. And I ſaw more clearly the awful diſpenſation of war. If one veſſel diſcover another in traverſing the mighty ocean, ſhe is immediately ſuſpected to be an enemy, and hoſtile preparations are made, if ſhe approach."

He ſoon procured lodgings, for which he was obliged to pay what he deemed an exhorbitant price; but for this there was no remedy, as it is the cuſtom to exact from ſtrangers four or five dollars

dollars per week for ordinary lodgings, and, if board be added, ten dollars more are expected. His time was employed in ſtudy, and taking that exerciſe which was neceſſary for the recovery of his health: and, as he had but few acquaintance, he had little temptation to deviate from the plan he had laid down; in attending to which, he had the ſatisfaction of feeling a daily increaſe of ſtrength and ſpirits, which encouraged his hope of future uſefulneſs. "Thank God," he exclaims, "my lungs are getting health, and, I truſt, I ſhall again be numbered amongſt itinerant preachers. Lord, haſten the happy day!" He had begun to learn the French Language, and now he was reſolved to improve his leiſure in proſecuting this object, in connexion with the Greek and Hebrew. At the end of the month he thus writes, "January is paſſed! What have I done this month! Alas! little: though I have religiouſly endeavoured to redeem every day. I have tranſlated ninety pages of the Voyages of Cyrus; made ſome progreſs in the Greek and Hebrew; written a number of enormous letters; and committed to memory our Lord's Sermon upon the Mount, the Epiſtle to the Philippians, and moſt of that to the Coloſſians, beſides occaſional reading. I wiſh never to be unemployed, never triflingly employed, never to while away time. I never have been more obſervant of this excellent minute (rule) than the paſt month.

"Feb. 1, I have enjoyed this ſabbath. In reading Davies's ſermon, reminding Chriſtians of their obligations, I have felt mine; and, whilſt recollecting the good which God has done me, eſpecially in ſaving me, and employing me for the ſalvation of others, my head was waters, and mine eyes a fountain of tears. I could requeſt of God no greater bleſſing than to be reſtored to itinerate. Whether it is becauſe I have no other ordinances, I know not, but I never found ſuch ſweetneſs and energy in books as now. Yet I long greatly for the land which flows with milk as well as honey. What I feel reſpecting my country, my kindred, and my brethren in the Lord, reminds me daily of what I ought to feel reſpecting heaven.

"Feb. 28, The Rev. E. Wrigley, who died yeſterday morning, has been interred to-day. About thirty Engliſh gentlemen attended the funeral. The following is the method of burying among the Engliſh here. As ſoon as the invalid is dead, the Britiſh Conſul is informed, who, either himſelf, or by his deputy, goes to the lodging of the deceaſed, takes an inventory of his property, ſees it ſafely packed up, and ſets his ſeal on each trunk. He then gives orders reſpecting the funeral, which, in general, is the next day; and all the Engliſh in the iſland are invited to attend, in the following form:

" Sir,

" Your company is particularly requeſted at the funeral of the late ——, at ——, at ten o'clock, by order of the Conſul General.

" A. B."

" N. B. Pleaſe to write your name on the above paper after reading the above."

" A pall is kept at the conſul's, and either he or the vice-conſul reads the ſervice beſide the grave. The burying-ground is a ſmall plot, ſituate at one corner of the town, in the middle of which is a very fine orange-tree.

" The people in this iſland are, in the general, ſo ignorant and ſuperſtitious, that I can have no pleaſure in intercourſe with them. O how I long for ſome who fear God, that I may declare to them what he has done for my ſoul, and what I deſire of him. May patience have its perfect work."

(To be concluded in our next.)

DIVINITY.

An Essay *on* Religious Conversation.

IT has long been, and it ſtill is matter of grief to many who walk with God, that real Chriſtians often, in their ſocial intercourſes with each other, meet and part without receiving any ſpiritual benefit; nay, at the expenſe of loſing a meaſure of that heavenly-mindedneſs which they bring into company. The cauſes and cure of theſe acknowledged evils deſerve a ſerious conſideration. Their principal cauſes are, *ignorance*, *vanity*, and *want of prudence*; but above all, *littleneſs of grace*. It is true, that the latter of theſe cauſes is included in vanity; but as vanity is a ſtriking trait in the character of ſome profeſſors, it ought to be diſtinctly noticed.

To begin with the firſt of theſe, *ignorance*. Many, in various places, with minds wholly unimproved by reading and ſtudy, become ſubjects of a work of grace. Comparatively few of theſe ever make ſuch a progreſs in knowledge as is ſufficient to enable them to converſe on a variety of ſubjects, in a manner calculated to profit themſelves and others. A great majority of them remain through life children in underſtanding. Many of theſe, though moſt unfit for the purpoſe, engroſs, in moſt companies, the greateſt part of the converſation. The ſubjects they treat of are generally trivial, and frequently ſuch as ought not to be diſcuſſed. How little do they know how to converſe to good purpoſe, who think that any advantage can be ordinarily derived from remarks on their own or

neighbours' temporal concerns. Inquiries, who are covetous, and who are prodigal; who are the beſt Chriſtians, and who are the greateſt preachers, are ſubjects, the diſcuſſion of which has no tendency to make people wiſer or better: and yet theſe and others equally unprofitable are, in many companies, not altogether deſtitute of piety, the principal topics of converſation. "But," ſome will be diſpoſed to aſk, "are there not covetous, and prodigal characters? And do we not ſpeak what is ſtrictly true, when we paint them in their proper colours?" There are undoubtedly covetous as well as prodigal characters in abundance; but who, without the greateſt abſurdity, can imagine, that expatiating upon, or even mentioning their vices in their abſence, has the leaſt tendency to make the churl liberal, or the prodigal a good economiſt. And who, poſſeſſed of good ſenſe, however defective in grace, can think that unneceſſary remarks upon the covetouſneſs or prodigality of individuals; or compariſons drawn between the talents of preachers of the Goſpel; or inquiries concerning the degrees of holineſs poſſeſſed by the truly pious, can poſſibly tend to edification? "But," ſay ſome advocates for meddling in other men's matters, "may we not ſpeak our whole minds concerning *men*, as well as *things?*" Solomon ſhall anſwer the queſtion. He ſays, Prov. xxix. 11, "A fool uttereth all his mind;" and Prov. xxi. 23, "Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles."

Vanity, which is generally the companion of ignorance, is another cauſe of trifling and uncharitable converſation. Some, from whom better might be expected, can enjoy little or nothing which they do not themſelves deliver; and hence either talk inceſſantly, or maintain a ſullen ſilence; a ſilence which as plainly marks their envy, as their converſation proves their vanity. *Story-telling* is, in general, the *forte* of ſuch characters. They repeat the ſame narratives and anecdotes again and again, and ſometimes with conſiderable variation and embelliſhment. Their frequent hearers are often diſpoſed to laugh at the ſtories, but much oftener at the ſtory-tellers. Pieces of ancient and modern hiſtory, as well as anecdotes of great, good, or ſingular characters, may unqueſtionably be introduced to advantage, but ought ſeldom or never to make the principal part of converſation. Thoſe who would improve themſelves and others, muſt make *things*, much more than men, the ſubject of their diſcourſe. Such as do not habitually attend to this, contract ſuch a habit of frivolity and ſuperficial thinking as, through time, diſqualifies them for finding pleaſure in the purſuit of ſuch important knowledge, as cannot be attained otherwiſe than by much reading and ſtudy. Never did I know a man, whether a public or private character, who devoted much of his time to anecdote, and ſtory-telling, without doing ſo at the

expenſe of neglecting to improve his mind, and conſequently of unfitting himſelf to a certain extent for being uſeful either in public or private.

Want of prudence is another cauſe of idle, vain, and uncharitable converſations. Prudence, juſtly termed a cardinal virtue, teaches at all times, and in all circumſtances, what things ought to be avoided, as well as what ought to be purſued, in order to our own happineſs, and that of others. Thoſe who are influenced by prudence, as a Chriſtian virtue, in all their ſocial intercourſes, aim firſt at pleaſing God; ſecondly, at doing good to thoſe with whom they converſe; and, thirdly, endeavour to converſe with ſuch wiſdom, as well as piety, as that, ſuppoſing all they ſay were publiſhed to the world, religion would appear the more amiable, and of good report on its account. They know that generally what is ſaid in one company is repeated in another, and that exceedingly few, Telamachus like, ever learn to keep a ſecret.

Do *all* thoſe, whoſe office it is to inſtruct others from the pulpit, propoſe the above ends to themſelves in their intercourſe with the people? Do any of them ſpeak ſlightingly of each other's gifts, grace, or uſefulneſs? If they do, their words eſpecially, as Mr. Weſley obſerved, will eat as doth a canker. To how *ſmall* a degree of grace can ſuch exalting of themſelves and depreſſing of their brethren be reconciled? Not offending in word, which unqueſtionably implies, with other things, abſtaining from the too common practice of cenſuring abſent characters, is given by the Holy Ghoſt as the diſtinguiſhing mark of "a perfect man."

What! never ſpeak one evil word?
Or raſh, or idle, or unkind?
O! how ſhall I, moſt gracious Lord,
This mark of true perfection find?

Yet true perfection there is, the love of God filling the heart, and excluding all ſin; though it is not poſſeſſed by any who ſpeak evil of, or judge their brethren. Who, living in the ſpirit of love, that love *which worketh no ill to his neighbour*, hurting no body in *word* or *deed*, is not ready to exclaim, on a view of the immenſe miſchief done by cenſorious profeſſors, *My ſoul, come not thou into their ſecret: unto their aſſembly mine honour be not thou united?* "Reſolved," ſaid good Philip Henry, "that I will never ſpeak evil of any man." How depraved muſt the moral taſte of thoſe profeſſors be, who, inſtead of delighting in the ſaints, and eſpecially in ſuch of them as excel in virtue, entertain themſelves and others with idle and uncharitable remarks on their ſuppoſed weakneſſes and imperfections?

A compound of ignorance, vanity, and imprudence is generally the

the cauſe of thoſe unprofitable converſations which turn upon ſuch ſubjects as, Who are the greateſt preachers, and who are the beſt Chriſtians? A *few* of the moſt knowing and judicious may poſſibly be able to anſwer the former of theſe queſtions; but to him who knows the heart, the latter ought always to be referred. Thoſe who poſſeſs moſt of the mind of Chriſt are unqueſtionably the beſt Chriſtians; but who theſe are no mortal can with certainty determine. Why then propoſe a queſtion which cannot be anſwered? With reſpect to the ableſt, or vulgarly ſpeaking, the greateſt preachers, there is much difference of opinion found even among thoſe who are looked upon as competent judges. Univerſal excellence is very rarely, if ever the lot of any. Often have I heard Mr. Weſley, one of the beſt preachers which this or any country ever produced, repreſented as a man of ſmall talents for the pulpit. And how often have I known children in years and underſtanding, ſome of whom could not diſtinguiſh a noun from a verb, preferred to men of eminent piety, manly ſenſe, good taſte, and general knowledge! Still, it will be admitted, that in point of talent, much difference as well as variety is found among the preachers of the Goſpel. But of this difference and variety, how extremely few are competent judges! *I am of Paul, and I am of Apollos*, was the ſchiſmatical cant which did great miſchief in the church at Corinth; and in proportion to the prevalence of a ſimilar cant, in modern times, miſchief is ſtill the conſequence. "While one ſaith, I am of Paul, and another, I am of Apollos, are ye not carnal?" 1 Cor. iii. 4.

Littleneſs of grace is the *principal* cauſe of unprofitable and uncharitable converſation, other cauſes being but ſubordinate. For however defective men may be in knowledge, if they poſſeſs much divine love, their ſpeech will be always *ſeaſoned with ſalt, and fit to miniſter grace to the hearers*. Much divine love will remove from them both *vanity* and *imprudence*, and with much divine love they will have the unction of the Holy One teaching them all things needful for their ſouls' health. Meantime, it muſt not be forgotten, that improving the mind by reading and ſtudy, according to the means afforded for that purpoſe, is not only favourable, but to a certain point neceſſary to a growth in holineſs. Ignorance is the very reverſe of the mother of devotion, whatever the Popiſh Doctors may ſay to the contrary. With true piety a love of uſeful knowledge is connected; and who does not know that the love of any thing is followed by exertions for its attainment? It follows, that wiſdom, *i. e.* divine love, is the principal thing; and that a large degree of it, which God has put within the reach of all his people, will be followed by every requiſite for enabling its poſſeſſors,

fors, in the whole of their life and converſation, to *adorn the doctrine of God their Saviour.*

April 4, 1810.

THE WORD OF GOD ILLUSTRATED.

The Fifth Commandment explained and enforced.

MR. EDITOR,

WHILE the pages of your Magazine illuſtrate, enforce, and defend the grand fundamental doctrines of the Goſpel, there is one branch of relative duty, which many of your readers would be glad to find explained upon rational and Scriptural principles. It is the duty of children to their parents, expreſſed in a poſitive injunction, "Honour thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee." We may certainly conſider this duty as being important, ſince God has thought fit to make it the ſubject of a divine command. No one that reaſons coolly will ever ſuppoſe that its deſign and intention is to be limited to the years of infancy, when children are more immediately under the care of their parents. The obligation muſt continue unaltered and unlimited, as long as the relation exiſts. If the will of God, declared in his word, is a law, binding upon us; the plain inference follows, that we cannot diſobey our parents, in things which are lawful in themſelves, and of courſe, conſiſtent with the word of God, without ſinning againſt God. This important branch of duty is urged repeatedly in the ſacred volume, with expreſſions of regard to them that diſcharge it aright; and with marked intimations of the divine diſpleaſure againſt thoſe who diſobey. "Children, obey your parents in the Lord, for this is right. Honour thy father and mother, (which is the firſt commandment with promiſe,) that it may be well with thee, and thou mayeſt live long on the earth." "Children, obey your parents in all things; for this is well-pleaſing unto the Lord." "Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old." "A wiſe ſon heareth his father's inſtruction." "My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother." "The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it."*

Are we not taught by the law of nature as well as that of chriſ-

* Eph. vi. 1, 2, 3. Col. iii. 20. Prov. xxiii. 22. xiii. 1. i. 8, 9. xxx. 17.

tianity,

tianity, to reverence, love, and obey our parents in all things that are lawful? If a parent has not reaſon to expect regard and filial affection from a child, where can he expect it? If gratitude is a duty we owe to any other benefactor, as much as the relation is nearer between child and parent, and the obligation greater, "filial gratitude and reſpect can be compriſed within no enumeration. It will ſhew itſelf in compliances with the will of the parents, however contrary to the child's own taſte or judgment, provided it be neither criminal, nor totally inconſiſtent with his happineſs; in a conſtant endeavour to promote their enjoyments, prevent their wiſhes, and to ſoften their anxieties, in ſmall matters as well as in great; in aſſiſting them in their buſineſs; in contributing to their ſupport, eaſe or better accommodation, when their circumſtances require it; in affording them our company, in preference to more amuſing engagements; in waiting upon their ſickneſs or decrepitude; in bearing with the infirmities of their health or temper, with the peeviſhneſs and complaints, the unfaſhionable, negligent, auſtere manners, and offenſive habits, which often attend upon advanced years; for where muſt old age find indulgence, if it do not meet it in the piety and partiality of children?"*

The cauſes which have produced the moſt domeſtic uneaſineſs, and contentions between parents and children, are thoſe commonly which relate to marriage. But it is not our intention to take up the ſubject, ſo as to include animadverſions on the unnatural conduct of thoſe parents who put up their children to the beſt bidder; or thoſe daughters who may elope, with the firſt licentious rake they meet with. We leave this faſhionable practice, to the faſhionable world, who know not God. We intend our obſervations to apply to parents and children profeſſing ſerious religion.

As entering into a ſtate of matrimony is a ſubject of very great importance, perſons have need to ſtop and pauſe, and act with all the prudence and precaution they are capable of: but eſpecially to pray fervently and ſincerely to an unerring Providence, for light and direction—to pray for a mind unbiaſſed by a miſtaken paſſion—to pray for grace to overcome an irregular paſſion—to pray for divine wiſdom how to act; in fact, to pray for the bleſſing of God.

In the diſpoſal of children the parents muſt be admitted to have a conſiderable intereſt; and no children ought to conſider themſelves at liberty to diſpoſe of themſelves, independently of their parents. For, if it be admitted as a fact, that in all things lawful the will of the parent is a law to the child,† then a child cannot marry without the conſent of the parent, without being guilty in

* Paley's Moral and Political Phil. Vol. i. p. 373.
† See Weſley on Eph. vi. 1. Weſley's Serm. Vol. iv. p. 224.

the

the ſight of God. "Indeed, parents have ſo peculiar a right to their children, that to give themſelves away without their allowance, is not only an high act of diſobedience, but of flagrant injuſtice. And hence we ſee, that among God's ancient people, if a young woman had even *made a vow*, ſhe was not ſuffered to perform it, without the conſent of the parent. (Numb. xxx. 5.) Indeed, children ought to have a negative voice, and not be compelled to marry without their own conſent. But if they marry without the conſent of their parents, let them expect no bleſſing from God."

Sir, with all due reſpect,
I remain your's,
MENTOR.

THE TRUTH OF GOD DEFENDED.

REVIEW *of an Eſſay on the Equity of the Divine Government.*

(Concluded from page 311.*)*

DR. Williams proceeds, page 340, "The creature's defection, or ſin, is not *abſolutely* neceſſary. For God might have preſerved *all* his rational creatures, *if* it had *pleaſed him*, in a way of ſovereign grace, in a ſtate of integrity. But *if* a rational creature be dealt with according to *equity*, it would be equal to God himſelf if it did not fall: that is, the *neceſſity* of its falling into ſin, though not *abſolute*, is yet *hypothetical*." So, according to the Doctor, Adam was left in ſuch circumſtances, that, *not* to have fallen, he muſt have "been equal to God himſelf." Now, this is *the hypothetical neceſſity* of the *creature's defection* according to the Doctor; a *neceſſity* which removes all blame from the creature: for it can never be a crime, in a created being, not to be equal to the "Moſt High." And ſtill the Doctor maintains, that his ſcheme does not repreſent God as the author of ſin; with what conſiſtency the reader will judge!

"That *nothing* happens independently on that cauſe, (the ſupreme firſt cauſe,) and the providential laws which God has eſtabliſhed, we grant," ſaid Mr. Fletcher, as quoted, page 347. To this the Doctor replies with an air of triumph: "Here is, in the firſt inſtance, every thing *granted* which the moſt rigid neceſſarian pleads for." Yes, in the unnatural ſenſe impoſed upon the paſſage by neceſſarians, but not in the ſenſe, which is the proper one, meant by Mr. Fletcher. Independently of God, there is no created exiſtence; hence, in a ſober, Scriptural ſenſe, Mr. Fletcher maintains, that nothing happens independently of God. But how does

his doing this favour the doctrine of absolute or hypothetical necessity? Because devils and wicked men cannot exist independently of God, does it follow that *all their actions* are to be referred to him as a first cause? What has the work of Providence, in preserving rational beings in existence, to do with the unscriptural notion, that *all events*, consequently all crimes, however horrid, are effects of a "decretive design?" Cannot infinite wisdom govern the universe without establishing such a universal *necessity* as differs in nothing but name from the old and justly exploded heathen fatality? Is it not a providential law, that moral agents, in a state of probation, shall have a *moral power*, as well as *moral means*, and, of course, be under no *necessity* whatever of rejecting the offers of mercy?

Page 366. "Mr. Fletcher himself would allow that, *eventually*, or, *in fact*, such and such *individuals* of the human race will be in heaven and in hell. Now, on the Calvinian plan, the *reprobates* are the latter; and their misery is of *themselves* so *entirely*, as if there was neither decree nor even foreknowledge in God." Yes, the misery of the reprobates, in the Doctor's sense, is of themselves; but only in the sense that extension and limitation are of body. But what is this to the purpose? Did not the decree, according to the Doctor's scheme, which confined *divine influence* to the elect, exclude the rest of mankind from salvation?

He did not them bereave
Of life, or stop their breath;
His grace he only would not give,
And starv'd their souls to death.

Having extended this article to an unusual length, we must hasten to a conclusion.

That Dr. Williams wrote the Essay on Equity and Sovereignty, with the truly Christian intention of maintaining what he conceived to be important, evangelical truth; and of promoting peace and good will among sound, practical Christians of different opinions, we readily and gladly admit. Happy should we be to have it in our power to say, that the *execution* of his work corresponded in any degree with the *excellence* of his intention. But impartiality obliges us to say that it does not. He speaks highly indeed of Mr. Fletcher's piety, (what could he less?) but scruples not to rank with Pelagians those who embrace the doctrine of general redemption, maintained by that able and judicious writer in his Checks to Antinomianism. In no part of his Essay does he pay that respect to the parts and piety of godly Arminians, which Mr. F—r, from the fulness of his loving, generous heart, took every opportunity

of paying to the piety and talents of godly Calviniſts, among whom he was happy to rank his very opponents. Nor is the Doctor's arrogating to all Calviniſts *excluſively*, whether *moderate* or *immoderate*, the appellation, *orthodox*, of a very conciliating nature. Thouſands of that perſuaſion, who juſtly diſtinguiſh between matters of opinion and matters of faith, and who conſequently embrace in the arms of Chriſtian love, their devout brethren, who cannot think with them upon the diſputed five points, will not find themſelves obliged by an attack upon the orthodoxy of thoſe whom they are perſuaded the great head of the Church hath received into his family and favour. Nor will his *phraſeology*, in many caſes, any more than his ſentiments, be to them leſs cauſe of offence. The phraſes, *paſſive power*, *metaphyſical evil*, *the defectibility of all creatures*, *hypothetical neceſſity*, and *the hypothetical nature of things*, will be equally diſreliſhed by the generality of Calviniſts and Arminians. Many of the former will not be ſatisfied with the Doctor for not being a MODERATE Calviniſt; and while the latter will impeach neither his piety nor talents, they will be no way obliged to him for ranking them with Pelagians.

Many of both denominations are, at preſent, heartily and liberally contributing towards the ſupport of a pure Goſpel Miniſtry both at home and abroad. Their daily prayers aſcend to heaven for the univerſal ſpread of the Goſpel. They know and feel that *divine love*, not *matters of opinion*, is the bond of peace. They hear, with heart-felt pleaſure, every well-authenticated account of a revival of vital godlineſs, whether among Calviniſts or Arminians. Is it wiſe, is it prudent, to ſet ſuch characters, terrible to Satan's kingdom as an army with banners, upon irritating each other by ſubtle and metaphyſical diſputations upon

"Fixt fate, free-will, fore-knowledge abſolute."

If they diſpute and reaſon "high" on ſuch ſubjects, loſing view of *plain*, *practical* religion, the natural and neceſſary conſequence will be, that they will find "no end in wandering mazes loſt." From "vain wiſdom and falſe philoſophy," we would call their attention to ſerious godlineſs; and exhort them to "follow after the things which make for peace, and things wherewith one may edify another."

JULY 1, 1809.

THE PROVIDENCE OF GOD ASSERTED.

Profeſſor FRANCK'S *Account of the Extraordinary Providences of God, in the building of the Hoſpital at Glaucha, near Halle, in Saxony.*

IN the month of October, 1698, I ſent a ducat (about 9s. 6d.) to a very poor woman, who, through many afflictions, had been

brought

brought to a real ſenſe of religion; and in return for the ducat, ſhe informed me that the relief had come juſt in time, when ſhe extremely needed it, and that ſhe had immediately prayed to God to reward our poor with many more ducats. Soon after this, a perſon gave me one ſingle ducat, and twelve double ducats; and on the ſame day, a friend in Sweden ſent two ducats, which were ſoon followed by twenty-five others, ſent by the poſt in a letter from an unknown hand. About the ſame time Prince Lewis of Wirtemberg died, and left us five hundred ducats in gold. Now when I ſaw this heap of ducats, I remembered the prayer of the poor woman, who had intreated God to reward our poor with many ducats.

About February in the year 1699, I found myſelf in great ſtraits; and indeed it was an hour of probation. All our proviſion was ſpent, and the daily neceſſities of the poor called for large ſupplies. I cloſely adhered in my mind, to theſe words, "Seek firſt the kingdom of God and his righteouſneſs, and all theſe things ſhall be added to you;" and I turned the whole bent of my ſoul upon a cloſe union with God. When I was laying out the laſt of the money, I ſaid in my thoughts, "*Domine, reſpice ad indigentiam meam:*" Lord, look upon my neceſſity. On leaving my chamber, I found a ſtudent who waited for my coming out, and preſented me with ſeventy crowns, which had been ſent by ſome friends from a place at the diſtance of above two hundred Engliſh miles.

Soon after this, there was want again in every corner. The ſteward brought his book, and deſired me to defray the weekly charges. My recourſe was to God, through faith. I ſaw not the leaſt proviſion, nor any way to procure it. This made me reſolve to retire to my cloſet, and to beg the Lord's aſſiſtance; but I deſigned firſt to finiſh the taſk which I was about. Having done this, and now preparing for prayer, I received a letter from a merchant, intimating that he was ordered to pay a thouſand crowns to me for the relief of the Hoſpital. This brought to my mind that ſaying of the prophet, "It ſhall come to paſs that before they call I will anſwer, and while they are yet ſpeaking, I will hear," Iſa. lxv. 24. Nevertheleſs, I entered into my cloſet, but inſtead of praying, as I had deſigned, I praiſed and extolled the name of the Lord; and I hope that thoſe who read this, will do ſo alſo.

In the year 1700, I was ſick about ſeven or eight weeks. The firſt time I went abroad, having beſought the Lord "to bleſs my going out, and coming in," a conſolatory letter was delivered to me; and when I came home, I found another, in which was a bill for one hundred crowns, for the relief of the Hoſpital. This letter came from a proteſtant merchant living five hundred miles from hence. The Lord remember this benefactor.

But, O how faithful is God! When all this was not ſufficient, I received two letters by the poſt, in one of which I was told, that two hundred and fifty crowns would be given for the relief of the Hoſpital. This letter came from a doctor of phyſic beyond ſea.

The Lord be his Phyſician! He deſired the merchant who was to pay the money for him, to give me notice, if he could not ſend the money immediately, *for*, ſaith he in his letter, *he is in daily want, and I am ſure that he will quickly ſend for it.* This indeed gave me no ſmall encouragement, for I thought, *The Lord will rather excite ſome good ſouls beyond the ſea to aſſiſt us, than let us ſuffer want.*

Another time, a well-diſpoſed lady of quality was preſent, and ſaw to what great want we were reduced. This ſtruck the deeper into her mind, becauſe ſhe had been wont to aſſiſt our poor as far as ſhe was able. On the ſame day, when ſhe was converſing with another lady, who was but juſt come to town, and the latter mentioning that ſhe had brought along with her *a mite* for the Hoſpital, viz. fifty crowns, ſhe could not forbear weeping, her joy was ſo great, and knowing the great ſtraits to which we were then reduced, and ſeeing the ſupply coming to our relief on the very ſame day.

It fell out at another time, that I ſtood in need of a great ſum of money. The ſteward came in, and ſet forth the want which we were in. I bid him come again after dinner, and I reſolved to put up my prayers to the Lord for aſſiſtance. When he came again after dinner, I was ſtill in the ſame want, and ſo I deſired him to come in the evening. In the mean time a ſincere friend of mine, came to ſee me, and with him I joined in prayer, and found myſelf much moved to praiſe and magnify the Lord for all his admirable dealings towards mankind, even from the beginning of the world; and the moſt remarkable inſtances of God's goodneſs came readily to my remembrance whilſt I was praying. I was ſo elevated in praiſing God, that I found no inclination to put up many anxious petitions to him. At length my friend taking his leave, I accompanied him to the door, where I found the ſteward waiting on one ſide, for the money which he wanted, and on the other ſide, another perſon who had brought an hundred and fifty crowns ſealed up in a bag, for the ſupport of the Hoſpital. What more illuſtrious proof could I expect of God's holy and wonderful providence, who graciouſly comforteth thoſe that are caſt down!

Once when I was called upon for money to recruit our proviſion, according to cuſtom on Friday, and to pay the workmen on Saturday, there was not a farthing for either of theſe uſes. So I ſaid, it is now time again to rejoice, for the Lord will undoubtedly give us another inſtance of his providence. I diſpatched the ſtewards with that ſaying of Samuel, "Hitherto hath the Lord helped us," 1 Sam. vii. 12. This expreſſion was, as it were, turned into a moſt comfortable proverb among us, and our experience has been the moſt uſeful comment upon it. Betimes next morning fifty crowns were ſent in, wherewith the Lord graciouſly carried us through the difficulties of that week.

The providence of God has been illuſtriouſly viſible in the whole undertaking, and eſpecially in inclining all manner of people to a hearty concurrence in ſupporting the work. Some who were unable

to

to contribute in ready money, have endeavoured to ſupply that defect in another way. Some have given ſhirts for the poor men, and others, hats for the boys; ſome perſons after reaping, would ſend in ſome of their corn, and others, fiſh and cheeſe for the poor. Several merchants have ſent in whole pieces, and others, remnants of cloth; and ſome perſons have thought that their rich dreſſes might be better beſtowed by being laid out to purchaſe clothing for the poor. Some have ſent to the Hoſpital ſilver buttons, ſilver cups, gold rings, necklaces, and bracelets; and ſuch things have generally been ſent in, when great want has excited us to pray for relief.

Some times, I have greatly admired the earneſt care with which the Lord has inclined ſome perſons to look into the neceſſities of the poor; and I have often remembered St. Paul's words: "But thanks be to God, which hath put the ſame earneſt care into the heart of Titus for you," 2 Cor. viii. 16. And truly this afforded no ſmall occaſion to praiſe the name of God.

When the building of the Hoſpital was but juſt begun, the ſteward met with abundance of difficulties, and he was diſcouraged, and caſt into ſorrow and perplexity. On this occaſion, he got away into his cloſet, and began to pour out his mind to God, in ſighs and groans, when the maſter bricklayer followed him, telling him that ſtones and other neceſſaries muſt be immediately provided, otherwiſe the workmen would ceaſe from their work, and yet demand full wages. This caſt him down ſtill more; however, he went with the bricklayer, although he knew not what he ſhould do. When he came to the place where the men were at work, one of the labourers happened to find a piece of coin in the rubbiſh, which coin * he offered to the ſteward, who, looking at it, found the following words impreſſed on it.

יהוה,	Jehovah,
Conditor,	the Builder,
Condita,	crown this Building
Coronide,	with a happy
Coronet,	concluſion.

* This was an old piece of coin of the Prince of Weimar, upon which a friend has made the following Epigram:

Pauperibus ſacras emeret cum Frankius ædes,
Miranda occultis æra reperta locis.
Arcanum cœli prodit res illa favorem,
Et ſperare pios optima quæque jubet.
Ipſe ſuis augur ſpondet bona nummus egenis;
Ut Deus optato fine coronet opus.
Huc affer dum tempus erit, fulvi æris acervos,
Quas dederis, ſolas ſemper habebis opes.

When Franck a ſeat would purchaſe for the poor,
A wond'rous coin was found t'augment his ſtore;
In whoſe inſcription heav'n's high favours read,
Bid with large hopes, the pious rear their head.
God's penny to his poor is pledge of ſtores,
And of God's hand to crown the work aſſures.
Then bring your timely offerings in full meaſure:
Who gives to God, can only *keep* his treaſure.

The

The reading of this inscription raised his sinking faith, and he went to work again, hoping, that he would live to see the building brought to perfection.

The Benefits *of the* Institution.

THE main scope of the whole undertaking is the salvation of souls. The word of God is instilled into the children from their youth up. Unfeigned faith in our Lord Jesus Christ is laid for a foundation, and a real sense of godliness, and a conscientious behaviour, are the most material points to which our earnest endeavours are constantly directed. Two hours in each day are set apart for the instruction of all manner of poor, blind, lame, and impotent persons, as well those who come from abroad, as those who live among us; and they are supplied with some bodily relief. Many poor orphans, for whose education no person was in the least concerned, have been kept from the dangerous courses to which a beggar's life might have exposed them; and many boys of good natural parts, have been found out, and educated in the principles of Christianity.

The Hospital is now established, and the number of children, students, and necessary officers, constantly maintained therein, amounts to more than two hundred. Nothing of what the Lord hath bestowed on us, is turned into a *fund*, but laid out according to the present necessity. But in conclusion, I must add, that I am convinced, the presumption of any one who should undertake such a work at a venture, would soon cast him down headlong, and dash in pieces his contrivances of self-conceit. Let every one be sure of the foundation which he builds on. Let him count the cost over and over again, lest he fall under that just censure, *This man began to build, and is not able to finish.*

AUGUSTUS HERMAN FRANCK.

Glaucha, near Halle,
Jan. 1702.

THE GRACE OF GOD MANIFESTED,

IN A MEMOIR OF MRS. REVILL.

TO THE EDITOR.

IF the following brief memoir of one of the best of women, be deemed worthy of a place in your very excellent and much improved Miscellany, its insertion will be gratifying to all who were honoured with her friendship and acquaintance, and will, I trust, be useful to every reader, who has any relish for genuine Christian experience. I remain,

Dear Sir, your's, very affectionately,
D. ISAAC.

RUTH REVILL was born June 18, 1765, in the parish of Wath, near Rotherham, in Yorkshire. Her parents were decent, regular people in their morals, and paid some little attention to the forms of religion, but they were destitute of its power. Mrs. R., like most young people, was fond of dress, and of those amusements which are commonly, but falsely, called innocent. She had no idea at this time, that the obligations of religion are binding upon the consciences of youth. This is a very common, and, in thousands of instances, a very fatal mistake. It is taught by the aged, and it is eagerly attended to by the juvenile mind. The sage, instead of inculcating lessons of wisdom, virtue, and religion, is often employed in making apologies for the indiscretions of youth. We cannot, he says, set old heads upon young shoulders—Young people will have their frolics—We must not expect to see the gravity of old age sit on the countenance of the youth of sixteen—It is a long lane which has no turn—Let us hope that use and experience will bring them to sobriety and seriousness. Thus we see there is no occasion to go with a handful of money to a popish priest to purchase indulgences; protestants grant these for nothing. And yet it is a fact, confirmed by experience, that the habits acquired in youth, generally form the character for life. Of conversions, there are ten take place in the early part of life, to one in old age. I hope these remarks will not be without their use. If parents wish their children to become pious, let due attention be paid to their religious education. And let no one suppose, that the important duties of religion can be neglected without guilt, after the mind becomes capable of perceiving them. The command is, "Remember thy Creator in the days of thy youth."

A rather singular circumstance was what first induced Mrs. R. to reflect seriously upon the state of her soul. Her elder sister, who had always supported a good character, and who was thought by her friends and neighbours to be very religious, was brought into the lowest state of despondency. She insisted upon it, that she had sinned away the day of grace, and that the mercy of God was clean gone for ever. Her horror of mind was indescribable. She could scarcely eat, or sleep, or do any thing for about a fortnight, being under the most alarming apprehensions that she should perish every moment. This remarkable visitation had a powerful effect upon the whole family in general, and led Mrs. R. and two brothers in particular, into a train of serious thought and reflection, which terminated in a sound conversion to God, and a steady perseverance in his ways, to the close of life.

Mrs. R. laboured under great distress of mind before she obtained that peace which passeth all understanding. For this she often afterwards expressed much thankfulness to God, as it was useful to her in several respects. It made her hate sin with a perfect hatred, and dread it as the most frightful of all monsters. When tempted, she remembered the wormwood and the gall—her conscience was tender,

and

and sin could not gain the dominion over her. She resisted or fled, according to the nature of the temptation, for she was blessed with that spiritual wisdom and understanding, which made it easy to know

"When to fight, and when to flee."

The recollection of what she had passed through, made her ever ready to sympathize with those who were under "the spirit of bondage to fear." She was well qualified to give a word in season to the weary; and with an affectionate zeal, and with remarkable success, she exhorted, instructed, and prayed with the penitent of her own sex.

Many Christians have been puzzled to know whether their convictions have been sufficiently powerful. The great end of conviction is conversion. If this end be attained, the trouble of mind has been sufficient, whether it has been little or much. The state of the soul ought never to be determined by past views and feelings in relation to sin. Some have had the greatest terrors of conscience, without turning to the Lord. Cain's punishment was greater than he could bear; and Judas, in a fit of desperation, put a period to his life. He that wants to know whether he has had sufficient convictions or not, ought to enquire, Have they made me hate sin—pray against it—strive against it? Has all this terminated in my victory over it? Have I been so far impressed with a sense of guilt, as to cry earnestly, and in the name of Christ, for mercy, and have I obtained it? If these questions can be answered in the affirmative, there need be no anxiety about the magnitude of convictions. God Almighty varies his dealings with his creatures, according to the differences in their *moral* disposition, the same as a wise parent varies the discipline of his family, according to the differences among his children of a *natural* disposition. A look is sufficient for one, a word for another, a third requires the rod: it would be cruel to use the rod, when a look or a word will secure obedience.

At the time when Mrs. R. was much distressed on account of her sins, a friend called upon her, and invited her to a Class-meeting. Though she was perfectly ignorant of the nature of those meetings, she consented to go, and that very night the Lord set her soul at liberty. The change became visible immediately in her countenance, conversation, and conduct. She now went on her way rejoicing. What encouragement to the pious, to invite those to christian fellowship, who are seeking the Lord! and how many thousands of the mourners in Zion are lost, through the inattention of professors! If ever a person wants help and encouragement, it is when his conscience is oppressed with a load of guilt. During this awful and critical period, the sinner is often afraid that God has abandoned him to the hardness of his heart, and therefore thinks it would be presumption to associate with the saints. Now what a blessing it is to have an interpreter, one of a thousand, to explain to him the operations of divine grace, and to direct his weeping eyes to the Lamb of God that taketh away the sins of the world!

The

The firſt Methodiſt Preachers Mrs. R. heard were Meſſrs. Benſon, Mather, and Hanby. They frequently treated on the doctrine of entire ſanctification, and enforced it powerfully as the privilege of all believers. Under their truly ſpiritual and heart-ſearching miniſtry, ſhe had ſuch views of her remaining corruptions, that ſhe determined not to reſt till ſhe was cleanſed from all unrighteouſneſs. She often remarked, that ſhe ſuffered as much pain of mind from innate depravity as ſhe had before done from a ſenſe of guilt. She faſted much, and prayed without ceaſing, to be delivered from the body of ſin and death. While at private prayer one evening, ſhe was enabled to act faith upon the promiſes which relate to this great ſalvation, and ſhe found the Lord faithful to his word. A Divine power ſet her free from every entanglement of the fleſh and ſpirit, and from that hour to the day of her death, ſhe walked in the glorious liberty of the children of God.

It is aſtoniſhing and diſtreſſing to witneſs the oppoſition which the doctrine of holineſs has met with from many who are generally denominated miniſters of the goſpel. How many ſhout and bawl, till they almoſt crack their ſides with vociferating,—"There is no perfection in this life—There is no living without ſin," &c. Thouſands, after hearing ſuch diſcourſes, bleſs themſelves in their iniquities, and thank God they are not thoſe legal work-mongers who are carrying the practice of virtue to an extreme. Several puzzling queſtions, however, may be put to theſe zealous advocates for depravity. 1. If God will not ſave from all ſin, is it right to pray to him to do it? Ought any one to pray to God to do what he firmly believes God has abſolutely determined to leave undone? Is it poſſible to make ſuch a requeſt in the ſpirit of true devotion? And on the other hand, can a devout perſon have a reſerve in favour of ſome of his corruptions when he is calling upon the name of the Lord? Many apologies for vice have been heard from the pulpit, but, thank God! we have not been ſhocked with a repetition of them at the throne of grace. When upon our knees (and it is then, if ever, that we ſpeak the undiſguiſed ſentiments of our hearts,) we are all perfectioniſts: we pray to be ſaved from all ſin, that we may perfect holineſs in the fear of God. 2. If the ſalvation be partial, ought we not to be informed what corruptions God will ſave us from, and what they are which the utmoſt efforts of his grace cannot, or will not deſtroy? This would ſave much trouble, as we might then direct our prayers and exertions againſt thoſe which are vulnerable, and inſtead of ſpending a life of fruitleſs toil againſt the reſt, we might make up our minds to endure their tyranny with all poſſible patience and fortitude.—3. Since the ſins from which the ſaints cannot be delivered in this life are ſuppoſed not to prove deſtructive, are we not come to the Popiſh doctrine of *venial* ſins? There is this difference, however, between Papiſts and Proteſtants: The Popiſh prieſts have made out liſts of ſins under the heads of *mortal* and *venial*, ſo that their people know what to give up, and what to keep; but Proteſtant miniſters tell their congregations, that they not only *may* but *muſt* keep ſome ſins, and yet do not

say what—whether swearing, drunkenness, fornication, &c. It is like telling a man, that he must take a few serpents to his bosom out of a multitude, some of which are harmless, but the greater part poisonous, without informing him how he may distinguish the innocent from the dangerous.

But, after all, it will be said triumphantly, that the very best commit sin. The very best, it is true, sometimes err through ignorance and forgetfulness; but, these failings are not chargeable with guilt, for it is not the fault of the saint that he is not infallible. It seems to be as improper to call these errors *sins*, as to call the charitable actions of the Pharisee *virtue*, when he performs them only to be seen of men. It is doubtful whether there be any *creature*, however exalted in rank and pure in nature, who is not liable to err: *His angels he charged with folly.*

During the two years which I had an opportunity of witnessing Mrs. R.'s conduct, and I watched it narrowly, I never once discovered any thing in it which betrayed a deriliction of christian principle. She would often speak of her entire dedication to her God and Saviour, in love-feasts, in class meetings, and in private circles of pious friends, not to excite any admiration of her superior attainments, but to discharge a duty of gratitude of God, and to stimulate others to seek after this pearl of great price.

The means of grace were her delight, and she made it a point so to order her household affairs that she might have an opportunity of attending the house of God. To her class she was particularly attached, and for 22 years was never once absent, except when afflicted, or from home. Her experience was not couched in a number of unmeaning phrases, now growing fashionable among those who meet only once or twice a quarter for the sake of being continued in society,—such as, "I bless God I have not lost my good desires,—I still feel a desire to serve him—I am determined not to give it up—The Lord has done great things for me—I am not so good as I should be, but I desire to be better.—Brethren, pray for me," &c. the whole of which does not contain a single grain of genuine Christianity: She used to speak of her communion with God; of her temptations, conflicts, and victories; of her hopes and fears, joys and sorrows. Many were edified, and she seldom returned home without a blessing.

No woman could exceed her in attention to domestic concerns. She was not a religious gossip, knowing every body's business except her own, and running about to make and retail tales of scandal; she was a *keeper at home;* her house was always clean; her dress neat; and she was a rigid economist, as much from necessity as inclination.

The conduct of preacher's wife has a very extensive influence among the female members of society. Mrs. R. was sensible of this; hence it was her study and labour to set an example of piety to God; of conjugal, maternal, and all other duties, belonging to her sex and situation. She was indeed a help meet for her husband.

It will excite no surprise, that a woman of such eminent sanctity of life was remarkably supported during her last affliction. The following

ing extract of a letter from Mr. Revill contains an intereſting account of the cloſing ſcene.

"Her affliction (a conſumption) was long and painful, but ſhe was fully prepared for her great change. Her affection to her huſband and children was ſtrong, and for a few weeks ſhe expreſſed a deſire to live; but ſhe always ſpake with chriſtian ſubmiſſion, and when her complaint increaſed, ſhe cheerfully gave up her family, and every thing elſe, to God. She talked to us daily of her enjoyments and proſpects, with tears of joy. She ſaid, "I have not followed a cunningly deviſed fable.—Now I feel, more than ever, the ſweetneſs and benefit of religion—My ſoul is caſt within the veil—I thought God would not forſake me at laſt, and I find him faithful to his word. Death hath loſt his ſting—The devil is not permitted ſo much as to tempt me.—Now I cannot attend the means of grace, this loſs is more than made up by the overflowings of Divine conſolation," &c. &c. She frequently repeated the following lines:

"May I in life and death, his ſteadfaſt truth declare;
"And publiſh with my lateſt breath, his love and guardian care."

She mentioned different things reſpecting her funeral, and what ſhe would have me to do when ſhe ſhould be no more, with as much cheerfulneſs and compoſure as I ever heard her ſpeak upon any ſubject. Our kind friends, Mr. and Mrs. Brame, of Loweſtoffe, hearing of her weak ſtate, came to Norwich for my dear boy. I felt much at his leaving us; ſhe ſmiled at my weakneſs, and obſerved, "I have given them to God, and he will take care of them; parting with my children, or death itſelf, is no more to me than like going out of one room into another." She went on—"I enjoy ſweet peace. The enemy of ſouls is kept at an awful diſtance, and is not permitted ſo much as to tempt me. Glory! glory be to God!" A few days after this ſhe appeared to be a little better, and walked ſeveral times acroſs the room quite cheerful; ſhe ſat up till ten o'clock, and walked up ſtairs without any aſſiſtance; but the next morning about ſix o'clock, (April 15, 1808) ſhe took her flight to a better world. Her death was ſo eaſy, that, though I was in the room, I did not perceive the change:—Nature was exhauſted, and ſhe quietly fell aſleep in the arms of Jeſus. May my laſt end be like her's!

OBITUARY.

The following Preachers have departed this Life since the Conference in 1809, *beſides those whoſe deaths were mentioned, in our Numbers for May, June, and August laſt.*

1. RICHARD ARTER, aged twenty-four years. Early in life he became acquainted with God, after which he was exemplary in his temper, and conducted himſelf as a Chriſtian. The laſt year he entered upon the work of a travelling preacher: but in three months, ſunk under his labours, and retired to die. His latter end was peaceful and triumphant.

2. THOMAS WARWICK. A man of ſolid piety, reſpectable talents, and great ſelf-poſſeſſion and intrepidity; a faithful

friend, and an agreeable and inſtructive companion. He was awakened under the preaching of the late Mr. Joſeph Guildford, in the year 1765, and gave himſelf up entirely to the work of the miniſtry in 1778. His labours were always acceptable to the people to whom he miniſtered, and often very ſucceſsful; particularly in the Burſlem Circuit, where he was the principal inſtrument of a very bleſſed revival of religion.

In 1799, he was obliged to deſiſt from travelling, in conſequence of great bodily infirmity. For the two laſt years of his life, he was almoſt entirely confined to his bed; but his mind was always tranquil and happy, and he appeared to feel the ſame concern for the proſperity of religion, as when actively engaged in promoting it. In his laſt hours he was quite ſenſible, and a very ſhort time before his departure, lifting up his hands, he ſaid, "I am going to glory."

3. William Cox, whoſe life and miniſtry diſplayed the attractive charms of genuine Chriſtianity. From a principle of pureſt benevolence, he pleaſed others for their good; and promoted the eternal intereſts of his various connections, by aſſociating moſt amiable manners with diligent exertion. As a preacher, he ſtudied with happy ſucceſs, to ſhew himſelf approved unto God; a workman that needed not to be aſhamed. Intent on winning ſouls, he conveyed correct ideas in acceptable words, and exhibited evangelical truth, adorned with the beauties of holineſs. His doctrine diſtilled as the dew, as the ſmall rain upon the tender herb, as the ſhowers upon the graſs. He laboured as an Itinerant Preacher with great approbation for ſeventeen years, when he was conſtrained to relinquiſh his ſtated work, by ſevere indiſpoſition and debility.

His militant conflicts were terminated by a triumphant exit at Swanſea, October 15, 1809. Almoſt his laſt words were, "My hope is a hope of ages—a hope of immortality—a hope of eternal life."

4. Thomas Biggins was early in life brought to the ſaving knowledge of God, through faith in Jeſus Chriſt. He was truly pious, and ſincerely devoted to God and his ſervice. This ſtudious and faithful young man laboured as an Itinerant Preacher for four years. Under the firſt ſermon he preached, two perſons were juſtified, and brought to poſſeſs the direct witneſs of the Spirit. His labours in thoſe Circuits where he travelled, were owned of God, and bleſſed to the people. He afforded great hopes that he would become a very uſeful miniſter in the Church of Chriſt; but by ſleeping in a damp bed, he laid the foundation of his laſt ſickneſs and death. For ſome months he endured great affliction, but bore it with great patience, having a ſtrong confidence in God, and a hope full of immortality. He died in the ſame houſe where he drew his firſt breath, and now reſts from his labours in paradiſe.

5. John Leach. After labouring ſeveral years as a Local Preacher, this valuable man commenced, in the year 1773, his itinerant miniſtry, which he exerciſed with fidelity and ſucceſs. To a zeal which no difficulties could extinguiſh, he added a ſimplicity of manners, and a rectitude of conduct, which would have reflected no diſgrace on the Chriſtian Church in its pureſt ages. As a preacher, he was plain and perſpicuous, dwelling much on the eſſential doctrines of the Goſpel. Having travelled in ſeveral of the moſt arduous Circuits in Great Britain and Ireland, and nearly exhauſted his ſtrength in a work which he preferred to every other, he retired to Rochdale in 1803, where he ſpent the remnant of a laborious life in viſiting the ſick, and in preaching occaſionally, as his ſtrength would permit; and finiſhed his courſe in joyful aſſurance of a crown of righteouſneſs, January 12, 1810, in the 74th year of his age.

6. James Parkinson, a young man of eminent piety and reſpectable talents. His conduct was conſiſtent and uniform, and his whole deportment ſuch as became a miniſter of the Goſpel of Chriſt. He was univerſally beloved by the people among whom he laboured, and his miniſtry was made a bleſſing to many. His experience was ſound and clear, and, during his laſt illneſs, his ſoul was remarkably happy: He exclaimed, "I am going to my Saviour—I ſee the heavens open;" and immediately entered into reſt. He died at Newcaſtle-upon-Tyne, February 10, in the twenty-ſeventh year of his age, and the third of his itinerancy.

7. John Allen. A man of good report among all who knew him, and a judicious, faithful, and affectionate preacher: he began his itinerant labours in

in the year 1770, and continued to travel with very great approbation, and conſiderable ſucceſs, till the year 1799, when, by various infirmities, he was obliged to retire from public life, and was appointed a ſupernumerary in Liverpool. Here he preached occaſionally that Goſpel, which had long been the joy and delight of his heart; and though he had often to ſtruggle with much weakneſs, uſed cheerfully to ſay, "I love my Maſter and his work." Of late he was unable either to preach, write, or walk; but would not relinquiſh his attendance on the ordinances of God, while any means could be contrived to carry him to the Lord's-houſe. The means of grace were to the laſt, the proper element of his ſoul. Meekneſs, gentleneſs, ſimplicity, reſignation, and humility, were Chriſtian tempers which he poſſeſſed in a high degree; and one who was long and intimately acquainted with him teſtifies, that for many years, he never was obſerved to be ruffled with pride or anger. Ten days previous to his departure from this world, in preparing to come to the Chapel, he had a fall, which occaſioned much pain in his ſide; after this his ſtrength rapidly declined, and on Tueſday, February 20, 1810, in the ſeventy-third year of his age, the weary wheels of life ſtood ſtill. In the morning of that day, though unable to converſe much, he was remarkably collected, and when aſked by a friend, "Have you ſtrong confidence in God?" he replied, "Yes." A fuller account of Mr. Allen may be expected to appear ſhortly in a ſubſequent Number of our Magazine.

8. JOHN MASON, in the ſeventy-eighth year of his age. He continued to labour with great uſefulneſs, approbation, and unblemiſhed character, till the year 1797, when owing to increaſing infirmities, he was obliged to deſiſt from a more active life, and confine his labours within a narrower ſphere. He ſettled at Weſt Meon, a village near Portſmouth, from whence he uſed to viſit the neighbouring ſocieties, and ſupply the lack of the Travelling Preachers, when called away on neceſſary buſineſs: on theſe occaſions his ſermons were remarkably bleſſed to the people, and particularly thoſe of his latter days. On the 22nd of April, 1810, being Eaſter-Sunday, whilſt worſhipping in Weſt Meon Church, he was taken ill, and continued to languiſh till the Friday following, when his ſpirit entered into the kingdom of God. A perſon who was intimately acquainted with him in all the relations in which he ſtood to ſociety, and to the Church of Chriſt, ſpeaks of him in the following manner: "When I ſay that Mr. Maſon was a *man*, I uſe the word in its nobleſt ſenſe. He made it the ſtudy of his life to maintain this character by cultivating his mind in every branch of uſeful knowledge within his reach, and his profiting was great. In the hiſtory of the world, and the hiſtory of the Church, he was very extenſively read. With Anatomy and Medicine he was well acquainted, and his knowledge of Natural Hiſtory, particularly of Botany, was very extenſive. In the latter ſcience he was inferior to few in the Britiſh Empire. His Botanical collections would do credit to the firſt muſeum in Europe, and eſpecially his collections of Engliſh plants, all gathered, preſerved, claſſified, and deſcribed by himſelf. But this was his leaſt praiſe. He laid all his attainments in natural ſciences under contribution to his Theological ſtudies; nor could it ever be ſaid, that he neglected his duty as a Chriſtian miniſter, to cultivate his mind in Philoſophical purſuits. He was a *Chriſtian man*, and in his life and ſpirit adorned the doctrine of God his Saviour. The decency, propriety, and dignity of his conduct, through the whole of his life, were truly exemplary. And his piety towards God, and his benevolence towards man, were as deep as they were ſincere. I am conſtrained to add, he was a *man*, take him for all in all, I ſhall not look upon his like again."

9. JOHN SANDOE. He was a native of Cornwall, and travelled twenty years, when, by reaſon of affliction, he was obliged, in 1807, to become a ſupernumerary. But he continued to labour as his ſtrength permitted, till within a few months of his death, which happened July the 4th, at Wrigton, in Somerſetſhire, in the 55th year of his age. Like Obadiah, he feared the Lord from his youth, and in the 17th year was brought to experience the gracious liberty of the Goſpel. During the whole time of his itinerancy, he walked humbly and cloſely with his God. He was a ſincere lover of the Methodiſt doctrines and diſcipline. His piety, being fervent and uniform, tended exceedingly to recommend his miniſterial labours, which were always performed with fidelity and zeal; and

WITH

were frequently owned by his Divine Maſter in many places. He had long laboured under a diſeaſed action of the heart and contigious arteries, which terminated in hydrathorax, or dropſy of the cheſt; and a complication of both diſeaſes was the apparent cauſe of his death. His ſufferings, particularly towards the laſt, were very great; but he was remarkably ſupported by the power of grace. And his end was not only peace, but triumph; for the Lord was pleaſed to favour him with ſtrong conſolation, and finally miniſtered unto him an abundant entrance into glory.

*** It is much to be deſired that all our friends would take due care to have the beds in which they put the Preachers perfectly dry.

RELIGIOUS INTELLIGENCE.

Of the Sixty-Seventh General Conference *of the People called* Methodists, *late in Connexion with the* Rev. John Wesley, *deceaſed, held in* London, *by ſeveral adjournments, from July* 30, *to Auguſt* 16, 1810.

THE Committee, which the preceding Diſtrict Meetings had appointed, aſſembled at London, on Wedneſday, July 25, to prepare for the Conference a Plan of the Stations of the Preachers for the enſuing year. Many of the Preachers arrived towards the latter end of the week, amounting, on Saturday evening, including the Committee, to near 200. The number of Preachers preſent in the courſe of the Conference, was about 250.

The firſt week of the Conference was taken up principally in conſidering, Which of the Preachers who had been employed four years as probationers, had ſo approved themſelves to God, their brethren, and people, as to be judged proper to be received into full Connexion? Which of thoſe who had not yet travelled four years were proper to be continued on trial? and which of thoſe who were recommended from their reſpective Circuits and Diſtrict Meetings, were qualified to be received on trial? This buſineſs being diſpatched, and an account being taken of the Preachers connected with the Methodiſt Conference who had died during the preceding year, and an appropriate character of each being drawn up and recorded, the Conference, according to their uſual mode, proceeded ſeriouſly to enquire, What objections had been, or ſtill were made, againſt any of the Preachers who had been ſtationed the laſt year in their reſpective Circuits, with regard to the doctrines they had preached, their attention to our diſcipline, and the ſpirit and conduct which they had manifeſted?

In theſe important enquiries, which took up a conſiderable time, the Brethren were faithful to each other, and to the cauſe which they have ſo much at heart; and where any thing blame-worthy was found, juſt cenſure or puniſhment was inflicted.

On Monday, Auguſt 6, the plan of the Stations was read over in full Conference. The conſideration of this ſubject took up the greater part of the following week. After the ſtate of the Circuits had been duly conſidered, and many alterations and amendments propoſed and adopted, the following plan was finally fixed:

The Rev. Dr. Coke *is General Superintendant of the Iriſh, Welch, Weſt-India, Nova-Scotia, and Newfoundland Miſſions.*

I. THE LONDON DISTRICT.

1 London East, John Barber, George Highfield, Richard Reece, Thomas Kelk—James Creighton—Richard Rodda, George Story, Supernumeraries;—Joſeph Benſon, Editor; Thomas Blanſhard, Book-Steward;—Hugh Carter, Welſh Miſſionary.
N. B. Brother Highfield is appointed to ſucceed Brother Johnſon as Secrerary to the Miſſionary Committee.
2 Leigh, Eſſex, Thomas Slugg; Thomas Morgan, Miſſionary.
3 London, Weſt, Walter Griffith, Adam Clarke, William Fiſh, William Williams Thomas Martin; William Jenkins, Supernumerary.
4 Bletchingley & Farnham Miſs. Moſes Dunn, William Kaye.

5 COLCHESTER, Robert Pilter, Thomas Padman, William Renniſon: William Green, Iſaac Phenix, Miſſionary.
6 HARWICH, Hugh Ranſom, Francis Burgeſs.
7 ROCHESTER, Robert Johnſon, Robert Martin.
8 CANTERBURY, Richard Gower, William Towers, Richard Robarts.
N. B. The two ſingle Preachers are to take the Miſſionary work alternately.
9 MARGATE, Maximilian Wilſon, Joſeph Cuſworth.
10 DOVER, William Shelmerdine, James Mole.
11 RYE, Benjamin Leggatt, Francis B. Potts, Robert Mack.
12 SEVEN-OAKS, John King, William Toaſe, David Vipond.
Another to be ſent.
13 BEDFORD, John Brownell, William Pearſon, jun. William Theobald.
14 LUTON, John Roſſell, Joſeph Goſtick.
15 HERTFORDSHIRE MISS. John Thompſon.
16 ST. NEOTS, George Deverell, Frederick Calder, Thomas Ludlam.
17 BIGGLESWADE, John Ward, John Coats.
18 LEWES & BRIGHTON, Robert Wheeler, John Walton, William Appleton.
N. B. The two ſingle Preachers on the Lewes and Brighton Circuit, are to change once a Quarter from the Brighton to the Eaſtbourne ſide.
19 SUSSEX MISS. Thomas Newby.
20 CHICHESTER, John Poole, jun. Miſſionary.

Adam Clarke, Chairman of the District.

II. THE NORWICH DISTRICT.

21 NORWICH, William Gilpin, William Hinſon.
22 YARMOUTH, Samuel Botts, James Anderſon, John Bumſtead; William Bacon, Miſſionary.
23 BUNGAY, John Taylor.
Brother Taylor is to change occaſionally with the ſingle Norwich Preacher.
24 DISS, Iſaac Bradnack, William Harvard.
25 THETFORD, Marmaduke Revell, George Bellamy; Charles Adſhead, Miſſionary.
N. B. The two laſt are to change quarterly.
26 LITTLEPORT, Philip Rawlins, Thomas Roſe, Richard Martin.
27 LYNN, Barnard Slater, Thomas Pollard, John Griffin.
28 WISBEACH, James Penman, James Bate, Henry Tuck.
29 WALSINGHAM, John Newton, Thomas Slinger; Corbett Cooke, Miſſionary.
N. B. The Miſſionary and Brother Slinger are to change.

Samuel Botts, Chairman of the District.

III. THE OXFORD DISTRICT.

30 NORTHAMPTON, James Blackett, Joſeph Bromwich.
31 TOWCESTER, Joſhua Fielden, William Toogood.
32 DAVENTRY, Thomas Graham, William Taylor.
33 BANBURY, Henry Anderſon, William Wilſon.
34 BRACKLEY, John Sydſerff, William Harding.
35 OXFORD, Daniel Campbell, John Smith, jun.
36 WHITCHURCH, William Harriſon, jun. Samuel Ward.
N. B. The young men of the preceding Circuits are to change quarterly
37 KETTERING, Thomas Dowty, John White, Wm. Blanſhard.
38 WELLINGBOROUGH, John Hodſon, John Roadhouſe.
39 WITNEY, Caleb Simmons, and one to be ſent.

Daniel Campbell, Chairman of the District.

IV. THE SALISBURY DISTRICT.

40 SALISBURY, George Button, Joſeph Liſk.
41 SHAFTSBURY, Stephen Butler, John Harris.

42 Pool, John Simmons, John Keeling.
43 Portsmouth, Jonathan Barker, William Henshaw, Joseph Wilson, Jonathan Williams.
44 Isle of Wight, Jonathan Roberts, Missionary.
45 Southampton, John Chettle, Thomas Newton, Thomas Key.
46 Newbury, John Dean, Henry Cheverton.
47 Hungerford, James Scholefield, William Baker.

Jonathan Barker, Chairman of the District.

V. THE GUERNSEY DISTRICT.

48 Guernsey & Alderney, Francis Derry, Thomas Twiddy, Nicholas Mauger; William Mahy, Supernumerary.
49 Jersey, John De Queteville, Thomas Warren, Henry Mahy, Amice Oliver.

Pierre De Pontavice is now on a Foreign Mission.

John De Queteville, Chairman of the District.

VI. THE PLYMOUTH-DOCK DISTRICT.

50 Plymouth-Dock, John Riles, William West, Samuel Woolmer.
51 Ashburton, Edmund Shaw, John Worden.
52 Torquay, William Trampleasure, George Lazenby.

N. B. Brother Lazenby shall change quarterly with Brother Cloake of the South Devon Mission.

53 Exeter, John Walmsley, Joseph Sanders.
54 Launceston, Edward Roberts, William Beale.
55 Liskard, John Davies, William Sleep.
56 Tavistock, John Martin; Edward Chapman, Missionary.
57 Camelford, William Fowler, John Rowe.
58 Biddeford Miss. Richard Moody. William Hayman.
59 South Devon, Miss. Nicholas Sibley, John W. Cloake.

John Riles, Chairman of the District.

VII. THE CORNWALL DISTRICT.

60 Redruth, John Woodrow John Knowles, William Sleigh.
61 Truro, Joseph Burgess, William Martin, James Jones.
62 St. Austle, Thomas Rogers, John Bryant.
63 Bodmin, James Evans, Joseph Prosser; Thomas Trethewey, Supernumerary.
64 Penzance, William Aver, John Jordan, Samuel Jackson, George Rowe.
65 Helstone, Francis Collier, John Simpson, jun. George Warren.

John Woodrow, Chairman of the District.

VIII. THE BRISTOL DISTRICT.

66 Bristol, Joseph Taylor, Samuel Bradburn, Joseph Cole, Joseph Robinson; John Pritchard, Jeremiah Brettell, Supernumeraries.
Kingswood, Thomas Pinder; George Shadford, William Stevens, Supernumeraries.
67 Taunton, William Pearson, sen. William Jenkin, Edward Banks.
68 South Petherton, Charles Haime, William Flint, Solomon Whitworth.

N. B. One of the single men is to act as a Missionary.

69 Banwell, William Horner, John Appleyard, John Mason; James Jay, Supernumerary.

N. B. Brother Appleyard and Brother Mason are to change regularly.

70 Bath, Henry Moore, William Myles; James Watson, Supernumerary.
71 Warminster, James Odgers.
72 Stroud, James Byron, Jonas Jagger; Benjamin Rhodes, Supernumerary.
73 Cirencester Miss. Thomas Ashton.

74 DURSLEY, John Hodgson, John Remmington, Joseph Marsh, Joseph Griffith.

N. B. 1. The two last are to act alternately on the Missionary Plan. 2. Brother Remmington is to receive his appointment next year from the Irish Conference.

75 DOWNEND, Joseph Bowes, John A. Lomas; James Akerman, Missionary.

N. B. The two young men are to change under the direction of the Superintendant.

76 GLOUCESTER, John Townsend, Samuel Lear, John Abbott.
77 WEYMOUTH Mark Daniel, Alexander Weir.
78 BRADFORD, WILTS, George Dermott, Charles Greenley: Charles Colwell, Missionary.
79 SHEPTON MALLET, James Alexander, Robert James, William Croscomb: John Easton, William Ashman, Supernumeraries.

Joseph Taylor, Chairman of the District.

IX. THE SOUTH WALES DISTRICT.

80 SWANSEA, Edward Milward, William Woodall.
81 CARDIFF, William Hicks, William Nother.
82 NEWPORT, William Breedon, James Hyde.
83 MONMOUTH, James Heaton, Joseph Armstrong.
84 MERTHYR TYDVILLE, George Russell.
85 BRECON, William Radford, John Radford.
86 HAVERFORDWEST, Francis Truscott, James Allen.
87 PEMBROKE, James Gill, George Sykes, jun. John Watson, Supernumerary.
88 CAERMARTHEN, Richard Treffry, Thomas Roberts.

Francis Truscott, Chairman of the District.

X. THE WELCH MISSIONARY DISTRICT.

89 CAERPHILY, David Rogers, Edward Anvil, Lewis Jones.
90 NEATH, William Davies, Thomas Thomas.
91 BRECON, WELCH, Owen Jones, Humphry Jones, John Jones, jun.
92 MERTHYR TYDVILLE, WELCH, David Jones, sen. David Evans.
93 LLANDILLO, John Davies, Robert Jones, jun.
94 CAERMARTHEN, WELCH, Edward Jones, 1st, Evan Hughes.
95 LAMPETER, John Williams, Robert Jones, sen.
96 CARDIGAN, Edward Jones, 3d.—Another to be sent.
97 ABERYSTWYTH, Griffith Owen, Lot Hughes, William Davies.
98 MACHYNLETH, John Maurice, John Williams, 3d.
99 DOLGELLY, John Jones, Edward Jones 2d. William Jones.
100 CAERNARVON, Robert Humphreys, John Williams, 2d.
101 PWLLHELI, William Evans, James James.
102 HOLYHEAD, William Hughes, John Rogers.
103 BEAUMARIS, John Bryan, Robert Roberts.
104 LLANRWST, Evan Parry, David Williams.
105 DENBIGH, Owen Davies, Griffith Hughes, Maurice Jones.
106 RUTHIN, Edward Jones 4th. Evan Edwards, Owen Thomas.
107 LLANFYLLYN, Hugh Hughes, Peter Pearce.
108 LLANIDLOS, William Batten, Owen Rees.

N. B. Brother Owen Davis is Superintendant of all the Welch Missions under the direction of the General Superintendant and the Missionary Committee.

Owen Davies, Chairman of the District.

XI. THE BIRMINGHAM DISTRICT.

109 BIRMINGHAM, James Wood, George Gellard, Joseph Womersley.
COLESHILL, Thomas Thompson, Missionary.
110 REDDITCH, NEAR BROMSGROVE, Michael Cousin, Samuel Sugden.
111 WEDNESBURY, George Morley, William Hill, John Rigg.
112 WORCESTER, John Ogilvie, William Dixon.

113 EVESHAM, James Gartrell;—a Miſſionary is to be ſent for Campden and its vicinity, under the Eveſham Superintendant.
The Eveſham Circuit engages to pay one third of the quarterage of the Miſſionary.
114 STOURPORT, Thomas Hutton, Webſter Morgan.
115 DUDLEY, Jacob Stanley, James Etchells, John Lancaſter.
116 WOLVERHAMPTON, William Holmes, George Sykes, ſen.
117 HINCKLEY, Simon Day, William Timperley, Humphrey Parſons.

James Wood, Chairman of the Diſtrict.

XII. THE SHREWSBURY DISTRICT.

118 SHREWSBURY, John Furneſs, James Spink, John James.
119 LUDLOW, Benjamin Wood; James Thomas, Miſſionary.
120 HEREFORD, David Deakins; Richard Tomlinſon, Miſſionary.
121 KINGTON, William France, Thomas Dodd.
122 NEWTOWN, John Wood, Thomas Mollard.
123 WREXHAM, Anthony Seckerſon, William Worth.

John Furneſs, Chairman of the Diſtrict.

XIII. THE CHESTER DISTRICT.

124 CHESTER, John Braithwaite, Iſaac Muff.
125 NESTON, A Miſſionary is to be ſent.
The Neſton Miſſionary to act under the Cheſter Superintendant, and to change occaſionally with the Cheſter Preachers.
126 MACCLESFIELD, Robert Smith, Samuel Warren, Charles Burton; George Snowden, Supernumerary.
127 CONGLETON, Zachariah Yewdall, Theophilus Leſſey, jun.; George Lowe, Supernumerary.
128 NAMPTWICH, John Denton, William Brocklehurſt.
129 NORTHWICH, James Townley, Lawrence Kerſhaw, Joſiah Goodwin.
130 BURSLEM, John Aikenhead, James D. Burton.
131 NEWCASTLE-UNDER-LYME, Robert Hopkins, John Wheelhouſe.
132 STAFFORD, Robert Finney, John Leppington.
133 LEEK, Joſeph Brookhouſe, William Bird; John Wilſhaw, Supernumerary.

Robert Smith, Chairman of the Diſtrict.

XIV. THE MANCHESTER DISTRICT.

134 MANCHESTER, Thomas Taylor, John Gaulter, Thomas Wood, Phillip Garrett; David Jones, Jun. Welch Miſſionary; Robert Coſterdine, Super.
135 STOCKPORT, and our Chapel at REDHALL, Charles Gloyne, Thomas Stanley, William Jones; Daniel Jackſon, Supernumerary.
136 NEW-MILLS, DERBYSHIRE, William Midgley, Joſeph Chapman.
137 OLDHAM, and our Chapel at MOSELEY, John Smith, John Farrar.
138 ROCHDALE, George Sargent, Iſaac Turton, John Wright.
139 BURY, Joſeph Collier, Jonathan Brown, jun.
140 BOLTON, Samuel Taylor, William M'Kittrick.
141 BLACKBURN, Thomas Bartholomew, Matthew Lumb.
142 LIVERPOOL, Joſeph Entwiſle, James Bogie, James Buckley, Jabez Bunting; Samuel Davies, Welch Miſſionary.
143 LANCASTER, Iſaac Lilly. Charles Ratcliffe.
144 PRESTON, Thomas Jackſon, William Ault.
145 LEIGH, Thomas Fletcher, Joſeph Hollingſworth.
146 ORMSKIRK, James Holroyd; Mark Dawes, Miſſionary.

Thomas Taylor, Chairman of the Diſtrict.

XV. THE HALIFAX DISTRICT.

147 HALIFAX, and our Chapel at BRIGHOUSE, Jonathan Crowther, John Doncaſter, Abraham E. Farrar.

148 COLNE, Stephen Wilſon, Joſhua Fearnſides.
149 BURNLEY, Thomas Rogerſon, Thomas Davies.
150 SKIPTON, William Radcliffe, Lawrence Hargrave.
151 GRASSINGTON Miss. Arthur Hutchinſon; Richard Hardacre, Supernumerary.
152 ADDINGHAM, James Johnſon, Richard Allen.
153 TODMORDEN, Thomas Cooper, William Leach, Benjamin Barrett.
154 KEIGHLEY, Jonathan Parkin, Iſaac Clayton.
155 BINGLEY, Alexander Suter, Robert Jackſon.
156 BRADFORD, Joſeph Sutcliffe, John Croſby, Edmund Grindrod.
157 HUDDERSFIELD Circuit, our old Chapel in HUDDERSFIELD, and our Chapel at SHELLEY, and our Chapel at LINDLEY, John Kerſhaw, Philip Jamieſon.
158 HOLM FIRTH, Robert Newton, John Brown, jun. Jacob Newton, Super.

Jonathan Crowther, Chairman of the Diſtrict.

XVI. THE LEEDS DISTRICT.

159 LEEDS, Charles Atmore, Miles Martindale, John Pipe, George Marſden; Parſon Greenwood, Supernumerary.
160 WAKEFIELD, Richard Waddy, John Brown, ſen.
161 BIRSTAL, George Gibbon, James Bridgnell.
162 DEWSBURY, John Nelſon, Samuel Hope, John Armitage.
163 OTLEY & PATELEY BRIDGE, Thomas Ingham, John Fairbourne, Aaron Floyd.

N. B. The Otley and Pateley Bridge Preachers are to change monthly.

164 PONTEFRACT, John Booth, Edward Gibbon, Henry Hopwood; Iſaac Brown, Supernumerary.
165 WETHERBY, Timothy Crowther, Thomas Laycock; Joſeph Harper, Supernumerary.

Charles Atmore, Chairman of the Diſtrict.

XVII. THE SHEFFIELD DISTRICT.

166 SHEFFIELD, William Bramwell, Robert Miller, Valentine Ward, William Tranter; Charles Tunnycliffe, Supernumerary.
167 CHESTERFIELD, Martin Vaughan, Thomas Skelton.
168 BAKEWELL, James Ridall, William Scholefield, Joſeph Worrell.
169 ROTHERHAM, John Stephens, Richard Elliott.
170 DONCASTER, and THORNE Chapel, & HATFIELD WOODHOUSE Chapel, Samuel Gates, William Todd.
171 BARNSLEY, Thomas Preſton, James Everett, Mark Day.
172 DERBY, Jonathan Edmondſon, John Simpſon, ſen.
173 BELPAR, John Beaumont, William Harriſon, ſen. William Stones.
CROMFORD Miss. Robert Watkin.

Brother Watkin and Brother Stones are to change quarterly.

William Bramwell, Chairman of the Diſtrict.

XVIII. THE NOTTINGHAM DISTRICT.

174 NOTTINGHAM Circuit, and HOCKLEY Chapel in NOTTINGHAM, Cleland Kirkpatrick, Richard Pattiſon, David Mc. Nichol.
175 ILKESTONE, Philip Hardcaſtle, John Buſtard.
176 MANSFIELD, John Stamp, John Squarebridge.
177 NEWARK, John Burdſall, William Howarth.
178 GRANTHAM, William Moulton, John Cullin.
179 LEICESTER, Cuthbert Whiteſide, Samuel Webb.
180 MELTON MOWBRAY, James Sydſerf, Edward Hollis.

The ſingle Preacher is to be ſupported by the Miſſion Fund.

181 ASHBY DE LA ZOUCH, Marſhal Claxton, Anthony Triffit; William Palmer, Supernumerary.

182 BURTON, Robert Crowther, John Hanwell.
183 LOUGHBOROUGH, Francis Weſt, Zachariah Taft; William Saunders, Supernumerary.
184 STAMFORD, James Burley; Benjamin Milman, Leonard Poſnett, Miſſionaries.

John Stamp, Chairman of the District.

XIX. THE LINCOLNSHIRE DISTRICT.

185 GRIMSBY, Thomas Rought, Lewis Andrews, Jarvis Shaw.
186 LOUTH, James Waller, John Aſlin, Thomas Simpſon; George Mowatt, Supernumerary.
187 HORNCASTLE, Edward Towler, Thomas Edman, Hugh Beach.
188 SPILSBY, John Barrett, George Wilſon, George Banwell; Robert Carr Brackenbury, Supernumerary.
189 EPWORTH, Thomas Tatterſhall, Joſeph Mann, Matthew Malliſon.
190 RETFORD, Joſeph Drake, Thomas Fearnley, Humphrey Stephenſon.
191 WINTERTON, Thomas Harriſon, William Clegg, Barnabas Shaw.
192 LINCOLN, Thomas Gee, Joſiah Walker, James Bumſteed.
193 GAINSBOROUGH, Thomas Yates, Joſeph Pretty.

Joſeph Drake, Chairman of the District.

XX. THE YORK DISTRICT.

194 YORK, James Mc. Donald, Edward W. Miller, Thomas Livingſton.
195 HULL, John Reynolds, ſen. John Hickling, Edward Hare; John Hudſon, Supernumerary.
HOLDERNESS, Thomas Hill.
Brother Hill is to change quarterly with a ſingle man of the Winterton Circuit.
196 HOWDEN, Richard Wintle, Luke Barlow.
197 POCKLINGTON, Francis Wrigley, John Harriſon.
198 BRIDLINGTON, George Smith, William Carlton.
199 DRIFFIELD, Thomas Simmonite, Joſeph Agar.
200 SCARBOROUGH, John Foſter, James Hopewell, Thomas Newton, ſen.
201 MALTON, James Needham, Joſeph Meek.
202 EASINGWOLD, Samuel Bardſley, John Poole.

John Reynolds, ſen. Chairman of the District.

XXI. THE WHITBY DISTRICT.

203 WHITBY, Jonathan Brown, ſen. Thomas Vaſey, jun. Booth Newton, Supernumerary.
STOKESLEY, John Pearſon.
204 RIPON, William Warrenner, Benjamin Gregory, Thomas Garbutt.
205 DARLINGTON, Thomas Vaſey, ſen. William Barr; Thomas Dixon, Supernumerary.
206 BARNARD-CASTLE AND WEARDALE, John Mercer, Richard Smetham, William Dalby.
207 MIDDLEHAM, Samuel Sewell, John Gill.
208 RICHMOND, Robert Harriſon, John Wittam.

Jonathan Brown, Chairman of the District.

XXII. THE NEWCASTLE DISTRICT.

209 NEWCASTLE, Theophilus Leſſey, ſen William Welbourne, Edward Batty.
210 SHIELDS, Daniel Iſaac, Henry Taft, John Waterhouſe.
211 SUNDERLAND, William Atherton, John Phillips, John Slack, William Naylor, John Sterry; Duncan Kay, Superaumerary.
212 ALSTONE, Thomas Gill, John Lee.
213 HEXHAM, Thomas Wilton, James Sugden.

214 ALNWICK & BERWICK, John Reynolds, jun. John Nicholſon, Thomas Hewitt; John Shipman, Miſſionary; Robert Swan, Supernumerary. The Miſſionary is to change with the two other ſingle Preachers, under the direction of the Superintendant.

Theophilus Leſſey, Chairman of the Diſtrict.

XXIII. THE CARLISLE DISTRICT.

215 CARLISLE, Joſeph Robbins, Lawrence Kane.
BRAMPTON, Thomas Ruſhforth, Miſſionary.
216 WHITEHAVEN, William Hainſworth, John Draper; Robert Dall, Supernumerary.
217 BROUGH, William Hunter, Elijah Morgan.
218 PENRITH, William Beſwick.
219 KENDALL, John Sedgwick, Thomas Burſey, Joſeph Frank.
220 ULVERSTON Miſs. John Bedford.
221 DUMFRIES, George Douglas.

Joſeph Robbins, Chairman of the Diſtrict.

XXIV. THE ISLE OF MAN DISTRICT.

222 DOUGLAS, George Thompſon, Nathaniel Elliott.
223 RAMSAY, George Holder, William Homer.

N. B. 1. The young men are to change. 2. Brother Holder is to ſuperintend the two preceding Circuits.

George Holder, Chairman of the Diſtrict.

XXV. THE EDINBURGH DISTRICT.

224 EDINBURGH, Duncan M'Allum, Joſeph Britain, George Willoughby.
225 GLASGOW & PAISLEY, Michael Emmett, John Hughes, James Sykes.
226 AYR & ITS VICINITY, John Rawſon; Benjamin Hudſon, Miſſ.
227 PERTH, James Lowry.

Duncan M'Allum, Chairman of the Diſtrict.

XXVI. THE ABERDEEN DISTRICT.

228 ABERDEEN, Samuel Kittle, James Dunbar.
229 DUNDEE, Edward F. Green.
230 ARBROATH, Joſeph Kitchin.
231 BRECHIN, Robert Melſon, Alexander Bell.
232 BAMFF, John Kemp.
233 INVERNESS, Joſhua Bryan.

Samuel Kittle, Chairman of the Diſtrict.

234 GIBRALTAR, William Griffith.

THE BRITISH DOMINIONS IN AMERICA.

THE WEST INDIES.

ANTIGUA DISTRICT.

1 ANTIGUA, Edward Thompſon, George Emerſon, John Raby.
2 DOMINICA, George Johnſton, Thomas Pattiſon.
3 ST. VINCENT'S, Thomas Iſham, John Charrington, Calvarley Riley.
4 GRENADA, John Poole.
5 BARBADOES, Francis Hallett.
6 TRINIDAD, Thomas Talboys, William Dowſon.

Thomas Iſham, Chairman of the Diſtrict.

St. CHRISTOPHER'S DISTRICT.

7 St. Christopher's, William Gilgras, Samuel Woolley, John Willis, James Whitworth.
8 Nevis, John Dace, William Coultas.
9 St. Bartholomew's, One shall be sent, as soon as convenient.
10 Tortola, Spanish Town, St. Thomas's, St. John's, Santa Cruz, and the other Virgin Islands, Anguilla, and St. Eustatia, Edward Turner, Joseph Taylor, jun. Myles C. Dixon, William Jewett, Dermidd Mc. Dermidd.

N. B. Two more Miſſionaries ſhall be ſent to theſe Iſlands as ſoon as poſſible.

Edward Turner, Chairman of the Diſtrict.

N. B. Brother Joſeph Taylor has full liberty to return whenever he pleaſes.

JAMAICA DISTRICT.

11 Jamaica, John Toland, John Wiggins.

John Toland, Chairman of the Diſtrict.

BAHAMA DISTRICT.

12 New Providence, and the other Bahama Islands, William Turton, John Rutledge.

William Turton, Chairman of the Diſtrict.

13 Bermuda, Joſhua Marſden.

NOVA SCOTIA, NEW BRUNSWICK, AND NEWFOUNDLAND.

14 Halifax, William Bennett, James Prieſtley.

N. B. Brother Prieſtley may remain at Halifax, or be appointed for another Circuit, till the next Conference, as Brother Black may judge proper.

15 Liverpool, Stephen Bamford.
16 St. Stephens, Duncan Mc. Coll.
17 St. John's, William Black.
18 Frederick Town, James Alexander.
19 Cumberland, James Knowlan, who is to viſit Prince Edward's Iſland.
20 Shelbourne, and Prince Edward's Island, William Bulpitt.
21 Annapolis, Horton, and Windsor, William Sutcliffe; James Mann, Supernumerary, who is to viſit Shelbourne.
22 Newport, John Mann, Supernumerary.

William Black is General Superintendant of the two Provinces and Newfoundland.

23 Newfoundland, William Ellis, Samuel M'Dowell, William Ward.

William Black, Chairman of the Diſtrict.

Towards the concluſion of the Conference, ſeveral Regulations were made, from which we ſubjoin the following extract.

Q. 13. As ſeveral complaints have been made of great impoſitions practiſed upon ſome of our ſimple people by quacks and empirics, eſpecially ſuch as pretend to cure all diſeaſes in the eyes, what is the opinion of the Conference on this ſubject?

A. We are unanimouſly of opinion, that no countenance or ſupport ſhould be given to ſuch perſons; and we earneſtly exhort all our Preachers, both itinerant and local, and all the members of our ſocieties, to have no intercourſe or connection with them.

Q. 14. What is the judgment of the Conference concerning the practice of admitting Preachers into full connexion, *formally* and *publicly*, at the diſtrict meetings?

A. On mature conſideration, the Rule which permits that practiſe is now repealed; and the ſolemn deſignation of our young Preachers to the work of the Chriſtian miniſtry among us, by their *formal* admiſſion into full connexion, ſhall take place only at our annual Conferences.

Q. 15. In what way can the preſent large debt of our Connexion be beſt diſcharged?

A. According to the Reſolution of the Conference in 1809.—There ſhall be no collections for Chapels during the enſuing year; but, in lieu thereof, a collection for paying off the public debt ſhall be made in every Circuit in the month of January or February, 1811, and remitted to Mr. Blanſhard, our Book-ſteward, immediately.

Q. 16. What more can be done to ſecure the proſperity and permanency of the work of God at Gibraltar?

A. 1ſt, It is agreed, that Gibraltar ſhall henceforth be conſidered as one of our regular Circuits, ſubject to the ſame regulations reſpecting appointments, removals, and a conſtant ſucceſſion of Preachers, as the Circuits in Great Britain.

2. The Miſſionary Committee have authority to apply to any of our regular married Preachers, now at home, whom they may deem proper to ſucceed brother William Griffiths in the Gibraltar ſtation at the next Conference; and when the conſent of any ſuch Preacher has been obtained, to make the neceſſary arrangements for carrying the change into effect.

3. The ſum of Five Hundred Pounds ſhall be granted from the Miſſion Funds in aid of the noble and generous exertions of our Society and friends at Gibraltar, for the erection of a Chapel at that place.

Q. 18. How may we tranſact the buſineſs of our future Conferences with greater expedition?

A. The Chairmen of our diſtricts are required, not only to examine very minutely in their Diſtrict Meetings all perſons propoſed to travel as Preachers among us, but alſo to report diſtinctly in their Diſtrict Minutes, for the conſideration of the Conference, the opinion of the Diſtrict Meetings after ſuch examination, reſpecting their *health*, *piety*, and *moral character*, miniſterial *abilities*, belief of our *doctrines*, attachment to our *diſcipline*, and freedom from *debt*, as well as from all *ſecular incumbrances*. In the ſame Diſtrict Meetings, the Preacher who recommends any candidate ſhall ſtate his age, and ſign a recommendatory character of him, which may forthwith be copied, if the Conference receive ſuch candidate upon trial, into the book provided for that purpoſe.

Q. 19. Has our diſcipline been ſufficiently enforced?

A. In ſome places, and in ſome particulars, we find it has not. Tickets have been given to certain perſons who have entirely given up claſs-meetings; and leaders have given notes of admiſſion by their own authority. Let our ſuperintendants take care to put an end to theſe irregularities; and let them alſo require all our leaders regularly to attend their reſpective leaders' meetings.

The reſult of an Enquiry into the Spiritual State of our Societies was particularly pleaſing. It appears that in the courſe of the paſt year 5811 new members in Great Britain, and 1966 in Ireland, have been added to our Societies, and about 12,000 in the United States of America.* Theſe, we have reaſon to believe, are, in general, reſolved to forſake the world and ſin, and to take the Father of our Lord Jeſus Chriſt for their God and portion. And we hope pure, and undefiled religion, is increaſing among our people in moſt places.

* This number Mr. Asbury mentions in a late letter, but it is probable the increase may be much greater than is here stated in the United States. A letter just received, dated Orrington, June 13, observes,—"We have had a most blessed season of refreshing from the presence of the Lord in this part of the Lord's heritage. Hundreds have recently experienced the gracious power of our Redeemer, saving them from the guilt and dominion of sin. The province of Maine has never before known a year of such fruitfulness to the Church of God. Indeed, I believe we shall have a greater increase of numbers in these States than in any former year since the rise of Methodism among us. I pray God our purity may increase in a greater proportion than our numbers!"

The principal Chapels in both the London Circuits were, on the Lord's day, well attended, as were several of them on the week-day evenings. On some occasions, the people who assembled were far more numerous than the Chapel in the City-road could contain; many of whom rejoiced to hear the words of life in the open air.

We trust that the Gospel came to many hundreds not in word only, but also in power, and in the Holy Ghost, and in much assurance; and that the fruit thereof will be found unto praise, and honour, and glory, at the appearing of Jesus Christ.

The evening of Monday August 6, and of the following day, were set apart for the acknowledgment and admission of the tried and approved candidates for the ministry. The scene which then took place was particularly interesting. The candidates, in succession, gave a particular account of their conversion, of their call to the ministry, and of their views of the duties of the important office of a Methodist Preacher; answered, in a very satisfactory manner, many pertinent questions of a doctrinal and of a practical nature, which were asked them; and each of them took on him the vows of God, and engaged to employ himself wholly in the great work of calling sinners to repentance, and building up the faithful in holiness. A charge was given to them on the Wednesday evening following, which will probably here after appear in our Magazine.

We have had abundant reason to give thanks to God for the tokens of his presence in the midst of us. No Conference has been held among us, wherein peace and brotherly love have more constantly and universally reigned. And the Preachers have found, as heretofore, their union strengthened by their thus assembling together, with a view to promote the glory of God and the best interests of mankind.

The conclusion of the Conference was a season peculiarly solemn. Several Preachers having died every year for many years last past, and no fewer than thirteen the last year; and the brethren, having little or no expectation of all meeting together again in the present world, were much affected, and shed many tears while they joined in singing the following verses given out by the President:

Jesus, accept the praise
That to thy name belongs!
Matter of all our lays,
Subject of all our songs;
Through thee we now together came,
And part exulting in thy name.

In flesh, we part a while,
But still in spirit join'd,
T' embrace the happy toil,
Thou hast to each assign'd:
And while we do thy blessed will,
We bear our heav'n about us still.

O let us thus go on
In all thy pleasant ways,
And, arm'd with patience, run
With joy th' appointed race!
Keep us and every seeking soul,
Till all attain the heavenly goal.

There we shall meet again,
When all our toils are o'er,
And death, and grief, and pain,
And parting, are no more;
We shall with all our brethren rise,
And grasp thee in the flaming skies.

After singing these verses all kneeled down, and four of the senior brethren addressed the God and Father of our Lord Jesus Christ in most solemn and fervent prayer for his blessing upon the souls and labours of all the Preachers itinerant and local, and upon all the societies and congregations committed to their care, and to which they were again to minister the word of life. We trust the commission of most of the brethren present was renewed, and that the following will be one of the most prosperous years we have seen. May the Lord grant it for his mercies' sake!

O Jesus! ride on, till all be subdu'd!
Thy mercy make known, and sprinkle thy blood!
Display thy salvation, and teach the new song,
To every nation, and people, and tongue!

CONFERENCE-OFFICE, 14, CITY-ROAD, LONDON;

THOMAS CORDEUX, AGENT.

Mr. Thos. Sayrock:
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR OCTOBER, 1810.

Methodist Historical Society Southern California - Arizona Conference

BIOGRAPHY.

MEMOIR OF MR. JOHN HEARNSHAW.

(*Concluded from page* 238.)

"MARCH 24, The events of the laſt ten days have been ſuch as have made my departure from this iſland plain and eaſy. My paſſage is taken, and I expect to ſail this day. God has given me, a poor ſtranger in a ſtrange land, favour in the eyes of ſeveral, who have kindly rendered me ſervice as to the voyage. Mr. P. has given me two letters of introduction and credit, which are addreſſed to a friend of his in France, that if I ſhould fall into the hands of the enemy, I may not be reduced to priſon allowance. But I have no ſhadow of fear either of the enemy or of the ſea. I am fully perſuaded that I ſhall not be carried a priſoner into France, unleſs it be to make me more uſeful to the ſouls of men there, than I could be at home; and in this caſe I ſhould prefer it. The following conſiderations have determined me to leave Madeira by this unexpected opportunity. Firſt, I believe my health is ſufficiently reſtored. Secondly, The winter will be paſt, and the ſpring ſeaſon ſo far advanced ere I ſhall arrive in England, that there will be no fear of a relapſe from the cold. Thirdly, The enormous expenſe of reſiding in this place, notwithſtanding all my œconomy. Fourthly, The great inconvenience, as well as additional expenſe of returning via Liſbon; beſides it is doubtful if I could procure a paſſage, as here are twenty invalids who deſign to return this ſpring. Hence, I conſider this as a providential opening. Ah! what a change has taken place in my health, ſince I firſt ſaw theſe immenſe hills! Thou, Lord, bringeſt down and lifteſt up again. I expected this iſland would have been my grave, and behold it is returning me to my people alive

alive and in health. It is the Lord's doing; glory! glory be to him for ever and ever! What shall I render unto the Lord for all his benefits to me!"

This was a fatal step, which his friends, and, indeed, he himself after some months bitterly regretted; persuaded that if he had remained there through another winter, his health would have been re-established; and in this case his life might have been prolonged many years.

"April 8, This day I enter my twenty seventh year; at sea, the Lizard bearing east 290 miles. The day is most delightful, and so is the vast watery prospect which every where presents itself to the eye. How great is this *very small portion* of thy work which we behold! What then is the whole! But how great and glorious is that being who made and manages these unknown worlds! How apparent in its operations, is the invisible hand of the infinitely wise mind! Who that has seen the sun, moon, and stars, the earth, or sea, or even himself, can afterwards say, "in his heart, There is no God?" The atheist has surely been born blind, or has lived an idiot, without thought. Yet these fools say, 'We are the men, and wisdom will die with us!"

"April 11, Plymouth, Ever memorable day! I am again in blessed England! This favour, which I once did not expect, which I hardly dared to desire, is conferred upon me! On the 25th of March I embarked for England in a little brig, called the William, Captain W—— J——, who proved to be the most ignorant, rude, tyrannical sinner that ever I had to do with. We were five passengers, and our accomodations (if a contradictory term be admitted, for truly we had none) were most miserable. I had not been long on board before I was convinced, that for our comfort and security, it was indispensably necessary to have the ascendency over him, which I resolved to obtain as quietly and as soon as possible. A mild observation on his swearing commenced the attack. In the course of the day he became intoxicated, and, without the least provocation, poured a torrent of abuse on me, and afterwards on Mr. Moore, who is a young gentleman of great respectability; him he had the insolence to order before the mast; at me, he threw, in the violence of his rage, a rusty table-knife, because I had requested it might be cleaned before our next meal; and he menaced, with many horrid oaths, to put us both ashore on the Desertors, one of the Madeira islands, which is a bare rock, and uninhabitable. His whole behaviour was perfectly consistent with this beginning. Of every thing, which he dared to take, he plundered us; so that, if we had not had a quick passage, our five weeks' provision would have been expended long before we had reached our destination. However, the Lord gave me the complete ascendency over him from the first, which daily increased;

creaſed; till one day when drunk, as uſual, he ſtripped on the quarter-deck to fight the mate; he, however, like a man worthy of the command of others, had learned to govern himſelf. He, therefore, received his challenge with manly contempt, and in a firm tone told him, that if he did not inſtantly clothe and act more like a rational man, he would, with the conſent of the paſſengers and crew, confine him, make minutes of his whole conduct ſince we came out, and report his behaviour on landing. This had the deſired effect; it tamed the monſter, and gave us peace. What a contraſt between this vile, unhappy man, and the honeſt, ſober, kind, friendly, moral Captain Thompſon with whom I ſailed out.

"Sunday 12, What have I felt this day! it has been a high day indeed! A Sabbath of the Lord, holy and honourable; a day of the moſt ſacred delight. Long have I anticipated it with ardent deſire; mine eyes ſee it, and my heart is filled with heavenly joy. But I muſt 'rejoice with trembling.' Compelled by Brother Buckley, I preached this morning on Pſal. lxxxiv. 11, and felt the force of the context, which aided me in ſpeaking. Truly the Lord's tabernacle is amiable. This day in his courts is better than a thouſand paſſed in exile from his houſe. Ah! how pleaſingly ſtrange did it appear when I again joined in congregational worſhip, after having endured a baniſhment from religious ſociety for upwards of ſeven months; during which, I know not that I converſed with one perſon who had religious experience.

"May 20, Briſtol, The kindneſs of friends has detained me here for a month. The exceſſively cold weather has affected me much, but the Lord has held me up, and I have been enabled to preach frequently in this city and neighbourhood; ſome fruit of which has appeared, to the praiſe of divine grace. The love-feaſt on Sunday evening was a gracious ſeaſon, and reminded me of the laſt which I attended in Liverpool. I ſilently exclaimed, Bleſſed ordinance, and bleſſed people! Being reſtored to both, and recollecting how ardently I had deſired ſuch an opportunity to ſpeak of the divine goodneſs, I was conſtrained to open my mouth. I have heard ſome ſay, 'I am not aſhamed of Chriſt and the Methodiſts' 'Aſhamed! Ah! thought I, it is my greateſt glory and joy, that Chriſt and the Methodiſts are not aſhamed of me. They own me, they love me, and my higheſt wiſh is to live and die a plain, uſeful Methodiſt, and then be with Chriſt and the Methodiſts for ever!

"June 13, Grimeſthrope, Laſt night I arrived at home, and found my dear parents well; but, alas! age, and its attendant infirmities, is bowing them down. This I ſee with real concern, as they are *dearer*, and it appears as if they were *more neceſſary* to me, the longer I live. The bare idea of loſing them, even to go to heaven,

is exceedingly painful. Well, we have a ſtate in proſpect where 'there is no more death, nor ſorrow, nor crying, for the former things are paſſed away.'

"July 12, Mancheſter, I have once more had the privilege of addreſſing my old friends in Bridgwater-ſtreet Chapel. My heart was like wax, and the people appeared to feel, when I entered the pulpit, as much as myſelf. A recollection of the days of old, with the variety of feeling which I have had, as the reſult of my arduous and inceſſant exertions, in the ſervice of this affectionate people, almoſt overwhelmed me. Laſt night I preached at Irlam. In this ſociety are a number of my children, who, if it were poſſible, would give me their health. I was informed to-day that ſeven perſons were awakened under one ſermon which I preached here, and they keep awake. What will the great day diſcloſe! How little do we know of the effect produced by the Word!

"Auguſt 6, Liverpool, How little do we know of the trials which await us! How often do we feel pain where we promiſed ourſelves exquiſite pleaſure; ſickneſs, where we expected health, and death in the midſt of life! Theſe reflections ariſe out of my own caſe. I came hither elevated with hope of the pleaſure and profit which I ſhould derive from ſeeing the Preachers, ſitting in Conference, hearing them preach, &c.; whereas, I have been very ill during the whole Conference. What has occaſioned this relapſe I cannot determine. On the Saturday evening before the Conference opened, my fever was high, my cough hard and inceſſant, and the pain in my breaſt acute. Loſs of appetite, ſtrength, and ſleep obliged me to yield. I have had a bliſter repeated, which, with other means, has afforded me relief, ſo that I am able to walk out; but my fleſh is waſted, and I am ſo feeble that exerciſe is very painful to me. My dear fathers and brethren, the Preachers, have treated me with great tenderneſs. They have not only defrayed the expenſe of my voyage to Madeira, &c. but are willing to ſend me thither again, ſhould it be judged neceſſary. I feel unutterably obliged, and humbled by this kindneſs and affection; yet the idea of returning to M—— is almoſt intolerable. I was wonderfully ſupported and comforted during the whole of that painful exile; but when I think of repeating thoſe exerciſes, I ſhrink, and involuntarily ſay, 'Let me rather die!' Nevertheleſs, if the Doctor adviſe, and the Conference wiſh it, I will not heſitate."

This was not the caſe, as Dr. B—, when conſulted by Mr. Clarke, was of opinion, that the Briſtol air would be equally favourable to him; and that if he cautiouſly avoided all fatiguing exerciſe, crowded rooms, and expoſure to the night air for twelve months, he might recover and live long. The Conference therefore appointed him to Briſtol as a ſupernumerary.

"Auguſt 20, Lea-Hall, With this kind of hoſpitable family, and in this lovely retreat, I have ſpent ten days with much ſatisfaction; and it has had an amazing effect on my health. So great a change ſo ſpeedily produced I have not known. The Lord's hand is in it!

"From Liverpool to Cheſter I had the company of the Rev. Adam Averall, and ſeveral other friends. We converſed freely on religious ſubjects; and with the conſent of the company in the boat, ſung a hymn, with which all appeared to be pleaſed; excepting three or four young men. One of theſe was rude; but after a little converſation with him, he appeared to be much mortified, and became quiet. Perhaps the ſeed may ſpring up hereafter.

"September 10, Sheffield. This evening I was much pleaſed with an account of a Daniſh gentleman, who it ſeems, travelled with Mr. Averell and the reſt of us from Liverpool to Cheſter, and was delighted with what he heard and ſaw. Laſt Saturday he was at Brother B—'s, and without knowing they were Methodiſts, he was eager to relate to them the circumſtances. Mrs. B—, ſaid, "Thoſe gentlemen are our miniſters, and if you will do us the favour of ſpending the Sabbath with us, you may hear ſome of them preach." He had taken a place in the coach for Birmingham, but at once reſolved to ſtay, though he might forfeit the fare. Accordingly he accompanied the family to the Chapels, morning and evening. On his return, he was in raptures, and exclaimed, 'Now I have the ſatisfaction to think that I have ſpent one day as I ought!' He ſaid, he had heard of Miſſionaries in his own country, and now he was reſolved to give them all the ſupport in his power. May he pay his vows to the Moſt High!"

Mr. Hearnſhaw arrived ſafely in Briſtol on the 17th of September, and on the 26th of October he writes.—"This has been a very painful month. Without, have been fightings, within, fears. I have painfully apprehended the reſult of this winter, having enjoyed three ſummers ſince I felt much cold. I am in doubt if I ſhall be able to endure the change, as the weather is already ſevere. But this is taking thought for the morrow. Why ſhould I be anxious? If I be not able to live, I truſt the Lord will prepare me to die; and if I may only glorify him, it ought to ſatisfy me: and it ſhall."

He employed himſelf uſefully in viſiting the ſick, and ſometimes meeting the Claſſes and the Bands; but he did not attempt to preach till December 27. When he ſays, "Glory be to God! I have once more been permitted to ſtand in that high and lofty place, the pulpit. My text was from the Leſſon, Rev. i. 6. The laſt month the ordinances have been delightful. The ſermons have

have always been food to my ſoul; and the bands have been rivers of inſtruction and conſolation to me. The laſt week I met the little claſs at Stapleton, which is compoſed moſtly of young people, who have a deſire to flee from the wrath to come, and be ſaved from ſin. I ſoon perceived that an immediate effort to believe in the Lord Jeſus Chriſt was wanting; but how to attempt this, they appeared not to comprehend. Being perſuaded that the Lord can teach beſt in this matter, we applied to him, in ſimple, fervent, believing prayer. To this ſcriptural method the Saviour ſet his ſeal of approbation. One found peace with God; ſeveral others were deeply awakened; ſix more were on full ſtretch for ſalvation, which no longer ſeemed at a diſtance; and I have ſince heard that two of them have obtained it. May they be ſteadfaſt and immovable! I have been ſtrengthened to bear the cold weather beyond my moſt ſanguine hope. 'Bleſs the Lord, O my ſoul, and forget not all his benefits!'

"January 3, 1808. At the renewal of the Covenant this afternoon we had an unuſually ſolemn ſeaſon. Every ſoul appeared to feel how awful and glorious a thing it is, to enter into a covenant with Jehovah, but whilſt pleading with him to apply the covenant blood, he was pleaſed to anſwer for himſelf, diſpelling all fear which hath torment, and admitting us 'even to his ſeat.' We have already heard of three who found peace.

"March 2. Laſt Sunday forenoon I preached at King-Street, on 2 Cor. v. 14; 'The love of Chriſt conſtraineth us.' I was powerfully impreſſed with the ſubject for ſeveral days before, and at the time of preaching. I felt, as I have hundreds of times before, how tremendouſly important are the character and office of an ambaſſador of Chriſt; and as I felt, I ſpoke. Had I been certain that I ſhould have been ſummoned to judgment when I came down from the pulpit, I could not have felt a ſtronger deſire to ſpeak to the conſcience, and clear my own ſoul. The love of Chriſt conſtrained me. I afterwards aſſiſted at the ſacrament, but ſoon felt the exertion had overdone my ſtrength. For two days I have been confined to my bed, and ſhall probably feel the effects for weeks, if not months to come. Be it ſo: I am ſatisfied. My heart doth not condemn me; nor doth He who is greater than my heart, and knoweth all things well." This was his laſt effort, and from this time he lifted up his head no more. For a whole month he languiſhed in pain and weakneſs, accompanied with a depreſſion of mind which often rendered him unable to bear the ſight of his friends without tears. On the 2d of April he was ſurpriſed in the afternoon by an unuſual ſenſation in his throat, which was ſucceeded by his throwing up a large quantity of blood. This, his medical attendant thought had been oozing from

from the ſmaller veſſels ever ſince the firſt of March, and that this circumſtance would afford him relief.

April 5, He writes as follows:—"This has been a moſt happy day. Though weak and often in pain, my ſpirit has been peacefully triumphant. Whilſt meditating on the two following paſſages of Scripture, 'When ye have done all, reckon yourſelves unprofitable ſervants;' and, 'This alſo cometh forth from the Lord, who is wonderful in counſel, and excellent in working;' it was no longer a ſubject of reſignation, that I could do God and his Church no further ſervice; for I was abſorbed in the pleaſing conſciouſneſs, that they could do as well without me; that Jehovah's counſel is ſo peculiarly excellent, that in laying his plans he is invariably ſucceſsful, not one failing: and ſo wonderful in his working, that by inſtruments the moſt unpromiſing he is accompliſhing his purpoſes every moment. Having contemplated the amazing work of Providence, and the yet more ſtupendous work of redemption; I was peculiarly happy in reflecting how ſtrikingly this excellent counſel and wonderful working of God, has been exemplified from the beginning among us as a people. Surely all who conſider and underſtand what he has done muſt be filled with admiration, and exclaim, 'What hath God wrought!' And by what means! Such as none but himſelf would have choſen. O mayeſt Thou ever be the Maker of Methodiſt Preachers! Holy Father! help thy favoured ſervants, Preachers, Leaders, and people, moſt rigidly to obſerve its doctrines and rules: eſpecially the doctrines of the direct Witneſs of the Holy Spirit, and Perfect Love: the cuſtom of Claſs and Band Meetings: Morning and Field Preaching; and the whole of its diſcipline. Then Methodiſm will, doubtleſs be to Thee for a praiſe and glory, long as the ſun and moon endure."

The following month afforded little variation of ſcene or feeling, as he was confined to his room, and much afflicted with the violence of his cough, which kept up a continual ſtate of feveriſh irritation, and allowed him little reſt night or day. But in this ſtate he lacked no convenience which the liberality of that kind and generous people could ſupply. Beſides, the Lord raiſed him up a friend, who had herſelf been taught in the ſchool of affliction, and who knew how to add to neceſſary attention all thoſe ſoothing and conſoling ſympathies, which alleviate the miſeries of the ſufferer, by appearing to ſhare them, and reflect a cheering light amidſt the gloom of inceſſant pain. In her houſe, he found an aſylum whenever he choſe to reſide there; and here he died. "I have to thank God," ſays he, "particularly, for that freedom which I find in aſking for any thing that I need, of the moſt kind and affectionate friend I have ever met with. To me, whom the ſmalleſt favour cauſes to feel a load of obligation, and whoſe greateſt pain,

pain, has often arisen from the imperious necessity of occasioning trouble to any friend or family, this is an unspeakable blessing."

In the latter end of May, he removed to the Fort-Gardens; one of the most delightful situations in the neighbourhood of Bristol; and here he received from Mrs. and Mr. T—, the kindest attention, and enjoyed all the advantages of fine air, uninterrupted quiet, ripe fruit, and every convenience which could have been procured by wealth. But, alas! these could only mitigate the trial: the disease pursued its unobstructed course, and had now laid close siege to the citadel of life, which soon fell under its power.

Exercise on horseback was proposed as proper for him, and in order to prove its efficacy, he accepted an invitation to Chew-Stoke, where he had an opportunity of riding every day; and where he received every attention from Mrs. G., that mother in Israel, which it was in her power to pay. At the end of the first week he writes: "Thanks to God! the weather has been so favourable, that I have rode out twice a day with good effect; I look and feel abundantly better. I have been reading the Life of Mr. Fletcher, with the design to learn of that very holy man, to live and die. A little of that holy shame which he felt, covers me. I am abased. O may I sink lower and lower, till I find my centre and rest fully in Jesus. His unaffected humility; his perpetual recollection, and consciousness of the divine presence; his ardent thirst after God; his perfect love of his enemies; his meekness under insults and reproaches; his invincible fortitude, and absolute resignation; are excellencies which reprove and confound me. Yet what he was he was by grace."

In the time of Conference he returned to Bristol, but was unable to attend its sittings more than a few times, without considerable inconvenience to himself. Quietness and silence were recommended to him, as essentially necessary, and from this period he seldom went into company. As the winter approached he was wholly confined to his room, and amused himself in writing essays for his friends on subjects proposed by them.

"September 22. I finished an essay on the following subject, proposed by a suffering friend. 'What, in the judgment of the Almighty, was the spiritual state of Job, when uttering those deep complaints and bitter lamentations?' In examining Job's case I have been enabled to enter more fully into the spirit of this admirable book, and the investigation has been a blessing to my own soul. He that watereth others, shall also be watered himself. Hence the blessedness of being God's minister, whose business it is to water. Happy they! and happy I too! for I am as much the servant of the Lord, and of his people now, though I be sick, as I was when in perfect health. True, I can do but little for my

blessed

bleſſed Maſter; this is my grief; but God is not as man. He doth not forſake his ſervants when their ſtrength faileth, and they cannot, as formerly, go on to ſerve him actively; but treats them with peculiar tenderneſs."

He endured the winter better than was expected, though his ſufferings were very great; but as the ſpring approached every ſymptom of a ſpeedy diſſolution appeared, and of this he himſelf was ſenſible.

January 1, 1809, he writes "I ſee the beginning of another year! What have I ſeen and felt during the laſt! But it is the Lord. Shall I ſee the end of this? Yes. But in what world, God only knoweth. May he perfect his work and help me to perfect mine!

"January 10. I am dying daily, and find it painful work; hence I was the more ſurpriſed to hear a judicious man ſay, 'Death is nothing!' Is death really nothing? Is it not an awful curſe, the conſequence of ſin? Is it not an enemy? The laſt enemy that ſhall be deſtroyed? What devaſtation and miſery in families and in the world does it occaſion! And is all this nothing? Ah, my brother, thou haſt never died.

"Jan. 31. This month is paſt; paſt for ever! like the laſt, it has been a month of ſuffering. But my great High Prieſt has not failed to ſuſtain me. Some times, indeed, I have been joyous. His precious promiſes, his matchleſs love, his ſacred preſence, have been wells of ſalvation to my impriſoned ſpirit. Whilſt meditating on theſe words, "All things of thee are full, thou ſource and life of all,' great has been my conſolation and rejoicing.

"Feb. 16, I am ſtruggling on through great pain and weakneſs, exhauſted by a hard cough and lack of ſleep. But I truſt I ſuffer without ſinning. My heart doth not fret againſt the Lord. Why ſhould it? What good hath he withheld from me? O for ſtrength to praiſe him as I wiſh! Thou knoweſt the ſpirit is willing, but the fleſh is weak. This is mine infirmity; this heavy clay preſſes down this once active ſpirit; but it is becauſe affliction preſſes *it* down; and this cometh forth from the Lord. Hence, at the loweſt of times, I can teſtify,

'God is love, I know and feel,
Jeſus weeps, and loves me ſtill.'"

Theſe, I believe, are the laſt memorandums he wrote, which I have thought it proper to inſert, to ſhew what were his views and feelings as long as he was capable of recording them. As he drew near his end, his mind retained its firmneſs, and his confidence in God remained unſhaken, though his ſufferings were uninterrupted, and, at times, exquiſitely painful. On one of theſe occaſions,

occasions, when I visited him, almost exhausted with the violence of his cough, he said, "I have been looking more at death than at the glory which shall follow, and find it difficult to raise my mind: Pray for me." At another time, he said, "I have had much consolation; yet has it been without any rapture: it consists rather of a lively, reverential, silent bowing before the Lord, in the spirit of fervent praise, sacred wonder, and holy adoration!" This, I believe, was the uniform state of his mind, whatever change affliction might occasionally produce in his feelings. A few days before he died, he appeared a little dejected, and when I asked him the cause, he said, "I fear not death, but dying." Some people have judged of their present state of grace by their willingness or unwillingness to die; but this is a fallacious test. A man in health may think and speak of death, at a distance, without any of those feelings which its near and certain approach inevitably excites; whilst another man, burthened with affliction, may indulge those apprehensions which have no warrant either from reason or revelation. The one may be a groundless presumption, and the other an unwarrantable fear. The promise secures to us a *sufficiency* of grace, and they who *now* humbly trust in Christ, and do what their hands find to do with their might, may safely leave to-morrow to take thought for the things of itself. To him the faithful promise was fulfilled, and when the awful hour drew nigh, all his apprehensions of pain, and difficulty in dying, vanished; and his mind was kept in great tranquility. On the 7th of April, it was evident that he could not survive many hours. I was with him that night. No material alteration took place till a little before one o'clock, when I was called to his bed-side; he breathed short, but quietly. I put my hand under his pillow and raised his head; he faintly smiled, and expired.

Thus died John Hearnshaw, who steadily pursued, and honourably finished his short course. "Be thou faithful unto death, and I will give thee a crown of life."

DIVINITY.

TO THE EDITOR.

Reverend and respected Sir,

SOME months ago I perused a sermon of Dr. Bates, preached on the death of Dr. Jacomb; and when I read the following striking observations upon the qualifications of a Minister of the Gospel, my mind was so forcibly impressed with their excellency,

excellency, that I immediately extracted them. I have since shewn them to some few friends, who have expressed an earnest desire that they were more generally known, and thought, if you should see it proper to afford them a place in your valuable Magazine, it would not only give them an extensive circulation, but would ensure their being read by many of our preachers, both Itinerant and Local.

I have, therefore, complied with their wishes, and leave it to your judgment to do with them what is most agreeable to your matured views. I am, Sir, your's in Christian affection,

W. Dawson.

Barnbow, April 10, 1810.

The Qualifications and Duty of a Minister of Christ, extracted from a Sermon of Dr. Bates, preached on the occasion of the Death of Dr. Jacomb, from John xii. 26.

THOSE who are consecrated to the spiritual function of teaching and governing the Church, are in a peculiar manner the *servants* of Christ, not as he is the Lord of the earth, but of heaven, considering the quality of their work, and the end of it: for it is wholly conversant about the souls of men, "to open their eyes, and turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in Christ." And, as it is expressed in other words of Scripture, "to translate them from the kingdom of darkness into the kingdom of God's dear Son."

This relation of servants extends itself from the highest apostle to the lowest in the sacred office. As St. Paul frequently stiles himself the *servant* of Christ, and by that title expresses any that are by office employed for the saving of souls, so those who are dedicated to that work are his servants in the most proper sense, and are to follow him, the most excellent example and highest Master in that divine work. This I will particularly insist upon, and lay down some rules, directing how the ministers of Christ may serve him acceptably, so as to be rewarded in the heavenly glory.

1. They must, by serious study furnish themselves with *divine knowledge* and *substantial learning*, for the discharge of all the parts of their office, viz. to instruct the ignorant, to refute the erroneous, to reform the unholy, and to comfort the humble and disconsolate. Our Saviour compares the ministers of the Gospel unto a "man that is a householder, which brings forth out of his treasury things new and old." It is his duty "to give to the flock

meat in due seaſon," for which, not only fertility, but wiſdom is neceſſary. It is the apoſtle's charge to Timothy,—"Give attendance to reading, to exhortation, to devotion; meditate on theſe things, give thyſelf wholly to them, that thy profiting may appear to all." If Timothy, who had ſupernatural gifts by inſpiration, was obliged to be intent and diligent in the application of his mind to the myſteries of godlineſs, how much more ſhould thoſe who acquire knowledge by ſearch and induſtry, and the divine bleſſing upon it! As fountains by ſecret paſſages derive from the ſea the waters that flow in their ſtreams, ſo miniſters, by reading and contemplation, and prayer in their retirements, obtain the knowledge of divine things, which they convey in their ſermons to the people.

With the *notional*, an *experimental* knowledge of divine truths is abſolutely neceſſary to a miniſter to ſave himſelf, and moſt uſeful to ſave others. It is not a perfect ſyſtem of divinity in the head, not an unuſual knowledge of ſpiritual things confined to the brain, that has a ſaving efficacy; it is not compoſing a ſermon with exquiſite art, and the delivering it like an orator, that makes him accepted of God; for without a *cordial ſenſe* of divine truths, he only lends his tongue to that holy ſervice, like a reciter in a ſcene, and all he does is but external appearance. God ſees and requires the heart; without it neither the head nor the tongue of a miniſter, though his ſpeculations be ſublime, and his words drops of gold, are of any value; and uſually the ſermons of ſuch are without profit to the hearers. The ſound of words only reaches the ear, it is *mind that convinces the mind, and the heart that perſuades the heart.*

He that is ſtrongly convinced of the truth of eternal things will ſpeak of them with aſſurance, as an eye-witneſs, in a lively manner. He that is burning in his own breaſt will inflame others; but if there be no ſpark of celeſtial fire in the miniſter's own breaſt, if he do not feel the importance of divine truths, he ſpeaks of them without concern; and a cold preacher makes a careleſs hearer; and the ſermon is loſt in the air between the lips of the one and the ears of the other.

2. The *matter* of their ſermons muſt be the doctrine of the Goſpel revealed from heaven, to reduce men to their duty, and reſtore them to felicity. This is the tenor of the commiſſion by our Saviour to his apoſtles,—"Go and teach all nations to obſerve all things whatſoever I have commanded you." The preaching unrevealed or trivial things, impertinent to the ſalvation of ſouls, is directly contrary to the end of their office. The wiſeſt method of recovering ſinners, is to unfold the two covenants, and repreſent the two worlds to them. It is a neceſſary preparative for the converſion and recovery of ſinners to convince them of the guilt,

pollution, and dominion of sin, and the everlasting hell that follows it, that they may be rouzed out of their security "to flee from the wrath to come." The terrors of the Lord make the first breach into men's hearts, and grace victoriously enters and subdues the reluctant will. After conviction of sin it is seasonable to endeavour to convince them of the all-sufficient righteousness of Christ; that he is the Tree of Life for reviving dead sinners; that he is *Wisdom*, *Righteousness*, *Sanctification*, and *Redemption*, an universal remedy for all the evils that lie upon man in his fallen state. And it is requisite to open the *terms* upon which God offers his mercy, the law of faith in the Gospel, that consists of commands and promises, both to check presumption, that flatters so many into hell, and to prevent despair, that works as dangerously, though not so frequently, to the ruin of souls.

That men may not, from corrupt minds and carnal affections, misinterpret the Gospel, and live at ease in their sins, the faithful minister must shew them that offers of pardon and salvation are made only to a certain order of sinners; the repenting and reforming sinners that rely upon Christ alone for their acceptance; that he is a *King* as well as a *Priest*, and that none can regularly depend upon his sacrifice, without subjection to his sceptre. And to raise and encourage drooping spirits, who feel their guilt and impotency, the Gospel assures us that God is rich in mercy to receive humble, contrite suppliants, and that the blood of Christ cleanses from all sins, even those that are of a crimson dye, as well as those of a lighter tincture; that the promise of pardon is, without limitation, to all penitent believers, and, though carnal lusts have fettered and captivated the will, that men cannot rescue themselves from the bondage of sin, yet divine grace is offered in the Gospel, to enable us to do what is impossible without it, and the Holy Spirit is given to all that sincerely ask it. Therefore, as it would be folly in a scholar who is invited to the school of a learned master to discourage himself from going because he wants learning; for that is to be obtained there, and only the desire and capacity of instruction is requisite for his admission; so it is unreasonable for those who have a humble sense of their sins and misery to be discouraged from coming to our Saviour, for he is most willing to reconcile God to them by his prevailing mediation, and to communicate divine grace, that they may perform that obedience which God will graciously accept. This is to imitate the apostles, of whom it is said, "We preach not ourselves, but Christ Jesus the Lord."

It is of excellent use also for Preachers often to represent the two worlds so vastly different in their qualities, their degrees, and duration, the good or evil things which are enjoyed or suffered in them, that they may discover the error of their ways before they

they come to this end, and death opens their eyes to see and lament what is lost and never to be recovered.

So great is the folly of men that they think it reasonrble to esteem what is present and sensible above what is future and spiritual, and accordingly choose the present as the real substantial good, and neglect the future as a matter of fancy and conceit. Their minds and affections, their aims and desires centre in the earth: their fears, anxieties, and sorrows, terminate there. And it is one necessary part of a minister's work to divest the world of its masquing habit, that appears so rich and glittering in the torch light, to strip it naked, as it shall burn in the consuming fire at the last day; and to unveil the glory of heaven, and to represent it to the eyes of Christians, so as to ravish their hearts. In short, to make such a convincing discovery of things unseen that men may judge, that only the saints above are truly and perfectly happy, and only the wicked in hell are really and finally miserable, and may accordingly regulate their lives.

I shall add to this, that the language of sermons should be suitable to the quality of the matter, and the end of that divine ordinance. A minister should speak as becomes the Oracles of God: with solemn expressions, according to the sanctity and importance of the great mystery of godliness. The apostle tells us "his speech was not with the enticing words of man's wisdom." A luxuriant flourish of words, a vain ostentation of wit, debases the majesty, enervates the vigour, and corrupts the pure taste of the Gospel. True eloquence is always suitable to the subject, and springs from it; as the native beauty of the countenance which springs from a sound complexion of body, and is not varnished with the paint of art. When the truth of eternal things is planted in the heart, and the vital sense of them is shed on the will and affections, it will furnish us with fit and powerful words to express them. Besides, in the managing of a sacred argument, *salus populi suprema lex est:* The salvation of souls is the rule to which the language of sermons must be parallel. Divine truths must be represented by such clear and solemn expressions as may powerfully affect the conscience and excite the practical faculties of the soul, by such weighty and serious words as may awaken sinners to fear the powerful and terrible Judge of the world, and to hate sin, which provokes his displeasure. The curious contexture of words of pleasing sound without substance, is an elaborate folly: it is the framing a net only fit to catch flies, the vain applauses of the injudicious; not to take souls, the divine work of a minister. And the account must be woeful for those ministers to the Redeemer of souls, whose study, thoughts, and time are wasted for so guilty and so base an end.

3. The motives of their affections and endeavours in this holy service,

ſervice, muſt be the love of Chriſt and of precious ſouls. Our Saviour with earneſtneſs recommends this to St. Peter, "Loveſt thou me? Feed my lambs; feed my ſheep." The ſalvation of ſouls is his deareſt glory; and our zealous endeavours to ſave them from death, is the natural and neceſſary effect of our love to him. A true miniſter has a more divine principle, and ſublime ſoul than to aim at carnal fruitions, at temporal and terreſtrial rewards. The bleſſed end of his office muſt be the end of all his ſtudious thoughts and labours, the honour of his Maſter, in the converſion and ſalvation of ſinners. If the world be in his eye and heart as the ſcope of his miniſtry, he is guilty of the moſt unnatural diſorder by employing the moſt excellent means for low and ſordid ends. He *uſes God* to *enjoy the world*; this corrupts and ſtains his ſervices. Such mercenaries "are empty vines that only bring forth fruit unto themſelves:" they have their reward here. But the love of Chriſt and of ſouls reigns in the heart of a faithful miniſter: this makes him regulate his work in order to their ſpiritual and everlaſting good. This will make him deſcend to the capacity of the meaneſt, and plainly inſtruct them in things concerning their ſalvation.

This love to ſouls will inſpire him with tender melting affections; without which, unleſs God renews the miracle of Aaron's dry rod, blooming and bearing almonds, our diſcourſes will be barren, without fruit to the hearers. A plain ſermon dictated from the heart, with a holy heat of affections, makes a ſolid impreſſion upon the hearers: when an elaborate diſcourſe, not animated with the affections, is of little efficacy: as blunter iron, if burning hot, pierces more eaſily and deeply into a piece of churliſh wood, than a ſharper that is cold.

The love of Chriſt and ſouls inſpires with joy and alacrity in his ſervice. No element is heavy in its own ſphere. A mercenary ſpirit performs the work as an irkſome taſk, but love ſweetens all the duties of the ſacred calling, even ſuch as are moſt diſtaſteful to the carnal. This entitles to the bleſſed reward. The apoſtle ſays, "If I preach the Goſpel willingly, I have a reward:" otherwiſe his abundant labours would have been of no comfortable account at laſt.

THE TRUTH OF GOD DEFENDED.

The Practical Influence of the Doctrine of the Trinity.

TO THE EDITOR.

THE following is an extract from a ſermon preached by the learned Dr. William Dodwell, before the Univerſity of Oxford, in 1745, and publiſhed the ſame year under the title of "The

"The Practical Influence of the Doctrine of the Holy Trinity represented." If it meet your acceptance, it may be followed by some other papers on subjects similar to this, particularly by one on the Atheism of denying the Divinity of Jesus Christ.

Praying that the blessing of God the Father, God the Son, and God the Holy Spirit, may be for ever upon you and your endeavours for the best interests of mankind, I remain, honoured Sir, your affectionate Servant,

PONTEFRACT, FEB. 20, 1810. JOSHUA FIELDEN.

"THE doctrine of the Trinity is practical, even in an instance, that may least be considered, the discharge of our duty to our neighbours. For since all (real Christians) are honoured by the peculiar offices of these divine persons, all have, or ought to have, on that account, a higher regard to each other. The patriarch Job argues, and very strongly, the duty of kindness and beneficence to all our brethren of the human species, from the consideration only of their joint relation to our common Creator: 'Did not He,' enquires Job, 'that made me in the womb, make him, and did not one fashion us in the womb?' Job xxxi. 15. This was doubtless a very proper motive to mutual affection; but of how much stronger force is it, when we can carry on the argument thus: Did not He that redeemed me redeem others? and did not one fashion us in the new birth? Are we not justified by the merits of the same Saviour, and regenerated by the same Holy Spirit? If then 'the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with all,' shall we despise or disregard the meanest of our brethren, who are honoured with the same privileges, and entitled to the same glorious hopes with ourselves? If they are not thought beneath the protection and immediate regard of each Divine Person in the Godhead, shall we poor, sinful, transitory mortals disesteem our own nature, and undervalue those for whom the eternal Son of God shed his blood, and whom the eternal Spirit continually attends with the gracious communications or offers of his assistance? If our brother of the lowest degree be, notwithstanding, the purchase of a divine sacrifice, and the living temple of the Holy Ghost, this raises him higher in our regard than any other consideration, and requires a more benevolent treatment of the meanest object upon earth, that is so highly exalted and interested in the scheme and œconomy of heaven. But all this dignity of ourselves and our fellow-creatures depends on the divinity of the Son and Spirit, on the true and proper satisfaction of our Saviour, and the real inspiration of the Holy Ghost. If Christ was only an holy prophet or messenger from heaven, to reveal the will of God to men, and died only as a witness to confirm the truth of

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the doctrine he taught, and if grace be nothing more than a happy chain of such natural causes as concur to promote reformation and amendment of life, then all the great condescension and favour of the Gospel is lost, and we are left without any propitiation for our sins, or meritorious title to acceptance and reward. Every such supposition degrades us to our natural state, leaves us to our own strength to perform good works, and to our own merit to atone for our iniquities, and even an impartial heathen might be sensible of the consequence. The truth is, the doctrine of the Trinity is so far from being merely a matter of speculation, that it is the very essence of the Christian Religion, the foundation of the whole revelation, and connected with every part of it. All that is peculiar to this religion has relation to the redemption of Christ, and the sanctification of the Spirit; and whosoever is endeavouring to invalidate these articles, is overthrowing or undermining the authority of this dispensation, and reducing it to a good moral system only, or treatise of ethics. If the Word, or *Logos*, who became incarnate, was a created being only, then the mystery of his incarnation so much insisted on in Scripture, and the love expressed to mankind thereby, so much magnified, dwindle into an interested service; and a short life of sufferings, concluded indeed with a painful death, is rewarded with divine honours, and a creature advanced thereby to the glory of the Creator; for the command is plain and express that *all the angels of God should worship him*. And have not many saints and martyrs undergone the same sufferings without the like glorious recompence? And is not the advantage to Christ himself by his incarnation and passion greater, on this supposition, than to men, for whose sake the sacred writings represent this scheme of mercy undertaken? Again, if the motions of the Holy Spirit, so frequently spoken of, are only figurative expressions, and do not necessarily imply any real person, who is the author of them, or if this person be only a created being, then we are deprived of all hopes of *Divine* assistance in our spiritual warfare, and have nothing but our own natural abilities wherewith to contend against the world, the flesh, and the devil. And is it not amazing then that this article could ever be represented as a mere, abstracted speculation, when our deliverance both from the penalty and the power of sin does so plainly depend upon it? In the sacred writings, a *true faith* is made as necessary as a *right practice*, and this in particular in order to that end. For *Arianism*, *Socinianism*, and all those several heresies of what kind or title soever, which destroy the Divinity of the Son and Holy Ghost, are, indeed, no other than different schemes of infidelity; since the authority, end, and influence of the Gospel, are as effectually made

void by disowning the characters in which our Redeemer and Sanctifier are there represented to us as even by contesting the evidences of its divine original. These notions plainly rob those two divine persons of their operations and attributes, and of the honour due to them; lessen the mercy and mystery of the scheme of our salvation; degrade our notion of ourselves and our fellow-creatures; alter the nature of *several duties*, and weaken those great motives to the observance of *all* that true Christianity proposes to us!

THE WORD OF GOD ILLUSTRATED.

TO THE EDITOR.

Dear Sir,

YOUR Miscellaneous Work treats on a variety of subjects of the greatest importance; and, not a few of them, at once instructive and interesting. But, perhaps, none of them are more so, than those written in defence of the doctrines taught by the *Methodists*. This part of your work is not only useful as a commentary (serving to illustrate and explain obscure texts,) but also begets a spirit of enquiry after truth; and many persons from reading such pieces, are led to search the Scriptures that they may know whether these things are so. And as the Word of God, when read with attention, carries conviction with it, many, no doubt, are in this way convinced of the truth.

The following piece contains a few remarks which, I think, are illustrative of many of the passages of Scripture, which relate to the *redemption* of the world by Jesus Christ, and *final perseverance*. It is the substance of a letter that was written by the late Mr. William Vipond, to a person with whom he had had some conversation on these doctrines, and was put into my hands by one who highly respected Mr. Vipond, both as a Christian and a Preacher. After I had read it, I thought if it were made public it would be very useful to many of your readers. But should you think otherwise, you are quite at liberty to commit it to the flames.

I am, Reverend Sir,
Your's, &c.

Banbury, March 16th, 1810. J. ROADHOUSE.

1st Objection. "IF (as you say) Christ *died for all*, how is it that all are not saved? Is it because of their unbelief? but if unbelief be a sin, did not Christ die for that as well as their other sins? and if it be not a sin it can be no bar to their salvation."

1st Answer. This first objection I answer two ways, 1st. It seems to be founded on a mistaken notion of Christ's death, viz. on a supposition that more blood must have been shed, and more pain endured by the Saviour, if all were included in his redemption, than if it

it were confined to a part of mankind; a notion which appears to me, replete with abſurdity. His Nature (independent of God's appointment) ſtamped infinite merit and efficacy upon his ſufferings and death. So that if ſin and ſinners had been increaſed a million-fold, his Death would have been ſufficient for all; and if not one in a million had been ſaved, his Death would not have been in vain; and *avoidable* unbelief, or rejection of the remedy, is the fatal bar.

2nd Anſwer. The Father hath committed all things into the hand of Chriſt, and he by dying for *all*, hath acquired a peculiar right over all; hence, we are ſaid to be "bought with a price." We muſt all ſtand therefore on the ground of his mediation, and the Father will judge no man, but hath committed all judgment unto the Son. Jeſus Chriſt has a right, therefore, (yea, a peculiar right) to ſuſpend our ſalvation upon what terms he pleaſes, and conſequently to inflict what puniſhment he ſees good, upon ſuch as will not comply with thoſe terms. And he may juſtly decree, that "He that believeth not, ſhall be damned," though he purchaſed all by his blood.—The latter part of your Objection ſeems founded entirely upon the doctrine of *eternal juſtification:* which I reject becauſe it inevitably overturns both St. Paul's Juſtification by *Faith*, and St. James's by *Works*. Now give that doctrine up, and you will ſee that unbelief as well as every other ſin, is atoned for now, and pardoned when repented of and forſaken, and not before.

2nd Objection. "Is it not contrary to a great part of the Word of God to aſſert that believers may fall from grace, and finally miſcarry? and how does it agree with the unchangeableneſs of Jehovah, whoſe ways are perfect?"

To the firſt part of your objection, I anſwer; to me it does not appear contrary to *any* part of Scripture: but as this depends alone upon the way in which we underſtand the Scriptures, I cannot give you any other anſwer without enlarging and entering into particulars, which want of time will not now permit me to do. You aſk, How it agrees with the unchangeableneſs of God to ſuppoſe believers may miſcarry; I anſwer, perfectly: for it is founded thereon: ſeeing it ſuppoſes the Deity invariably to hate ſin, and love righteouſneſs, and to act accordingly towards all who practiſe either the one or the other; while the oppoſite ſcheme ſuppoſes *Him* to connive at ſin in *one*, and puniſh it eternally in *another*, making his nature and conduct as variable as the wind. Read the 3d, 18th, and 33d Chapters of Ezekiel. Nay, I think Scripture and reaſon, nature and Providence, all proclaim God to be invariably the ſame, and that it is the *character* and *conduct* of his creatures, and not the perſons independent thereof, that are the objects of his approbation or diſpleaſure.

3rd. Objection. If, as you ſay, God loves all his creatures, ſo as to will their ſalvation, and gives all a degree of grace, why are not all ſaved? Is it becauſe they will not? Would not that be to aſſert what

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the Apoſtle denies (that ſalvation is of works), where as he declares, "It is not of works but of Grace."

Anſwer. "God does love all, and give to all a degree of grace, and this alone proves that if any are ſaved, it is by that grace thus freely given. It proves alſo at the ſame time, that all who periſh are loſt by abuſing divine grace, and thus damnation is all from our own obſtinacy, and yet ſalvation is not properly of works, but of grace. Grace points out the way,—inclines and enables to walk therein; but forces none. Free-will is then at liberty to follow the light—yield to the riſing inclination and uſe the given power; or to reſiſt light, oppoſe the riſing deſire, and bury the talent of power; and this will prove the perſon's ruin who does ſo.

Thus perſevering Believers *work out their own Salvation with fear and trembling, while God worketh in them to will and to do.* Thus God has all the glory of ſaving men, yet he ſaves them as *free agents*, and not as mere machines: and ſurely it is more worthy of God to ſave *willing* beings, conſiſtently with the freedom he has given them, than to deſtroy their freedom, and ſave them as lifeleſs ſtocks! Muſt God in order to ſave us graciouſly, deſtroy our very nature, and degrade his own work? Surely not! But this he muſt do if he make his creatures puppets, and himſelf be the agent that moves them!

BATH, SEPTEMBER 16, 1809.

To the Editor.

PERMIT me to recommend for your inſertion in the Methodiſt Magazine, a ſingular circumſtance related by Mr. Gouge, in "The Morning Exerciſe at Cripplegate," and recommended by Dr. Samuel Annesley, then Miniſter of the ſaid Pariſh. 4th Edition. Printed by A. Maxwell, &c. 1677.

Mr. Gouge's ſubject was 1 Tim. vi. 17, 18, 19, "Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to diſtribute, willing to communicate. Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life."

The worthy Lecturer on the ſubject of Alms, relates St. Auſtin's words, "Whatſoever we give to the poor, we ſend before us, and we ſhall find that in heaven, which we give here on earth;" and then adds, I have met with a notable ſtory to this purpoſe, which I ſhall the rather relate, becauſe I have known ſome ſo affected upon the hearing thereof, as that they have taken up preſent reſolutions, to communicate more liberally to the neceſſities of the poor, than ever they did in their lives before.

The ſtory is this: Syneſius, a good Biſhop of Cyrene, laboured

much, and a long time, with one Evagrius, an Heathen Philoſopher, to convert him to the Chriſtian Faith, but all in vain: The Philoſopher ſtill objecting that the Chriſtian Religion taught many ſtrange and improbable things; among others, "That he that hath pity on the poor, lendeth to the Lord; and he that giveth to the poor and needy, ſhall have treaſure in Heaven, and ſhall receive an hundred fold from Chriſt, together with eternal life:" "Things" ſaid he, "to be derided, rather than believed." The good Biſhop, notwithſtanding, ceaſed not to travel with him, aſſuring him by many arguments, that theſe things were true, and at laſt prevailed, ſo that the Philoſopher and his children were baptized. A while after, he cometh to Syneſius (the Biſhop) and bringeth with him three hundred pounds of gold for the poor, bids him take it, but would have a bill under his hand, that Chriſt ſhould repay it him in another world: Syneſius took the money for the poor, and gave him ſuch a bill under his own hand as he deſired. Afterwards, the Philoſopher being near his death, commanded his ſons, that when they buried him, they ſhould put Syneſius's bill into his hand in the grave, which they did. The third day after he was buried, the Philoſopher ſeemed to appear to Syneſius in the night, and ſaid to him, "Come to my Sepulchre where I lie, and take thy bill; for I have received the debt, and am ſatisfied; which for thy aſſurance, I have ſubſcribed it with mine own hand." The Biſhop, not well knowing the meaning hereof, ſent to his ſons, who told him all; whereupon taking them and the chief men of the city with him, he went to the grave, and found the paper in the hand of the corpſe, thus ſubſcribed, "Ego, Evagrius Philoſophus, tibi, Sanctiſſimo Domino, Syneſio Epiſcopo, ſalutem: Accepi debitum in his literis manu tua conſcriptum, ſatisfactumque mihi eſt; & nullum contra te habeo jus propter aurum quod dedi tibi & per te Chriſto Deo & Salvatori noſtro;" That is, "I, Evagrius the Philoſopher, to thee, Moſt Holy Sir, Biſhop Syneſius, greeting: I have received the debt which in this paper is written with thy hand, and I am ſatisfied: and I have no action againſt thee, for the gold which I gave thee, and by thee to Chriſt our God and Saviour." "This ſtory," adds Mr. Gouge, "I ſay, I was willing to relate at large, not only becauſe it paſſeth in antiquity for a great (though ſtrange) truth, but alſo, becauſe, as I ſaid, I have known it reported to ſome, with ſuch good effect and ſucceſs, as I hope and heartily wiſh it may have upon your ſpirit." J. BRETTELL.

THE WORKS OF GOD DISPLAYED.

ASTRONOMICAL OBSERVATIONS.—ON THE SUN, PLANETS, &c.

(Continued from page 285.)

BESIDES the motion of the primary planets round the Sun as related in your Number for July, they have another round their

their own *axis*, as it is called. This motion may be underſtood, by ſuppoſing a top to receive a ſmart ſcourge, ſo as to make it move round in a circle, while it kept ſpinning all the while on its point, or on one extremity of its axis. The circular motion would ſufficiently repreſent that of the earth, or any other planet round the ſun; while the motion round its own axis, would repreſent what is called the *diurnal rotation* of the earth: this diurnal rotation is performed by our earth in 24 hours; by which means, all the parts of its ſurface are alternately expoſed to, and hid from the light of the ſun, and thus the viciſſitudes of day and night conſtantly happen. The diurnal rotation of the other planets, and of the ſun himſelf, is determined by dark ſpots viſible on their ſurface through a good teleſcope; but they, by no means, keep the ſame periods of revolution with our earth.

The ſun revolves in 25 days, 6 hours: Venus, in 29 days, 12 hours, 44 minutes: Mars, in 24 hours, 40 minutes, and Jupiter) notwithſtanding his immenſe bulk) in 9 hours, 56 minutes. Mercury and Saturn, the one by reaſon of his nearneſs to the ſun, and the other by his immenſe diſtance from us, appear altogether luminous, without any dark ſpots on their ſurface, ſo that the times of their diurnal revolutions muſt remain unknown. The moon revolves on her axis in the ſame time that ſhe performs her revolutions round the earth, viz. 29 days, 12 hours, 44 minutes; by which means only one half of her ſurface can ever be viſible to us, as ſhe keeps one ſide conſtantly towards the earth.

As the viciſſitudes of day and night are cauſed by the diurnal rotation of the earth on its axis, ſo the various ſeaſons and different lengths of the day and night are produced by what is called the inclination of the earth's axis to the plane of the Ecliptic. This we may have a pretty clear idea of, by imagining a top ſcourged round in a circle, and ſpinning on its axis, not in a perpendicular poſition, but inclined to one ſide; the annual orbit of the earth, or the circle in which it moves round the ſun, is called *the Ecliptic*. We may ſuppoſe the heavens interſected, or divided into two great hemiſpheres; by this circle we may alſo ſuppoſe the earth to move round this plane, formed by the circular area of the under hemiſphere, once every year, and turning round its own axis, not in a perpendicular poſition with reſpect to the plane, but inclined to it in ſuch a manner, that its axis might make an angle with the plane, of 23 deg. 29 min. Having done this, we have as juſt a notion of the inclination of the earth's axis, as it is poſſible for us to have.

From what has already been obſerved, your Readers will perceive the great advantage ariſing from a knowledge of *Aſtronomy*. By it we are enabled, with exact preciſion, to meaſure time. Hence it puts us in poſſeſſion of an accurate knowledge of the ſeaſons, and inſtructs us in the art of reckoning by certain periods. By this knowledge, we learn the date of the foundation of the Chineſe Empire, ſince all the planets were at that time in conjunction: from the appearance of a remarkable Comet, we can tell at what time Julius Cæſar invaded England

England; and alſo from our knowledge of the ſituation of the Moon in her orbit, at the time of the Jewiſh paſſover, we are certain that that darkneſs was ſupernatural, which hung over the world during the crucifixion of the Redeemer.

By a knowledge of Aſtronomy we are led to admire the wiſdom and goodneſs of God in the government of the world. The revolutions of the heavenly bodies ſtrongly impreſs *eternity* upon our minds, and evidently manifeſt our approaching diſſolution; and with heart and voice we exclaim with the Poet,

"Reign, true MESSIAH, reign,
Thy kingdom ſhall remain,
When ſtars and ſun no more ſhall ſhine:
Myſterious Deity
Who ne'er began to be!
To ſound thy endleſs praiſe—be mine."

Beſides the planets and their ſatellites, which revolve round the ſun in the manner we have already deſcribed, there are bodies of another kind, called—*Comets*, which move round him in their centre. Some obſervations on theſe I ſhall ſubmit to your conſideration for inſertion in your next: and after ſhewing the nature of eclipſes, will endeavour to conclude with ſome profitable and edifying obſervations on the whole.

B. R. GOAKMAN.

(To be concluded in our next.)

THE PROVIDENCE OF GOD ASSERTED.

TO THE EDITOR.

My dear Sir,

THE accompanying letter was written and ſent me by Mr. EVANS, who is a reſpectable Member of the Methodiſt Society in Briſtol. It notices two things, his converſion to God, and an extraordinary cure of a diſeaſe of ſeveral years continuance, which inſtantaneouſly took place in anſwer to prayer. Of the firſt part of the narrative, the ſubſequent walk of Mr. Evans, has given ſufficient evidence to all the churches;—As to the latter part, I beg leave to ſay, I have no ſcruple to atteſt the validity of the ſtatement. The fact is well known to me. I viſited Mr. Evans when under the affliction, and particularly recollect he was at one time, when confined to his bed, ſo exceeding ill, as not to be capable of bearing me to ſpeak only in a gentle whiſper. I know he had recourſe to the beſt medical aid, but without effect, and very well remember his inſtantaneous reſtoration, for I ſaw him preſently after it had taken place.

The receipt of Mr. Evans's letter gave me pleaſure. For ſuch atteſted

teſted facts, to exiſt without being recorded, would be a lamentable proof of a deficiency of gratitude and even of juſtice towards the Divine Author. Nor would this cenſure alight only on the parties who have been the favoured ſubjects of thoſe miraculous interpoſitions: but on all others, who knowing their reality, did not teſtify their aſſured belief of them. In this infidel age, believers ought to maintain the proof, ariſing from ſuch miraculous evidence, that there is a God, that he ruleth in the earth, that he is the helper of the righteous, and able now, as in paſt ages, moſt ſignally and even miraculouſly to interpoſe in their behalf in anſwer to the effectual prayer of faith. And further, as Mr. Evans juſtly remarks, ſuch caſes ſhould be recorded for the encouragement of the Lord's people to exerciſe faith in him in times of trouble.

If you judge this communication to be deſerving a place in the Magazine, you will favour it with an inſertion, and oblige,

Dear Sir,

Your very affectionate
Friend and Brother,

Caermarthen. T. ROBERTS.

Dear Sir,

I HAVE mentioned to ſeveral of our Preachers what GOD has done for my ſoul and body. That dear man of God, the late Mr. Pawſon, who is now in heaven reaping the reward of his labours, told me, he thought I did wrong in not making more publicly known that miraculous cure of the extreme pain in my hip and leg, which I ſhall add to the ſhort account of my converſion. It was twenty three years laſt March, when the Lord was pleaſed to convince me of my ſinful ſtate, and in much mercy to lay his chaſtening hand upon me. I began to experience what David, the man of God, did, that the ſorrows of death compaſſed me, and the pains of hell got hold upon me; I found trouble and ſorrow. I thought there was no mercy for me, being ſuch a ſinner, that the day of Grace was paſt, and it would be of no uſe for me to call upon the Lord for mercy; therefore I did not call on him for many days, and I owned it was juſt that God ſhould ſend me to hell. My convictions were very ſharp, and the precious promiſes of God were hid from me. The firſt ſmall hope I had was from the perſuaſion that the Almighty might hear the prayers of the righteous in my behalf, and this was a very ſmall hope. Many of the people of God offered up prayers for me; I thought for myſelf to pray would be of no uſe. After many weeks of illneſs, I apprehended I had not many minutes to live, when a ſmall hope aroſe in my mind, that the Lord might yet be merciful to me, therefore I would call on him for mercy. I then began to pray, ſo long as my ſtrength would permit; I reſted a little, and then prayed again, until the Lord anſwered my prayers, and ſaid, "Thy ſins are forgiven thee."

My burden of ſin was removed that inſtant, and the love of God

God was ſhed abroad in my heart. I then experienced the kingdom of heaven within me, righteouſneſs, peace, and joy in the Holy Ghoſt. I have my experience written more at large, which will be ſeen after my deceaſe, if I ſhould hold on in the ways of God to the end. I have at all times found him, ever ſince my converſion, to be a God hearing and anſwering prayer, and a preſent help in the time of trouble. I ſee myſelf unworthy of the leaſt of his mercies.

I have alſo found by happy experience, that the Lord is the Phyſician of the body as well as the ſoul. He has been my helper and deliverer many times, and I hope I ſhall call on him as long as I live. I would wiſh to mention one great deliverance among many. In the year 1797, I caught a chill in the harveſt time, and it pitched in my hip and leg, ſo that I was in much pain almoſt continually for upwards of four years. During that time, I uſed all the means and medicines I could think of, and the beſt apothecaries and ableſt phyſicians I knew; but with all their aſſiſtance, I could not obtain one moment's eaſe. I told my wife I would take no more medicines. I gave up all thoughts of relief, and reſigned myſelf to the will of the Lord. I had then been confined to my bed for ſeveral months. I had no eaſe nor ſleep for many days and nights. One night about eleven o'clock, when in great pain, I prayed unto the Lord, and ſaid, "Lord, undertake for me, for I am much afflicted." The pain ceaſed immediately; and I bleſs God, my hip and leg are now as ſtrong and free from the complaint as others, and have been ſo ever ſince, which is more than ſeven years. It was oftentimes ſuggeſted to my mind, during my illneſs, that if there were a Prayer-meeting held on the occaſion, I ſhould be reſtored. Theſe words of our bleſſed Lord were frequently impreſſed on my mind, "If two of you ſhall agree upon earth as touching any thing, that ye ſhall aſk, it ſhall be done for you by my Father which is in Heaven." I neglected calling a meeting, which I think I ought to have done. At laſt I prayed, and the Lord gave me the deſire of my heart. May he give me a praying heart always, and increaſe my faith in his precious promiſes! Sir, my reaſon for taking the liberty to write to you is, becauſe you have known me in affliction, and ſince the Lord has reſtored me again to health; and I am more acquainted with you than any other miniſter.

I am, Sir, your unworthy Brother in Chriſt,

Bedminſter, WILLIAM EVANS.
June 25, 1810.

P.S. Dear Sir, I leave this to your conſideration, whether it ought to appear in our Magazine, to encourage others to call on the Lord in the time of trouble.

AS a contraſt to the preceding relation, we record an awful circumſtance which occurred lately, and proves that the great God is to be known by other kinds of interpoſition, very different from that which

which was exhibited in the case of Mr. Evans. God can "Kill as well as make alive." On Monday morning, December the 4th, "A shocking spectacle (to use the language of a provincial newspaper) was presented to the inhabitants of Caermarthen. The master of a trading vessel belonging to that port, accompanied by a female, had gone on board his ship the preceding evening, both in a state of inebriety, as is supposed. In the morning they were found dead in the cabin, and when brought on shore, their distorted features appalled every beholder." On the following Lord's day, a judicious and solemn sermon was preached in the Methodist Chapel by Mr. T——, on Romans vi. 23, *The Wages of Sin is Death!*

THE GRACE OF GOD MANIFESTED,

IN A MEMOIR OF ELIZABETH LASHLEY, OF SOUTHAMPTON.

TO THE EDITOR.

Dear Sir,

THE exhibitions of Divine Grace in the conversion of sinners, and the triumphant deaths of Christian believers, which frequently appear in your excellent Magazine, have been rendered singularly useful. They are calculated to impress the careless with the vast importance of religion, and to animate the pious to be "followers of them who, through faith and patience, inherit the promises." If you judge the following memoir worthy of a place in your useful Miscellany, its insertion, will be, I trust, useful to your readers in general.

ELIZABETH LASHLEY was early impressed with the fear of God, and a desire to serve him. And although these impressions did not produce an early conversion, yet they had a very happy influence on her conduct, for which she often expressed herself exceedingly grateful. In 1792, she was married to Mr. Richard Lashley, at Hampstead, near London. After their marriage, they resided at Chelsea, and attended the Methodist chapel. The congregation at that time consisted chiefly of old soldiers; men who, instead of being despised, ought to be esteemed on account of their services in behalf of their country. Mrs. Lashley viewed them at first in an unfavourable light, and even requested her husband to make choice of some other public place of worship, where the appearance of the congregation was more respectable, and the singing more charming: but Mr. Lashley reasoned the case with her, and prevailed upon her to give up her objections. From this time she regularly attended our preaching with him, and soon felt the power of the word. She was convinced under the ministry of Mr. Ellsworth, a local preacher. She then joined the Society, and soon obtained a sense of the divine favour. The love of God was shed abroad in her heart, which she retained a sense of to the day of her death.

During the last seven or eight years of her life she was greatly afflicted,

ſlicted, being frequently brought down to the verge of the grave and raiſed up again, to the aſtoniſhment of her friends. But amidſt all her afflictions ſhe poſſeſſed her ſoul in patience; and although they were not joyous, yet they brought forth in her the peaceable fruits of righteouſneſs. She was perfectly reſigned to the divine will, and looked forward to the bleſſed period when ſhe ſhould join in ſinging, "Juſt and true are thy ways, thou King of ſaints!"

In the beginning of November, 1806, I was informed that ſhe was worſe than uſual. On my firſt viſit I found her in heavineſs through manifold temptations. The enemy of ſouls had been trying to ſift her as wheat, to rob her of her confidence in God, and lead her to queſtion the reality of the work of grace on her heart; but ſhe was encouraged to truſt in the name of the Lord, and ſtay upon her God, who ſoon filled her with joy unſpeakable and full of glory. I had not an opportunity of viſiting her again until the 24th, when I found her rejoicing in the God of her ſalvation, and teſtifying what great things the Lord had done for her. The next day it was thought by all preſent that ſhe was dying. At her requeſt I was ſent for; but when I came ſhe appeared quite revived again. On my aſking her how ſhe did, ſhe replied, "I thought I was going juſt now; but I am returned again: it is of the Lord, let him do what ſeemeth him good. He has manifeſted his goodneſs to me in a wonderful manner, having graciouſly ſupplied my temporal and ſpiritual wants, and ſent his miniſters to my houſe, who have prayed for me and mine: and now their prayers (for me at leaſt) are anſwered. I have all the bleſſings they aſked. Jeſus is precious; yes, I feel, I feel him precious!"

December 2, She continued in the ſame joyous ſtate, and exhorted all who viſited her to prepare for the heavenly world to which ſhe was going. She ſaid, "I had ſome ſevere ſtruggles with my complaint laſt night; but God was with me in them all. He gives me ſuch a degree of patience that I have not a murmuring thought. Every ſtruggle brings me nearer the laſt. I ſhall ſoon be where the inhabitants ſhall no more ſay, 'I am ſick.'" In the evening ſhe received the Lord's-Supper, and it was a time of refreſhing from the divine preſence; our religious enjoyments were abundantly increaſed, and our dying friend expreſſed herſelf in the following manner: "Now my Beloved is mine, and I am his. This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners. Yes, he hath ſaved me, and will ſave me for ever!"

December 3, While ſhe was converſing with an intimate friend, her cough frequently interrupted her, on which it was obſerved, "That cough is very troubleſome." As ſoon as the fit was over, ſhe replied, "No, it gives me no trouble. The Lord bleſſes and ſupports me in every ſtruggle." On the frequent return of the cough, it was remarked again, "That cough is very teaſing." She ſweetly replied, "The Lord gives me patience. I have not a murmuring thought." On the 9th I found her only juſt alive; but exceedingly happy. On my requeſting her to talk but little, as ſhe was ſo exceedingly weak, ſhe replied, "I muſt tell you how happy I have been ſince you left

me. The Lord has been with me continually. I have had powerful temptations; but the Lord helped me: and now he lays beneath me his everlaſting arms!" After this ſhe ſpoke but little. Having promiſed her huſband to lift up her hand in token of victory in her laſt moments, if ſhe ſhould not be able to ſpeak; when the ſolemn period arrived, ſhe put her hand in his and ſaid, "The Lord is about to take me. Praiſe the Lord!" and immediately fell aſleep in Jeſus, in the 37th year of her age. An attempt was made to improve her triumphant exit, by a ſermon from 2 Cor. xv. 57, &c. which was delivered to a crowded audience in the Methodiſt Chapel at Southampton: and, we truſt, it was not in vain in the Lord.

MEMOIR OF FRANCES DERRY.

TO THE EDITOR.

FRANCES DERRY was born at Rotherhithe, near London. Her father, Mr. ROBERT FENN, was a reſpectable Ship Builder, in rather proſperous circumſtances. He had one daughter by a former wife, and two ſons and four daughters by the latter, of which number FRANCES was the eldeſt. At nine years of age, Miſs Fenn had to endure the afflicting loſs of both her parents, a brother, and a ſiſter, by an awful Providence. Sometime in the month of Auguſt, 1777, Mr. Fenn having built a new pleaſure-boat for the uſe of himſelf and family, he, together with Mrs. Fenn, three of her children, and a nephew, took an excurſion upon the water on the morning of the Lord's-day, and on their return in the evening, the weather being remarkably fine, and the air calm, it was thought all the canvas of the veſſel might be ſafely hoiſted, when a ſquall of wind ſuddenly ſpringing up, in a moment overturned the boat, and her father and mother, a ſiſter and one brother, all periſhed in the ſight of hundreds of ſpectators. Her youngeſt brother and couſin were ſaved by his ſwimming, and happily taken up by the aid of boats, when nearly exhauſted. The bodies of the dead were afterwards found and buried in one grave. Thus unexpectedly and awfully, while in the very act of ſabbath-breaking, were the deareſt earthly friends of Miſs Fenn torn from her, and ſhe, together with three ſiſters and a brother, were left defenceleſs and pitiable orphans. This event I never heard her mention but with the ſtrongeſt emotions of grief, and even on her death bed ſhe would ſometimes ſay, "O what a happineſs I ſhould eſteem it, if I could but indulge the hope of meeting an earthly parent in glory!"

Very early in life Miſs Fenn experienced powerful convictions of the depravity of her nature, accompanied with ſtrong deſires to live to the glory of the Lord; but, alas! theſe gracious impreſſions vaniſhed away like the morning cloud. However, an infinitely wiſe and gracious God marked out for her the path of affliction, and thereby embittered to her the pleaſures of this world, and prepared her to ſeek that happineſs which can only be found in the enjoyment of himſelf.

ſelf. The care of Miſs Fenn's ſiſters in early life devolved upon herſelf, which ſo greatly endeared them to her, that her affection for them became maternal; they looked to her in all their little wants, and early knew her as their only friend. They lived together in the ſweeteſt harmony, and her delight was to promote their intereſt and happineſs. At length two of her ſiſters married; and the eldeſt, who was in partnerſhip with her, in the Millinery buſineſs, was on the point of marriage alſo. This entire ſeparation from ſiſters ſo affectionately united, was a moſt ſevere trial. They determined to give up their houſe and buſineſs, and found that through loſſes and inexperience, they were great ſufferers. It was however ſome conſolation to her, that her ſiſters might eſcape the trials and difficulties to which ſhe would be expoſed; but in this ſhe was miſtaken. The huſband of one ſiſter proved ſo unkind, that it ſoon affected her health, and ſhe became an eaſy prey to affliction and death. Yet even here the mercy of God was diſplayed, as there is good reaſon to hope her affliction was ſanctified to the ſaving of her ſoul; for after Miſs Fenn's converſion to God, in a letter to a pious friend in London, who had been the companion of her youth, ſhe ſays. "You remember my ſiſter Mary; ſhe was very dear to me; and when ſhe married, it ſeemed like tearing my heart from me, to part with her: but I thought, at that time, it was for her advantage, and I was not ſo ſelfiſh as to deſire her to conſult my happineſs before his own. But ſhe ſoon experienced a ſad reverſe of that tenderneſs and affection ſhe had been accuſtomed to. This preſſed on her ſpirits, and produced a low nervous fever, which, added to a cold, brought on a rapid conſumption. She was then ordered to Hackney for the benefit of the air. The kind Providence of God directed her to take lodgings at a Mrs. Gozzard's, a member of the Methodiſt Society, where ſhe died. But what a mercy that the Lord ſhould thus direct her to a pious woman, who was concerned for the welfare of her ſoul, as well as her body. Mrs. Gozzard took frequent opportunities of ſpeaking and reading to her; and one day aſked me if I had any objection to her inviting a good man to pray with her. This greatly affected me, that a ſtranger ſhould have more concern for my ſiſter's ſpiritual welfare, than I had. I was only endeavouring to lighten her bodily ſufferings, but never once thought of her precious and immortal ſoul. The good man came; whoſe humble, pious deportment greatly intereſted me. He addreſſed her in the moſt affectionate manner, and exhorted all preſent to prepare for death. After which he gave out that hymn, "Jeſu, lover of my ſoul, &c." and went to prayer. My mind was deeply impreſſed, and I made many reſolutions to be better. But, alas! I ſoon forgot them, and was again drawn into the follies and vanities of the world. But, bleſſed be God, I truſt theſe good people were inſtruments in his hands of bringing my ſiſter out of darkneſs into his marvellous light; for Mrs. G. informed me, ſhe had not a doubt but ſhe was gone to glory!"

Thus the Lord ſent one Providence after another to awaken the attention

tention of Mifs Fenn to her eternal intereſts; and after paſſing through a variety of other trying ſcenes, it pleaſed God to call away her only brother, by a death rather awful and ſudden, which took place in 1801. This brother was the only one of her own family who had eſcaped the dreadful cataſtrophe when the boat overſet, and was of courſe particularly dear to her. From this afflicting period, which exerciſed all the affectionate and ſympathizing powers of her ſoul, ſhe dated the renewal of her ſerious impreſſions. Her affections being looſened from earthly comforts, and her heart ſoftened by afflictions, ſhe was prepared to ſeek the Lord.

A few Sundays after her brother's death, ſhe heard a ſermon at Salter's Hall, from thoſe words, "In the day of adverſity conſider." Her mind was deeply impreſſed; it ſeemed to be all directed to her. She began to conſider her ways, to examine herſelf by the teſt of God's Word, and was convinced that ſhe was a vile, guilty ſinner in the ſight of a holy, heart-ſearching God. She now ſaw that if the Lord had cut her off while in this ſtate of rebellion, ſhe muſt have periſhed for ever. From this time ſhe became a ſincere and earneſt enquirer after truth, and continued to attend the ſame miniſtry for about four years. The Lord was pleaſed gently to draw her to himſelf with the cords of his love. But ſhe was ſtill ignorant of the way of ſalvation by faith in Chriſt Jeſus, and had many doubts on her mind reſpecting the Divinity and Atonement of Chriſt. This was, perhaps, a natural conſequence attendant upon the miniſtry ſhe ſat under. She was naturally led to ſuppoſe, from their outward profeſſion, that they were chriſtians indeed; yet ſhe ſeldom retired from their company without feeling much diſapprobation and ſecret regret. They often ſuggeſted to her that there was no need of ſo much ſtrictneſs in religion: that there could be no harm in the little amuſements of the day, or in taking part in a game at cards to paſs away time. But conſcience would loudly condemn her, and ſhe frequently found that "The thoughts of fooliſhneſs are ſin."

In Auguſt, 1805, ſhe accepted an invitation from a very amiable lady (Mrs. Mills) to go down into Glouceſterſhire. Here ſhe was firſt introduced among the Methodiſts at Eaſtington; and when ſhe ſaw the affection that ſubſiſted among the people, and heard the doctrines of the goſpel diſpenſed with an energy to which ſhe was before a ſtranger; ſhe thought herſelf at home, and felt thankful to God that the lines were now fallen to her in pleaſant places. Her improvement in the knowledge of Chriſt became evident to all who knew her. She derived much advantage from the kind attention of Mrs. Hardwick, the leader of a claſs in that ſociety, for whom ſhe continued always to have a great regard. By a diligent attendance on the means of grace, divine light ſhone upon her mind, and ſhe now ſaw that Chriſt is "God over all, bleſſed for ever," and is therefore "able to ſave to the uttermoſt all that come unto God by him." She ſought the Lord with her whole heart: nor did ſhe ſeek in vain; though it was ſome time before ſhe obtained a clear ſenſe of his pardoning mercy.

[*To be concluded in the next.*]

MISCELLANEOUS.

To the Editor,

JOHN DE WICKLIFFE, our countryman and reformer, was born in the year 1324, in the parish of Wickliffe, in Yorkshire, a county in which vital religion is prosperous. His memory is held in great and deserved estimation by real Christians in Great Britain, as well as others living elsewhere. In the last year of his useful life he wrote an Epistle to John Huss and his brethren, engaged in the same blessed cause of God and truth, and which breathes a spirit not only worthy of the pious Christian, but the zealous, devoted minister of Jesus Christ. As it will be new to many of your numerous readers, they may feel themselves gratified and be benefited if it be inserted in your valuable Miscellany. The substance of it is as follows:

"Dearest brethren in the Lord, whom I love in the truth, and not I only but also all who have known the truth: that truth, I say, which remaineth in you, and shall be with you for ever, through the grace of God. I rejoice greatly that the brethren who came from you, bear testimony to your belief of the truth, and that ye also walk in the truth. I have heard, brother, how antichrist afflicts you, bringing numerous and various tribulations on the disciples of Christ. Nor is it wonderful that you are treated thus, since, through the whole world, the law of Christ is now oppressed by the adversaries, and that great many-headed dragon, of which John speaks in the Revelation, hath cast out of its mouth a vast flood after the woman to swallow her up. But our most faithful Lord will certainly deliver his only spouse, faithful to himself. Let us, therefore, be strong in the Lord our God, and in his immense goodness, firmly believing that he will not permit his beloved friends to fail in their good purpose, provided we love him as we ought with our whole hearts. For adversity would not have prevailed, if iniquity had not. Therefore, let no affliction, or oppression for Christ, depress us; since we know, that whomsoever the Lord receives into the number of his sons he chastens. For it is the will of the Father of mercies that we should be exercised with afflictions in the present life, that he may spare us in the future, because the gold, which the supreme artificer chooses, he desires to have purged thoroughly in the fire here, that he may deposit it hereafter in his most pure, eternal treasury. We see the time which we possess here is short and transitory, but the life which we expect in future is blessed and eternal. Let us labour, therefore, as long as time with us shall last, that we may be found worthy to enter into that rest. What do we see in this life, but pains, and griefs, and labours, and that which should most affect believers, the contempt and violation of the divine law? Let us, therefore, strive with all our powers, to lay hold on those blessings which shall be durable and eternal, denying our earthly perishing appetites. Let us view the conversation of the brethren in former ages, let us behold

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the saints of the Old and New Testament; how they endured tossings and afflictions on this ocean, suffering bonds and imprisonments, were stoned, sawn asunder, and slain by the sword. They wandered about in sheep skins and goat skins, and suffered other trials, which the epistle to the Hebrews largely relates: all going in the narrow way, in the footsteps of Christ, who said, where I am, my servants shall be. 'Therefore, having so great a cloud of witnesses, let us lay aside every weight,' &c. But let us seek help from the Lord, and fight manfully against Antichrist his adversary. Let us therefore love his law from the heart, and not be fraudulent labourers, but in all things, as far as the Lord enables, act boldly, and be brave in the cause of God, in hopes of the eternal reward. Thou, therefore, Huss, my dearly beloved brother in Christ, unknown to me indeed by face, yet not in faith and love, (for the ends of the earth cannot separate those whom the love of Christ unites) be strong in the grace which is given to thee. Fight as a good soldier of Jesus Christ, in word or deed, and recall whomsoever thou canst into the way of truth; for neither on account of erroneous and lying decrees, nor for the sake of the errors of Antichrist, is the truth of the Gospel to be detained in silence. Rather, confounding the craft of Satan, comfort and establish the members of Christ. For shortly, the Lord willing, Antichrist shall come to an end. This affords me great joy that in your kingdom, and elsewhere, God hath so strengthened the hearts of some, that they even endure with joy, prisons, exiles, and death, for the word of God. I have therefore, my dearest friend, nothing farther to write: but I confess I could most willingly confirm thee, and all of you, who love the law of Christ in that love. So I salute them all from my inmost soul, especially thy coadjutor in the gospel of Christ, intreating you to pray for me, and for the whole church of Christ. 'Now may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.'"

This epistle the celebrated Reformer wrote a little before he exchanged faith for sight, and service for reward, and sent it by Jerome of Prague, and some Bohemian brethren, to John Huss, &c. See Bogue and Bennett's History of Dissenters, vol. 1. p. 35—37.

I am, very dear Sir,
Your's affectionately,
THOMAS WOOD.

Manchester, May 26, 1810.

OBITUARY.

Bakewell, January 6, 1810.

OCTOBER 16, 1809, died John Shaw, of Bamford, in the Bakewell Circuit. He was about 20 years of age when the Gospel first came to Bamford. The doctrine of the New-Birth caused great rumour in the country, and became the subject of general con-

converſation. For ſome time he was much prejudiced againſt the Methodiſts, and the doctrines they taught, and like many more, condemned them as Enthuſiaſts and deceivers of the people. However, his brother prevailed upon him to hear for himſelf; and while Mr. Hill was preaching on theſe words, "Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt;" he was clearly convinced of ſin, and became a true penitent, humbling himſelf before God, with bitter cries and tears. He now anxiouſly deſired to obtain the knowledge of ſalvation by the remiſſion of ſins. His prayers were heard, and his deſire granted by a clear manifeſtation of pardoning mercy, cauſing him to rejoice in the God of his ſalvation with joy unſpeakable and full of glory. From this time to his death, he continued ſteadfaſt in the Truth; ſhewing his faith by his works of piety towards God, and of charity towards his neighbour, and his ſelf-denial; keeping under the fleſh, and all its ſinful appetites. Being upright in life and converſation, ſound in experience, and a lover of the Methodiſt doctrine and diſcipline, he was appointed claſs leader; and as he was faithful in the diſcharge of his office, he was very uſeful to all; giving to each his portion of meat in ſeaſon. Like a good ſhepherd, he faithfully warned, kindly intreated, and affectionately adminiſtered comfort to the diſconſolate. About twelve years ago, under the miniſtry of Mr. Bramwell, he was convinced of the neceſſity of being made pure in heart; his ſoul was brought into an agony, and he prayed inceſſantly till God ſaid, "I will, be thou clean." He now became a burning and a ſhining light. By nature he was warm and ſoon moved; but grace having dried up corruption's fountain, he became gentle toward all men, manifeſting a lamb-like diſpoſition even to his enemies.

He was low as it reſpects this world, and had a large family, ſo that he had often to paſs through deep waters; but ſtrength was given in proportion to his day. Whatever trials and difficulties he had to paſs through, he was never diſcouraged. He had ſuch views of the love and faithfulneſs of God, and was ſo confident that all things were working together for his good, that he rejoiced in tribulation, knowing that it "worketh for us a far more exceeding and eternal weight of glory."

His death was ſudden and unexpected. He was taken ill on Sunday, October 8, 1809, and died on the 16th. In the beginning of his affliction he had much excruciating pain, which, however, he bore with great patience and reſignation to the divine will. No particular apprehenſion of his death appeared till the 14th, at which time his diſorder ſeemed to fall upon his lungs. His brother perceived his diſſolution to be at hand, and ſtayed with him all night. When he ſaw his brother at his bed-ſide weeping, he ſaid, "Weep not for me: lift up thy heart to God." His brother ſays, the room appeared to him to be full of the divine preſence. In a few hours after this, he fell aſleep in the Lord. When it was known in the village, that he was dying, buſineſs ceaſed for ſome time, and every face looked ſad. On the day of interment, when the corpſe was brought to the door, the ſight was truly affecting; all the little children in the place, as well as thoſe up-grown, were aſſembled together: ſighs and groans came from their hearts, and floods of tears from their weeping eyes; the like was never ſeen there before. He has left a wife and nine or ten children. She has loſt an affectionate huſband, the children a tender parent, and the Church a ſteady member; but our loſs is his infinite gain. W. MIDGLEY.

SOUTHAMPTON.

ON the 9th of November, 1809, near Whitchurch in Hampſhire, died John Calloway, aged 70. He was a member of the Methodiſt Society upwards of 40 years, many of which he had been a leader; an office in which he was much eſteemed, and for which he was well qualified, by ſound, religious experience, unfeigned humility, and fervent zeal; joined with great uprightneſs in his life and converſation, which gained him the general eſteem of the truly pious, not only of our own but alſo of other communities in the neighbourhood. His ſituation in life was humble, and frequently expoſed him to irreligious company, and powerful temptations; nevertheleſs, through the grace of God, he preſerved an unſullied reputation to the end of a long and laborious life. He was diligent in the means of grace, both public and private, and realized in his

his own experience the truth of that encouraging promiſe, "They that wait upon the Lord ſhall renew their ſtrength; they ſhall mount up with wings as eagles," &c. Iſaiah xl. 31. He appeared to be a truly devoted chriſtian, living for God and eternity; his inward experience was ſuch as afforded him ſolid comfort; though of late, the enemy thruſt ſore at him; but his faith was victorious. At the time of that well known controverſy in which the Rev. Mr. Fletcher immortalized his name as a polemic writer, brother Calloway's mind was for a ſeaſon agitated and perplexed concerning the doctrines in diſpute, but he was happily freed, by reading and ſeriouſly conſidering the ſeven epiſtles to the ſeven churches in Aſia, Rev. ii. and iii. From that time he went on his way rejoicing, confirmed in the doctrines he had been taught, and which are the glory of that miniſtry on which he for ſo many years conſidered it his privilege to attend.

On the 6th of November, I met our brother with one of our friends, returning from his labour much indiſpoſed; he expreſſed ſome concern, that he feared he could not attend preaching that evening. I returned to Whitchurch on Thurſday morning, and hearing of his illneſs, I went immediately to viſit him, but found him unable to look or ſpeak, and evidently in the agonies of death. We commended his ſoul to him, who had been the guide of his youth, and the comfort of his declining life. Soon after which, his ſpirit returned to God who gave it. While he was favoured with reaſon and able to ſpeak, his teſtimony was good; his ſoul was ſweetly centred in God, and undiſmayed at the approach of death: Not a murmuring word eſcaped him, nor did any thing unworthy his chriſtian character appear, though his ſufferings were extreme. On Sunday the 12th, his remains were conveyed to the pariſh church, reſpectfully attended by great numbers of the ſurrounding neighbourhood, where a reſpectful tribute was paid to his memory, by the Rev. Mr. William Vicor, in an appropriate ſermon from Iſaiah lvii. 1. A funeral ſermon was preached the ſame evening in our own chapel, at Whitchurch, from Matthew xxiv. 44, to a crowded and ſerious audience. "The memory of the juſt is bleſſed."

J. CHITTLE.

Lately at Whitchurch, died the widow of the late Mr. John Haime, aged upwards of 80 years. She was a devoted follower of the truth as it is in Jeſus, and was remarkable for her great faithfulneſs in reproving ſin, wherever ſhe ſaw it committed. She was alſo a pattern of vigilance in viſiting the ſick and diſtreſſed. She went about doing good to the ſouls, and according to her ability, to the bodies of her fellow-creatures. She was alſo a pattern of diligence in the means of grace, walking in the commandments and ordinances of God blameleſs. Her remains were laid with thoſe of her huſband, in Whitchurch-yard, there to wait the coming of the Son of Man; and the reſurrection of the juſt to eternal life.

J. C.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

Extract of a Letter from EDWARD REYNOLDS, Sergeant of the 74th Regiment, to the Rev. Dr. COKE.

PINHEL, PORTUGAL, May 17, 1810.

Dear Sir,

PREVIOUS to my embarkation for Portugal, I reſolved, if any thing particular occurred, to give you the earlieſt information; I cannot ſpend my time more profitably than by availing myſelf of the preſent, but golden opportunity. I am happy to inform you, that the Lord is with us in a very peculiar manner. For, notwithſtanding the trials conſequent on a military life, we find "The Lord's ways are ways of pleaſantneſs, and all his paths peace." And to the glory of divine grace, we can ſing the Lord's ſong in a ſtrange land. How pleaſing is it to ſee a number of ſoldiers aſſembled in quarries, fields, groves, on the banks of rivers, or in old buildings, for the purpoſe of worſhipping Jehovah. While from the hand of redeeming love they take the choiceſt bleſſings, and from the inexhauſted ſtore of their Joſhua, they return to their reſpective quarters, laden with the grapes of the heavenly Canaan. We have from ten to twelve religious ſocieties in the Britiſh army here, and I believe they are all growing in grace. Surely it would be ſtimulative and influencial to thoſe who feel an ardent zeal for the glory of God, and the ſalvation of ſinners, to hear them ſpeak of being conſcious of an experimental

mental knowledge of the love of God, and that they are preſſing on towards perfection, not afraid to die, and poſſeſs a blooming hope of a glorious immortality. It would excite the miniſters of the goſpel to be indefatigable in their exertions, to "run into every open door, and cry, Behold the Lamb!" while their hearts would tacitly pray to "ſpend, and be ſpent in ſervice ſo divine." We have regular preaching here twice a week, we have held one love feaſt, and our number ſince we came here, is conſiderably increaſed, for we have twenty-four in ſociety. If the army goes into camp, or forms lines, (through the aſſiſtance of God,) I intend to have regular preaching eſtabliſhed, as we are favoured with four or five local preachers, who are not aſhamed of the Goſpel of Chriſt, but conſtantly, and in the moſt energetic manner, inculcate the doctrines taught by that honourable miniſter of the goſpel, the late Rev. Mr. John Weſley. Conſidering that, ſtanding on the verge of eternity we ought to ſtrive to promote the intereſts of religion; but above all when we contemplate the love of Jeſus, how unutterably ſweet, incomparably lovely, inconceivably precious, and tranſcendently glorious is our Immanuel!" May my breaſt be ſteeled to every object but thyſelf, reign upon the throne of my affections, let all my powers be perpetually appropriated to thy ſervice, then

"Tho' my heart fail and fleſh decay,
Thee ſhall I love in endleſs day."

The people here are very dark and ſuperſtitious. At the ring of a bell every hat is off. If the hoſt paſſes by, they fall on their knees in the ſtreets. Oh! happy, happy England, that not only enjoys a beam, but the refulgent blaze of goſpel day. The time is drawing nigh, when the Sun of "Righteouſneſs will ariſe with healing in his wings," and by his auſpicious beams will irradiate, comfort, and enlighten the abodes of darkneſs. Even the revolutionary events that have convulſed and diſtreſſed the continental powers, will facilitate the coming of Meſſiah's kingdom. Surely if we attend to the unerring oracles of God, we ſhall ſee the completion of many of the prophetical parts of Scripture at hand. The preſent ſyſtem of things will be ſuperſeded by the genuine religion of the Redeemer, and all will eventually terminate in the deſtruction of Anti-Chriſt, the re-eſtabliſhment of peace, the ſalvation of men, and the diffuſion of the goſpel. "Gird thy ſword upon thy thigh, thou Lion of the tribe of Judah." Let thy kingdom come with power and great glory, and may the joyful ſound ſoon reverberate from eaſt to weſt, and from north to ſouth, "Babylon the great is fallen!" We expect ſomething deciſive in a ſhort time. May it be an additional laurel to the Britiſh arms! Pleaſe to give our love to all the preachers, leaders, and the friends of Zion; may you and your's obtain a plenitude of grace and bliſs here, and at laſt an eternal weight of glory, through Jeſus Chriſt our Lord; to whom with the Father and the Holy Ghoſt, be equal, undivided, and eternal praiſe and dominion, Amen!

Your's ſincerely,

EDWARD REYNOLDS, Serg.

From Mr. TALBOYS, Miſſionary, to the Rev. Dr. COKE.

Trinidad, Port of Spain, Feb. 26, 1810.

Rev. Sir,

I EMBRACE the opportunity of writing to inform you of my health and ſucceſs. Myſelf and dear partner in life are both well, and ſtill labouring in the beſt manner we can, to promote the glory of God, and the welfare of our fellow-creatures; and I bleſs God we do not labour in vain: for God is both increaſing our numbers, and deepening his work in the hearts of many. We have 98 in ſociety, 76 in town, and 22 in the country. And there is another plantation opened to me, where I intend to preach in the courſe of a few days, God willing: indeed there are five or ſix eſtates, on which I have every reaſon to expect, that in little time, I ſhall be permitted to preach: and if help be ſent me, I believe there will be a great work in this iſland. I have got the chapel covered in, and the floor will be finiſhed to-morrow, and then we ſhall begin making the pews; and when theſe are finiſhed, I hope we ſhall be able to raiſe enough to defray our expences independent of the Committee, which I heartily deſire.

Dear Sir, We are in great want of Hymn-books, Prayer-books, Bibles, Teſtaments, Thomas a Kempises, and other religious books; but particularly of the

Hymn-books: And what am I to do? I have no money to send for them, but if the committee will send to the amount of 7l. I will promise to remit the money, if life lasts.

I have been expecting a letter from you for some time past, and doubt not but I shall soon hear from you, and that your letter will bring good news. I humbly beg, that you will remember me, in your prayers, and favour me with friendly admonitions, which shall be duly regarded by your devoted servant in Christ.

T. TALBOYS.

From Mr. DACE to the Rev. Dr. COKE.

ST. THOMAS'S, WEST INDIES.

March 2, 1810.

Rev. and dear Sir,

BY the above date you will observe that I am now in the island of St. Thomas. We have cause to be thankful that we have still success to this ungodly place. The chapel we preach in, and the hired house in which we live, are near the centre of the town. Since I came hither, we have also preached at the two ends of the town. At one of them, one of our members, a white person, has freely opened her door for the gospel, and I believe the Lord has opened her heart, like that of Lydia's, to receive his heavenly love. In her house I preached the last week to a considerable congregation, the chief of whom were white people. At the other end there is a respectable family of colour, the greater part of which have been in the habit of attending the word for some time. The last Monday morning, they invited me to breakfast with them, and in the course of conversation, I took occasion to discourse to them at large concerning that inward kingdom of God which is "Righteousness, peace, and joy in the Holy Ghost." They were all attention, and seemed to drink in all I said; and I hope were convinced of their need of a better righteousness than the mere morality which they had before possessed.

Before I departed they not only offered me the use of the house to preach in, but earnestly requested me to accept of the offer previously to my leaving the island. Accordingly on Tuesday evening I went, and was rejoiced to find the house (which is not a small one) well filled, and a great many standing without, not being able to press in. Considering the place, the people, and the novelty of the thing, it might have been expected that we should have had some interruption, but all were quiet and attentive, while I set before them the "Gospel Feast." God grant they may all partake of it!

Truly we may say, What hath God wrought in this place? Our number in Society, this day, amounts to sixty-nine. Out of this number we have thirty-three communicants, all of whom have tasted that the Lord is gracious, and live a life hid with Christ in God. I believe we have fifteen who meet in band. These seem to have still closer union with the Father and with his Son Jesus Christ. Blessed be the Lord for these! I hope they are but the first fruits of a glorious harvest. It seems God is preparing the way for the gospel in all these colonies, and is opening to us a great and effectual door; but we want more of our brethren to come and help us to preach the glad tidings of peace. O mighty God! raise up and baptize men with the sacred fire of thy love, and send them into these parts as bright luminaries to chase away the darkness of this benighted land, that those who now sit in the region and shadow of death, may see a glorious light.

So prays your's affectionately,

T. DACE.

In a letter to Mr. BENSON *of the same date, Mr.* DACE *observes further*—"Thanks be to God our infant church seems gradually to prosper in this benighted place. This town is both large and populous. But there seems to be a singular and insatiable thirst among them after this present world. Wealth and riches seem to be the grand objects of the minds of the inhabitants in general. Blessed be the Lord, however, there are a few who are seeking more durable riches. Nay, many who have a portion of these already, and are still laying up treasure in heaven. These, you may expect, are among the poor of this world. But who can tell but even the rich may yet bow down to the yoke of Christ? Surely with God this is not impossible. Perhaps the general order of God may take place here also, and from the least religion may spread to the greatest. Praying that the Lord of the harvest may thrust out more labourers into his harvest,

I remain, your's, &c. in Christ,

T. DACE.

Extract of a Letter from Mr. JOSHUA MARSDEN, Missionary, to Mr. BENSON.

Hamilton, Bermuda, April 20, 1810.

Dear Sir,

I Am happy to inform you, that our affairs in these islands wear a still more pleasing aspect than ever. The Society is upon the increase, my congregations grow larger continually, and there is a visible appearance of seriousness manifest both in Blacks and Whites. Since the Chapel hath been fit to worship in, I have set apart opportunities for preaching to the Black and coloured people, exclusively, in the country, and, thanks be to the Lord, have a brighter prospect of being useful to them than my most flattering hopes could promise, when I first came to the Island. Besides this, not fewer than from two to three hundred respectable White people attend my ministry in the little flourishing town of Hamilton, where the Chapel is erected. Would you suppose that some of my warmest friends were among the former persecutors of Mr. Stevenson? Such a blessed change has taken place in the face of things, that I sometimes stand astonished. When I came to Bermuda, I had not one friend that I could apply to, now I have several hundreds. I had not a single place to preach in, but my own lodgings; now I have a spacious stone Chapel. My first congregations consisted of from ten to twenty Black and Coloured people, now from three to four hundred, half of them, or more, respectable White people. I was then considered as a dangerous person and shunned, now I am esteemed and followed. Thus, in twenty-four months, hath the Lord changed the barren wilderness into a fruitful field. May the fruitful field be changed into the garden of the Lord! What sensations of gratitude and thankfulness do I feel in reflecting on the happy change, and the probable success that may in consequence thereof attend a Methodist Mission in these Islands!

As there are no Blacks upon these Islands employed on plantations, but they are chiefly house-servants, sailors, and labourers; with some mechanics; it is not easy to collect them on the week evenings; yet, blessed be God, I have a pretty good collection of them to discourse to on the Sabbath days, which were heretofore spent in gaming, drunkenness, and profanity.

The eagerness with which many of them seek opportunities of reading, is a pleasing consideration. Religion both civilizes and informs mens' minds, and by removing ignorance, which is an inlet to crimes of the vilest kind, disposes them to think and act in a manner worthy of their intelligent and immortal nature, many of the Black people here are as clear, with respect to the great work of Christian experience as though they had been born in the city of London; I do not mean as to the extent and depth of it, but with respect to its reality, nature, and progress, its power to comfort, to support, to enlighten, to deliver from sin, to reconcile to the dispensations of Providence, to make them earnestly seek and desire an union with God, in the means of grace and ways of God's commandments. Thus, my dear Sir, I have given you some account of the success of my mission, and shall now conclude by requesting an interest in your prayers, being with great affection and respect,

Your unworthy Son
in the Gospel of Christ,
JOSHUA MARSDEN.

From Mr. MARSDEN to the Rev. Dr. COKE.

Hamilton, Bermuda, May 6, 1810.

Rev. and dear Sir,

AS I know that whatever relates to the Foreign Missions must be interesting to you, I believe it my duty to transmit to you, from time to time, an account of my affairs. I have to thank God on my bended knees that the Chapel is at length finished, and that we have a commodious place to worship God in. The mission has now gained an establishment, and the cause of God a degree of respectability in the eyes of the inhabitants. It is true I am greatly involved in debt, and shall have shortly to draw upon the Treasurer for seventy-five pounds sterling, to extricate myself, in part, at least from the heavy burthen under which I at present labour; the Chapel, and some land adjoining, intended as the situation of a future Mission House, have cost near nine hundred

pounds

pounds this currency, almoſt ſix hundred of which have been collected in the little town and neighbourhood of Hamilton. The reſt, ſave what I ſhall be under the neceſſity of drawing for, muſt be paid by pew rents, and the ſooner it is paid the ſooner I ſhall be exonerated from the painful neceſſity of drawing upon the fund at home for my own ſubſiſtence. I often dwell with pleaſure upon the Providence that called me to this Iſland, and am thankful that I was not diſobedient to the heavenly call. Had I conſulted with fleſh and blood, the frightful aſpect of things might have prevented me, as it did many others. But I ſee more and more the wiſdom of Providence in ſending a Miſſion to this Iſland. I have lately formed a Society of from fifty to ſixty members in the country, and am happy to ſay, there is a proſpect of ſeveral hundreds. Our Chapel is crowded with black and white people. We have ſeldom fewer than from two to three hundred Whites, ſome of whom ſeem to hear as for eternity. When I reflect on my preaching twenty months in houſes, it makes my heart glow with gratitude, to think that I have now a ſpacious well filled Chapel, an attentive congregation, and a charming proſpect of doing good in the Iſland. Sometimes I think ſuch hard living as this Iſland affords, is afflictive to fleſh and blood; but the ſalvation of the poor Blacks outweighs every other conſideration. Hence, though I ſtand alone, I am not diſcouraged. I conſider ſome one ought to be here, and what am I more than the reſt of my brethren? It is true my heart often turns to my native land, and I heave a ſigh, eſpecially when the horrors of ſlavery riſe to my view. Then I think, "Happy England, a land that abhors oppreſſion, a land that diſtant tyrants hate in vain." Sometimes alſo a conſideration of the privileges of my brethren at home will produce a moment's regret, and, in a glance of the mind, I am mixing in their ſolemn aſſemblies, and liſtening to the impreſſive eloquence of my ſenior brethren. I am then ready to think that I have loſt the privileges of a Methodiſt Preacher, as it is between two and three years ſince I heard one preach. But, bleſſed be God, I have not loſt the precious doctrine of repentance, and ſalvation by faith, in a crucified Redeemer, nor have theſe loſt their proper influence. "O!" as a pious white lady, who has been awakened under my miniſtry, ſaid to me a few days ago, "to ſee the blood-bought pardon held forth, and to be panting after it! what a happineſs is this!" Many begin to notice the great change that has taken place among the black and coloured people; the blaſphemer, ſerious, the drunkard ſober, ſabbath breaker devout, whoremonger chaſte, the ignorant informed, and the illiterate beginning to read, theſe are ſome of the fruits produced by the goſpel in this wicked iſland. May the Lord Jeſus ride on till all are ſubdued!

From your affectionate but unworthy Son in the goſpel,

J. MARSDEN.

From Mr. BLACK to the Miſſionary Committee.

HORTON, N. S. *Nova Scotia*, June 9, 1810.

Very dear Brethren,

OUR Conference is now concluded; and together with this haſty ſcrawl, you will receive the Minutes. The laſt year has been a ſeaſon of trial, and various exerciſes, both joyous and otherwiſe, amongſt the preachers and people. As to myſelf I am a monument of mercy: ſtill I raiſe my ſtone of help, my Ebenezer. My conſtitution for ſeveral years has been much ſhaken. The labours of thirty years have contributed to produce preſent infirmities. The fatigues of the preachers here, are comparatively nothing, to what myſelf and Mr. James Mann had to endure, in the early ſtages of our miniſtry. The country is now generally ſettled; and there are good roads through the *principal* places where we have to travel. No one has now to travel for a hundred miles together, on ſnow-ſhoes or on foot. The labours of the preachers here, are now, as eaſy as thoſe of their brethren on the circuits in England: Only we find more difficulty in making our changes, which are attended with much expenſe and loſs of time and furniture: this partly ariſes from the nature of the country; and partly from the yet unprovided ſtate of the circuits: theſe difficulties are, however, gradually leſſening, as the circuits are ſome of them provided with a bed, and a few of the moſt

moſt neceſſary articles of furniture which preachers had formerly to provide entirely out of their little ſalary. The laſt winter I made a little excurſion from the city St. John up the river as far as Fredricton, where we have a little chapel and a ſmall ſociety. I was unable to viſit Naſh Waugh, and ſome neighbouring ſettlements on the circuit. Having preached a few times at Fredricton, and once at Sheffield, the Lord, who cannot err, ſaw meet to lay me aſide as a broken veſſel. I had three or four attacks of that very dreadful diſorder, the bilious cholic. My ſympathizing and friendly Dr. F. Hatheway, attended me day and night during the ſeverity of my diſorder. Two other Doctors were afterwards called in. It was not till after four ſabbaths were ſpent, I could reſume my pulpit labours. The Lord was precious to me during the whole of my ſickneſs. In general, my mind was kept in ſweet ſuſpenſe, being in a ſtrait betwixt two, having a deſire neither for life nor death, but referring my cauſe to Him who maketh all things to work for good to them that love him: and who has kindly numbered death in the inventory of a chriſtian's treaſures. The Lord in his goodneſs has raiſed me up again. O may my life be devoted to his praiſe! The eſtabliſhment of a Sunday-ſchool at St. John, New Brunſwick, together with the opening of our large new chapel, and a pretty general attendance of the people, has roufed the zeal, ſuch as it is, of ſeveral of our church-men, who have been writing againſt us in the public prints weekly, for ſeveral months. With them baptiſm is regeneration, dioceſan epiſcopacy is eſſential to miniſterial authority, and even to communion with Chriſt, and being in covenant with God. Hence an authority derived from Rome, becomes an eſſential link in the chain of connexion between Chriſt and his church, from which all diſſenters are excluded. I am not apprehenſive of their making many converts: they may, however, increaſe the prejudice of ſome ill-inſtructed church-men. Their weapons are chiefly taken from the Churchman's Magazine, publiſhed in the United States. In theſe publications, Mr. Weſley and Dr. Coke are ſeverely handled.

During the laſt year, a conſiderable reformation in manners, and ſeveral converſions, took place at Carlton, a ward of the city St. John, and alſo on the oppoſite ſide of the river: about twenty have been added to our numbers. They have lately finiſhed their chapel at Fredricton, where Mr. Alexander, lately a local preacher in the United States, is labouring. Mr. St. Bamford is gone to meet Biſhop Aſbury for the purpoſe of being ordained, and will return as ſoon as poſſible. At Cumberland, and ſeveral other circuits, nothing ſpecial is doing. But on the Annapolis circuit, the Lord has liberally poured out his Spirit, and I believe about an hundred members have been added to our communion.

It is likely Mr. Sutcliffe will write you by the next packet.

Mr. John Mann is nearly worn out. He is at preſent ſick. I think we ſhall ſoon looſe him: his end will be peace. May we follow him, as he has followed Chriſt!

I am not able to perform the active ſervice of a travelling preacher; yet I do not wiſh to locate: If I can be aſſiſted as a ſupernumerary for a few years, it will lengthen out my uſefulneſs. I ſhould like a ſtation at Halifax in that capacity if it meets your approbation. But in this caſe, I fear it would bring a burden ſtill greater on your funds, perhaps ten or fifteen pounds a year more than uſual. I am in hopes, ſhould I be at Halifax, we ſhould be able to get another chapel or the old one enlarged. You will pleaſe to give me your thoughts on this ſubject immediately after your committee has met.

I am, dear Brethren,
Your Son in the goſpel,
WILLIAM BLACK.

We approve of Black's application for a ſupernumerary ſtation at Halifax.
Signed William Bennet, Secretary to the Conference.

POETRY.

THE IMPORTANT ENQUIRY.

Mark viii. 36.

ARISE, my torpid pow'rs, ariſe
And count the mighty gain,
That will the' immortal ſoul outprize,
And its vaſt loſs ſuſtain.

Shall the rich maſs of dazzling ore,
Peruvian mountains bear,
Or bright Golconda's ſparkling ſtore
With its high worth compare?

Can ſenſual pleaſure's ſyren train,
In one eternal ſpring,

Light footing o'er the roseate plain,
A compensation bring?
Can laurell'd fame's inspiring sound
Such matchless bliss display,
Or aught within earth's ample round,
An equal ransom pay?

No! for 'tis form'd of nobler fires,
Sprung from the' almighty's breath,
And when the mortal frame expires,
Survives its partner's death.

If lost, it sinks to shades of woe,
Where rebel angels dwell,
To pains that no abatement know,
Amidst the depths of hell.

If sav'd, it mounts the heavenly heights,
Above this changeful ball,
Partakes of endless, pure delights,
And finds in God its all.

NEWBURY.

POETICAL MEDITATION.

"This God is our God for ever and ever; and he shall be our guide even unto death."

——— *erit ille mihi semper Deus.*

'TIS God who rules, who sways his
sceptre wide,
Who bids the winds be still, the waves subside—
'Tis he who rolls the thunder from on high,
And makes the lightnings pierce the vaulted sky.
His hand hath form'd me, and his matchless love
Supplies my soul with blessings from above.
He soothes my mind, and banishes my fears,
And gently leads me thro' this vale of tears.
When Satan fain his banner would erect,
My God appears, his creature to protect!
He claims dominion, and his right maintains:
He for me fights, and still within me reigns.
When death, which age and youth alike
destroys,
And drops the curtain on all transient joys,
That tribute shall demand, which each
must pay,
The soul shall summon from its mouldering clay;
The Lord shall speak afflicting fears to rest,
And bid an heav'nly calm pervade my breast.
The clouds dispell'd, the setting sun shall shine,
And gild the ev'ning with his rays divine.
Worn out with age, when this world's knell
shall sound,
And earth and skies shall vanish all around;
When rocks shall rend, and mountains melt
away,
When hearts shall fail to see that awful day;
When the last trump shall call the dead
to rise,
Then Christ, the world's great bleeding sacrifice,
My God shall be;—shall place upon my
head
A crown of glory, which shall never fade;
Whose gems resplendent shall with lustre
blaze,
And sparkle to the blest Redeemer's praise.
My golden harp high-tun'd, my song shall
be—
"Glory to God!" through all eternity.

HORACE.

Part of Ode IV. Book Third, imitated.

WE know the POWER, whose universal
reign
Informs dull matter, curbs the raging main;
Whose watchful eye our peopled town pervades,
Who pours his vengeance through the infernal shades;
Beneath whose golden sceptre angels bow,
Who deals his justice to mankind below;—
We know full well his terror's black array,
When faithless angels durst contemn his
sway;
Before his arms, unnumber'd millions
driven,
Were hurl'd indignant o'er the walls of
heaven.
In all the vigor of immortal youth,
(Blinded by sin, abandon'd now by truth),
The banded rebels, clad in impious arms,
The trembling heavens astounded with
alarms.—
But what could Belial, Mammon, Dagon, do.
Who, madly-furious, loaded forests threw?
The trees uprooted, rush'd along the field,
Repell'd by Michael's loud-resounding
shield.
In steadfast loyalty Ithuriel stood,
Who breath'd destruction in a flaming flood;
And Ariel's breast, and Gabriel's nobly
glow'd,
Who rank'd with heaven, ambitious for
their God:
Gabriel, whose beauty charms the wondering view,
His flowing hair who bathes in heav'nly
dew,
Whose shoulders still his golden quiver bear,
In sweet celestial groves, and fields for ever
fair.

T. R.

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Mr. EDWARD JONES,

A Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR NOVEMBER, 1810.

BIOGRAPHY.

A SHORT ACCOUNT OF MR. JOHN FISHER.

MR. JOHN FISHER, the ſubject of the following memoir, was born at Yarm, February 4, 1776. His parents were members of the Church of England. It pleaſed the wiſe Diſpoſer of Events, to afflict his father when John was very young: on that account he was removed to his uncle's at Seamore; and there he continued until he went out to labour as an itinerant preacher in the Methodiſt connexion. From a child he was apt to learn, and after leaving ſchool was a diligent reader. Before his converſion to God, he was noted for ſpeaking the truth, and being faithful to his promiſes. This was Mr. Fiſher's manner of life from his youth. He continued in this ſtate till he was near twenty years of age, when he heard Mr. Moon preach, and the Lord powerfully applied the word to his heart; ſo that he was deeply convinced of the exceeding ſinfulneſs of ſin, and ſaw the abſolute neceſſity of being delivered from it. For ſome time after this, he was very diligent in attending the means of grace; but being prevailed upon by ſome of his acquaintance to play at cards, he was condemned in his own conſcience, and mourned for his ſin in ſecret. Being invited by a pious friend to go and hear Mr. Stephens, he went, and the word came with power to his heart, ſo that his conviction was deepened; and from that time, his reſolutions were confirmed, to be the Lord's without reſerve. One night, near the cloſe of the year 1797, after hearing a diſcourſe preached by Mr. William Stephens, the Lord was pleaſed, in anſwer to earneſt and united prayer, graciouſly to deliver his ſoul from guilt and fear. He was now filled with peace, and all his ſervile fear was chaſed away, as darkneſs before the riſing ſun. This change from death to life, from bondage to liberty, was ſo great, that he was enabled to praiſe the Lord, and for ſome time

afterwards, continued to walk in the light of God's countenance, and to rejoice with joy unspeakable and full of glory.

Soon after his conversion he was appointed the leader of the little society at Seamore, and filled that office in the Church of God, to the satisfaction and profit of those committed to his care. Indeed, he watched over them as one that must give an account. And at this time it pleased the Lord, so far to bless and prosper his endeavours, that there was a revival of religion at that place. He entered heartily into it, and laboured with all his might to promote the glory of God, and the interest of his Redeemer's cause, exhorting his fellow-sinners to turn unto the Lord, that they might be saved. After exhorting in public a little time, he ventured to undertake to explain and enforce a portion of God's Word, which was Matt. iv. 17, "Repent, for the kingdom of heaven is at hand." Mr. Jonathan Brown, who travelled at that time in the Stockton circuit, now took an opportunity of conversing freely with him, respecting his becoming an itinerant preacher; and as he consented, he was proposed at the Bristol Conference, 1802, and appointed to travel in the Inverness Circuit. The next year he spent at Glasgow, and the two following years at Brechin and Aberdeen. Having laboured four years, at the Leeds Conference, 1806, he was received into full connexion, and appointed for the Ripon Circuit. This Conference he entered into the marriage state with Miss Jane Crisp, a truly upright and pious young woman, one every way likely, under God, to render his life comfortable. But how uncertain are all earthly comforts! just six months after they were married in the fear of God, he was deprived of the desire of his eyes, who, through a cough and spitting of blood, the effect of her taking cold, sunk into the cold embrace of death. A short account of her life and death, written by her husband, appeared in the December number of the Methodist Magazine for the year 1808. Though so soon deprived of an affectionate partner, he bore up under his affliction with Christian fortitude. Mr. Fisher, after this, appeared to be more than ever crucified to the world, and all created things; fully devoted to God, and constantly employed in his service.

At the Conference, 1807, he was re-appointed to the Ripon Circuit, and through the whole year laboured diligently. Notwithstanding this, he felt great weakness of body, having a severe cough, and frequently spitting blood. Mr. Jackson, being unwell, Mr. Fisher accompanied him to the Conference at Bristol; and soon afterwards, writing to his sister from Howden, he says, "On the last day of the Conference, when the Lord's Supper was administered, it was a solemn time indeed; though it is probable I did but little good by going, I think I got that which may be of some advantage to me; so that I do not repent my journey."

journey." This Conference he was appointed to labour in Howden and the vicinity thereof. He entered on his work with zeal, and the Lord bleſſed him therein. In his letter to his ſiſter, he ſays, "God is in this and every place; I know that he is here; this morning, while bending my knees before him, his conſolations refreſhed my ſoul, and do now while I write. I have an hope, that through the divine bleſſing, I ſhall both do and get good. To be living to and for God, is the wiſeſt and happieſt way."

But, alas! his work was nearly finiſhed, and before he got once round the circuit he was obliged to deſiſt from his labours. He continued, however, for ſome time in his circuit, but finding neither reſt nor medical help to remove, or even alleviate his complaint, which grew rather worſe than better, he returned to Seamore, thinking probably, his native air might be of uſe to him. For ſome time he thought himſelf a little better, riding when the weather would permit, almoſt every day. But the winter coming on, prevented him, and his affliction increaſed very faſt, ſo that he was at laſt hurried rapidly out of time. For ſome days during his affliction, he was much harraſſed by the enemy; and under a deep ſenſe of his unprofitableneſs and unfaithfulneſs as a miniſter, he expreſſed himſelf to two or three of his brethren, who went to viſit him, as being one of "the chief of ſinners, but Jeſus," ſaid he, "died for me, and I truſt in him." While one was ſitting by his bed-ſide in converſation with him, he repeated, in the moſt emphatic manner, the words of our poet:

"Jeſus, the Lamb of God, hath bled,
He bore my ſins upon the tree;
Beneath our curſe he bowed his head,
'Tis finiſhed! he hath died for me.
For me I now believe he died,
He made my every crime his own;
Fully for me he ſatisfied,
Father, well-pleaſed, behold thy Son."

A little before he died, he told one who viſited him, that he was very weak in body, but that the Lord had bleſſed his ſoul in ſuch a wonderful manner, that all his doubts and fears were removed; and as a proof of this, there was a viſible change in his countenance.

On Friday night, January 13, 1809, when it was thought by Mr. Fiſher himſelf, and all his friends around him, that he was dying, having a moſt ſevere ſtruggle for three hours; coming a little to himſelf, he ſaid to his ſiſter, "I do not doubt; why ſhould I doubt? I truſt in him." On Sunday, being aſked the

ſtate of his mind, he ſaid, "I have an unſhaken confidence in God, and enjoy ſolid peace with him."

Monday, the day on which he died, as his ſiſter was ſtanding by his bed-ſide, a little before he departed, he reached out his hand to her, and ſhe, taking hold of it, ſaid, "You will ſoon be in another world; I hope your proſpect at this moment is bright." He was then not able to ſpeak, but a little after, lifting up his hand, he ſaid, "I am feeble, pray for me." A few moments before he took his flight into eternity, on lifting up his hand and pointing upwards, his aunt aſked him what he ſaw; he was now unable to articulate words, but inſtantly he lifted up his hand again, pointing upward, and ſmiling expired. Thus Mr. Fiſher cloſed his valuable life, in the thirty-third year of his age, having exerciſed his miniſtry little more than ſix years. He ended his warfare juſt ten days ſhort of two years after his wife.

Brother Fiſher was a man of genuine piety. His converſation was agreeable, inſtructive, and ſolemn; becoming the chriſtian and miniſter. He was in his life, a humble, ſteady follower of his bleſſed Maſter. He read and thought much; had a ſound judgment and tenacious memory. He poſſeſſed good miniſterial gifts; and was a diligent and faithful preacher. His labours were not in vain in the Lord; ſome were converted to God, and many were inſtructed and comforted by ſitting under his miniſtry. Suffice it to ſay, "He was a good man."

DIVINITY.

The Qualifications and Duty of a Miniſter of Chriſt, extracted from a Sermon of Dr. Bates, preached on the occaſion of the Death of Dr. Jacomb, from John xii. 26.

(Continued from page 383.*)*

4. THE Miniſters of Chriſt muſt, with moſt faithful diligence, attend to his ſervice. The ſubject and end of their work, the converſion and ſalvation of ſouls, demands this of them. What earneſt and repeated calls are neceſſary to awaken thoſe who are involved in carnal ſecurity, to perſuade them to love what they hate, and to hate what they love; and when the foundation is laid in ſerious repentance, and the work of grace begun, what diligence is requiſite to raiſe it to perfection! How does the malicious, inceſſant enemy of our ſalvation, ſtrive by a thouſand temptations, to blaſt our endeavours!

The work of a miniſter is not like the work of an artificer. A ſtatuary

ſtatuary with long labour, cuts the marble to form it into a noble image; but he leaves his work at his pleaſure, and when he reſumes it, the matter being durable, it is in the ſame ſtate towards finiſhing, as when he left it. But the heart of man is of a ſtrange nature, hard as marble, and fluid as water; heavenly impreſſions are with difficulty made on it, and eaſily defaced. When by many prayers and tears, many tender addreſſes of Miniſters, the heart is ſoftened, and the image of Chriſt, the lineaments of his divine graces and virtues are firſt drawn in it, without a continual eye and attendance upon the work, how ſoon are thoſe bleſſed beginnings ſpoiled, and the carnal luſts regain the heart. The ſolemn adjuration of the apoſtle to Timothy ſhould excite miniſters with the moſt watchful care and uſeful diligence to attend their work: "I charge thee before the Lord Jeſus Chriſt, who ſhall judge the quick and dead at his appearing, and his kingdom; preach the word, be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort, with all long-ſuffering and doctrine!" What opiate can ſtupify the conſciences of idle miniſters, ſo as not to be awakened by theſe ardent expreſſions? How can they appear before the Moſt High and everlaſting Judge? What will be a ſufficient defence before his enlightened tribunal? What apologies will ſcreen them from his fiery diſpleaſure? They may deceive themſelves with vain allegations to palliate their negligence, but God will not be mocked. If, in the laſt judgment, thoſe who neglected to feed the poor with material bread to ſupport their bodies, ſhall be placed at the left hand of Chriſt; how can thoſe whoſe office it is to diſpenſe the bread of life to ſouls, and neglect to feed them, eſcape condemnation?

The uſeful diligence I have been urging upon miniſters, is not only neceſſary in the public, ſolemn preaching of the word, but in ſeaſonable applying it to particular perſons within their compaſs and care. Of this we have an excellent pattern in St. Paul, who gives this account of his ſpiritual work: "We preach Chriſt, warning every man, and teaching every man in all wiſdom, that we may preſent every man perfect in Chriſt Jeſus." A miniſter ſhould, with watchful diligence, take all opportunities for the ſaving of precious ſouls; and ſometimes one ſhort leſſon applied to a perſon in private, more powerfully affects the conſcience and moves the affections, than a long and well-ſtudied ſermon.

5. The ſervants of Chriſt muſt with "with reſolution and conſtancy, deſpiſe the allurements and terrors of the world, in performing the duties of their office." The apoſtle declares his fixed mind, "I count not my life dear to myſelf, ſo that I may finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus." Though amongſt the pikes of a thouſand dangers he was never faint-hearted, much leſs falſe-hearted in the

cauſe

cauſe of Chriſt. The two principal parts of a miniſter's duty, are, to preſerve the truths of the goſpel inviolate, and to obey and enforce the commands of it in their ſpiritual purity and extent: Hence miniſters are ſtiled "the lights of the world, and the ſalt of the earth."

All the truths of the goſpel are of precious value, but not of equal clearneſs and moment: and Chriſtian charity ſhould moderate between Diſſenters in ſmall matters, who agree in the main points of religion. But thoſe truths that are primary and radical, require our moſt vigilant care and zeal, to preſerve them entire and untainted. It is an univerſal duty reſpecting Chriſtians, to ſearch out "the truth as it is in Jeſus," and to underſtand the reaſons of the religion they profeſs, and to "contend earneſtly for the faith once delivered to the ſaints." But the miniſters of Chriſt, who by the virtue of their office are depoſitaries of the Truth, are chiefly obliged to aſſert and defend it. Our Saviour has ſet us a pattern of our duty, who declared, "For this end was I born, and for this end came I into the world, to bear witneſs to the truth." They are falſe to the ſacred truſt repoſed in them, who are ſilent when the truth is in danger of being oppreſſed. It is their duty and glory to be "valiant for the truth," when falſe doctrines boldly oppoſe it, and poiſoned arrows are ſhot into the eyes of men by erroneous teachers. It is ſaid of John the Baptiſt, "He was not that light, but" as next in dignity, "he came to bear witneſs of the light."

But if they withdraw their teſtimony when the truth requires it, they will be covered with confuſion at the laſt day, according to that fearful threatening, "Whoſoever denies me before men, him will I deny before my Father which is in heaven."

It is therefore an indiſpenſable obligation upon the ſervants of Chriſt, to adhere to the eternal truth in the Scriptures; and to preſerve the pure doctrine of the goſpel, and tranſmit it to ſucceeding ages. And this divine encouragement ſhould ſuſtain them with unfainting reſolution to do their duty, that if they cannot ſave the truth from being overborne at preſent, yet the truth may ſave them, and that it will pierce through all oppoſition, and be victorious in the iſſue.*

And the miniſters of Chriſt muſt with faithfulneſs and courage enforce the commands of the goſpel upon all. Carnal men would fain relax the ſtrictneſs of the goſpel, and make their principles correſpond to their practices: they try to bend the rule to their

* The Church of Chriſt is of a ſupernatural original and order, and contrary to the cuſtom of human things, is enlarged and eſtabliſhed by the means uſed to deſtroy it. When the heathen powers, with the utmoſt rage and cruelty, attempted its final ruin, it proſpered the more; the patient deaths of martyrs, as well as conſpicuous miracles, gave credit and conveyance to the goſpel.

diſordered

diſordered and licentious appetites, and will not regulate their lives according to the ſanctity of the rule: and thoſe that are high in the world, will very uneaſily bear conviction and reproof of their ſin. But a miniſter muſt be faithful to Chriſt and their ſouls, and preſs upon them the commands of our Judge, "to pluck out the right eye, and cut off the right hand," upon the heavy penalty of being made entire victims to divine juſtice for ever.

6. "They muſt with prudent temperament of zeal and meekneſs, inſinuate and open a paſſage for ſanctifying and ſaving doctrines into the hearts of men." This is the ſucceſsful method to reclaim thoſe who are "diſobedient to the wiſdom of the juſt." The defence of the truth muſt be managed in a calm and peaceable manner, as the ſun ſcatters and overcomes the darkneſs of the night, and clouds, without noiſe. It is the apoſtle's counſel, "In meekneſs inſtructing thoſe that oppoſe themſelves:" without contumelies and revilings, for injuries convince no man. To perſuade the ſoul, the mild and placid manner of conveying the truth, is as effectual as the irradiation and evidence of it: and to reclaim the diſobedient there is nothing more powerful than gentleneſs and the conſtraint of love. The moſt fervent reprehenſions of ſinners muſt be mixed with tenderneſs to their ſouls. Under the law, there was a ſevere prohibition of offering ſacrifices with the common fire. It was to be offered only with the fire that came down from heaven, and was preſerved day and night in the temple. The alluſion is eaſy and fit: the reprehenſion of ſinners in the pulpit muſt be always from zeal for the honour of God, and the eternal ſalvation of ſouls, not from natural fiery paſſions. If a miniſter denounces the judgments of God with compaſſion to ſouls, if he thunder and lighten in his ſermons, a ſhower of repenting tears will follow in convinced ſinners.

7. A miniſter of the goſpel muſt "join a holy life with ſound doctrine," according to our Saviour's deſcription of him: "He that ſhall do and teach my commandments, ſhall be great in the kingdom of heaven." He muſt not only be free from pollutions, but excel in virtues, nothing in his converſation ſhould be worthy of reproach, nothing but what is worthy of imitation. He muſt lead a life anſwerable to the excellency and end of his calling. He is to preach a doctrine ſo holy, divine, and venerable, that it would become the unſpotted angels to be miniſtering ſpirits in revealing it to men. He is therefore ſtrictly obliged to ſhew forth the power of godlineſs, and the beauty of holineſs in all his ways. He muſt imitate and honour his Maſter, who inſeparably united *ſaying and doing in himſelf:* he muſt adorn the goſpel by expreſſing the efficacy of divine truths in his actions. Under the law, he that had touched a dead body, was forbidden to approach the ſanctuary; and what a violation of all the rules of decency and

reaſon is it, for one, who is employed in the holy ſervice of the goſpel, to be polluted with dead works!

What juſt cauſe has an unholy miniſter to be ſurpriſed with horror and confuſion, conſidering the irreconcilable oppoſition between his doctrine and his life? How juſt and ſtinging is the upbraiding ſpeech of God to ſuch? How peremptory the rejection! "What haſt thou to do to declare my ſtatutes, and to take my covenant into thy mouth, ſince thou hateſt to be reformed, and haſt caſt my words behind thee?" The end of the miniſtry, which is, to convert men to the faith and obedience of the goſpel, requires holineſs in thoſe that are engaged in it. The practice of a miniſter gives weight and efficacy to his doctrine; the exemplifying of it in his actions, is the moſt powerful perſuaſive to draw men to their duty. Therefore the apoſtle commands Titus "in all things to ſhew himſelf a pattern of good works," as the plants, which are productive of balm, and myrrh, and incenſe, have not only a fragrancy in the precious liquor that diſtils from them, but all their branches and leaves are aromatic. Thus a miniſter of the goſpel muſt be holy, not only in his doctrine, but in all manner of converſation. "Be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity," is the ſolemn charge to Timothy. He that is holy in his profeſſion, and unholy in his life, both diſcredits the goſpel and hardens men in their ſins. Though his tongue may direct to heaven, if his life lead to hell, the authority of his actions will be more prevalent than his inſtructions: for there is nothing more natural than for men to think, that Miniſters do not believe what they preach, when there is a viſible contradiction between their lives and their words: that their moſt zealous ſermons are rather pageantry than ſerious piety, and accordingly ſlight them. This is the principal reaſon why the converſion of ſinners is ſo rare. It is not from any defect in the Word, for that is not like ſome medicinal drugs, which loſe their virtue by age; it has the ſame divine power to revive dead ſouls, to transform the carnal into ſpiritual perſons, to clarify the mind that it may ſee things inviſible, to reconcile the will to the ſanctity of God's law, to calm the ſtormy affections, and leave an impreſſion of its purity in the hearts of men: but the admirable and ſecret grace of the Holy Spirit is not uſually concomitant with the miniſtry of thoſe who grieve and quench him in themſelves, and they render the holy doctrine ineffectual by their diſcordant converſations. It was the character of the wicked phariſees from the mouth of Chriſt, "They ſay and do not," and to them, and all who are involved in the ſame guilt, the Saviour of the world threatens the moſt heavy damnation.

8. "Humble, fervent, and continual prayer to the Father of mercies,

mercies, and to the Father of ſpirits, that he would bleſs the outward miniſtry, is requiſite to make it effectual. The converſion of man is not wrought by man, but by the energy of the Holy Spirit. God inſtructs us what he does in the more ſecret operations of grace, by what he does in the more viſible operations of nature. This is expreſſed by St. Paul, "Paul plants and Apollos waters, but God gives the increaſe." A man plants a green ſtick and waters it, but the God of nature forms the tree in all its parts, the root, the ſap, the trunk, the branches, and the fruits. The planting by the hand of man is neceſſary for the growth of the tree, but what is that to the divine bleſſing? Thus according to the ordinary method of divine grace, God unites his marvellous power with the weak miniſtry of men for the ſalvation of ſouls, and according to the apoſtle's arguing, it is an event not to be expected that men ſhould "believe without hearing the goſpel, or hear without a preacher." But the converting and ſaving ſouls is to be aſcribed to God. And thus in the ſpiritual huſbandry, the occaſions of pride and ſloth are equally removed; as the ſame apoſtle ſays, "He that plants is nothing, and he that waters is nothing, but God that gives the increaſe is all in all."

This conſideration ſhould be an incentive in our breaſts to petition the God of all grace, that he would give life and efficacy to his word. In Jacob's viſion of the ladder that reached from earth to heaven, the angels were ſeen aſcending and deſcending: an emblem of a miniſter's duty. They muſt firſt aſcend in prayer and contemplation, and then deſcend in preaching to the people. It is obſervable that, ſome times men of excellent accompliſhments are blaſted in their miniſtry, and others of meaner abilities, but of more holy affections, are very inſtrumental in ſaving ſouls. The reaſon is plain: thoſe who are moſt frequent and fervent in prayer, obtain the richeſt abundance of the Spirit, and are uſually moſt bleſt with ſucceſs. When the apoſtles were filled with the Holy Ghoſt, deſcending in the ſignificant emblem of fiery tongues, what an admirable influence had their preaching upon the obdurate Jews! The firſt ſermon preſently convinced and converted three thouſand that were murderers of our Saviour, with the ſtains of his blood freſh upon them. Tongues of *fleſh* are without vigour, and make no laſting impreſſion upon the hearers: Tongues of *fire* have a divine force and operation, to diſpel the ignorance and errors of men's minds, to quicken the dull earth of their affections, to refine and purify their converſations.

Laſtly. To ſum up all in one general conſideration: a ſervant of Chriſt employs all his abilities, and uſes all his opportunities in the circle of his calling, for the honour of his Saviour. All his

intellectual and sensitive faculties, all his innate and acquired endowments, his time, his health, his dignity and power; all the gifts and graces of the Spirit, all the advantages of doing or receiving good, are diligently engaged in the service of Christ. For he remembers and lays to heart the words of the Lord Jesus: "Who is that faithful and wise servant whom his Lord hath made ruler over his household, to give them their meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing."

THE TRUTH OF GOD DEFENDED,

AND

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE plan of the following Essay, with some of the thoughts contained in it, were suggested by reading the third chapter in "The Penitent Pardoned," by Dr. Goodman: if you deem it worthy a place in your useful Miscellany, its insertion will oblige,

Your's, &c.

DUDLEY. J. LANCASTER.

AN ESSAY ON SIN.

"A nature rational implies the power
Of being blest, or wretched as we please;
Else idle reason would have nought to do,
And he that would be barr'd capacity
Of pain, courts incapacity of bliss.
Heaven wills our happiness, allows our doom,
Invites us ardently, but not compels;
Heav'n but persuades, *Almighty man decrees*,
Man is the maker of immortal fates."

YOUNG.

"Moral evil is defined a deviation from right reason; a discernment of right from wrong being given us as a guide to our actions; or it is the disagreement between the actions of a moral agent, and the rule of those actions, whencesoever it is derived, and howsoever made known; and no action can be morally evil, unless the agent be properly such, intelligent and free, and capable of distinguishing, choosing, and acting for himself."* If we seriously examine this definition, we shall perceive, that the following

* See Pantalogia.

lowing important thoughts are implied: All sin is a violation of some existing law—this violated law is or might be known—and the violation itself is the voluntary act of a free agent. These three ingredients compose the pernicious poison of sin, which has already destroyed millions of precious souls, and the destructive influence of which continues to operate in every part of the habitable globe. Let us analize its nature, and endeavour to obstruct its baneful consequences.

Whenever sin is committed, some existing law is violated. Indeed, in most, if not in all languages, the words used to denote *moral evil*, convey this very idea. This is particularly the case in the Hebrew tongue, which is generally allowed to be most expressive. In Psalm xxxii. 1, 2. we have three words all indicative of moral evil, and which directly lead us to this notion of sin: "Blessed is he whose *transgression* is forgiven, whose *sin* is covered. Blessed is the man unto whom the Lord imputeth not *iniquity*." The first word, פשע *pesang*, rendered *transgression*, properly signifies to pass prescribed bounds, or transgress prefixed limits: the second, חטאה *chataah*, translated *sin*, denotes the missing of our aim, or to deviate from some mark, rule, or law: and the last עון *gnavon*, from עוה *gnavah*, *iniquity*, implies to turn out of its proper course, to distort, pervert.* Hence we see, that whatever kind or degree of sin is alluded to, it is always in reference to some law; a deviation from which constitutes transgression. The same remarks hold good with respect to the Greek words, Ανομια *anomia*, Αμαρτια *amartia*, Πλανη *plane*; * and if we are to credit the learned, in most other languages. The apostle has clearly and expressly asserted what I wish to illustrate: "Where no law is, (says he) there is no transgression."† And St. John observes: "Whosoever committeth sin, transgresseth the law; for sin also is the transgression of the law."‡ But of what law? Undoubtedly the law of God. This has generally been considered in a threefold point of view. As first, the *law of nature*; by which is understood those intimations of good and evil, which the mind of man receives, by attentively considering the nature and perfections of God—our relations to him—the aptitude, beauty, and harmony of his works—the voice of conscience—and the end and design of our being. Secondly, the express and positive declarations of the divine will, made to us in his word; which is generally denominated his *revealed law*. And, lastly, *delegated authority*; or the institutions, commands, and prohibitions of those whom God has, in his providence, invested with legal power. These are all the laws we are bound to obey: and therefore, in all sin, some plain dictate of reason must be contradicted—or some positive law of

* See Parkhurst's Lex. Leigh's Critica Sacra. &c.
† Rom. iv. 15. ‡ 1 Epist. iii. 4.

God violated—or the ſanction of human authority oppoſed. And when none of theſe is done, there can be no ſin, according to the reaſoning of the apoſtle: "Where no law is, there is no tranſgreſſion." Chriſtian circumſpection will lead us frequently to examine the whole of our conduct by this ſolemn teſt: that we may not live in awful rebellion againſt God; and alſo, that we may avoid condemning ourſelves, when we are in reality the objects of the divine approbation.

But to render the violation of any law ſinful, it is neceſſary, that it be promulged, and made known. Without this publicity, it is in effect no law: and that ſovereign would juſtly be deemed arbitrary and tyrannical, who ſhould puniſh any of his ſubjects for diſobedience, previous to the public declaration of his will. An unknown law cannot poſſibly have the leaſt influence, either in directing us what to do, or forewarning us what to avoid. It neither gives notice of our duty, nor of our danger; and, conſequently, can produce no effect upon either our reaſon or our paſſions: it neither deters from vice, nor ſtimulates to the practice of virtue.

The methods adopted in the declaration of laws, have indeed been various: different nations have had forms and ceremonies peculiar to themſelves. The Romans uſed to exhibit their laws upon tables, hung up in the various places of public reſort: others publiſhed them by the voice of a herald, or by the ſounding of a trumpet. But though they varied in the manner of making their laws known, they were all unanimous in declaring, that they were neither perfect nor binding, antecedent to their promulgation.

And it is thus our all-wiſe and gracious God conducts himſelf towards his rational creatures. He does not require, that they ſhould govern themſelves, or be governed, by any ſecret and impenetrable decrees. He does not abandon them to blind enquiries, or vain conjectures reſpecting his will: but firſt publiſhes his law, and then reaſonably demands obedience to its dictates. The law of nature he was pleaſed to inſcribe in legible characters, on every page of the univerſe,* and he has alſo written it upon the fleſhly tables of our hearts.† Some times he expreſſed himſelf by an audible voice from heaven, as when he gave the law from Mount Sinai:‡ at other times by inſpiring prophets and holy men with a knowledge of his will; thus employing them as the interpreters of his mind to the world, and enabling them to confirm their meſſage by miracles, ſigns, and mighty works. But the fulleſt

* See Rom. i. 19, 20.
† See Rom. ii. 14, 15.
‡ Exod. xx. 1, &c.

and

and moſt glorious declaration of his will has been given to us by his "Son, whom he hath appointed heir of all things, by whom alſo he made the worlds."*

And it is here to be remarked, that, as the law of the goſpel was intended to have univerſal influence, being adapted to the circumſtances of all nations, people, and tongues; ſo Jeſus Chriſt commanded his apoſtles to preach this goſpel to every creature, to make known its requiſitions and obligations to all men: and until this was done, it is evident from a variety of paſſages, that the peculiar obligations of the goſpel had no force.† It is indeed, an allowed and well known maxim, that "it is no palliation of a crime to ſay, I did not know the law." For when once the law is proclaimed, it becomes the duty of every man to acquaint himſelf with its peculiar requiſitions; and if this be not done, it muſt be imputed to his own wilful ignorance. But, on this very ſuppoſition it is granted, that, when the law has not been promulged, and conſequently cannot be known, in this caſe, ignorance can be no crime; an unknown law, as I have already ſaid, being in effect no law.

If this reaſoning be not admitted, we immediately remove millions of our fellow-ſinners beyond the reach of infinite mercy, and determine that their ſtate ſhall be irreverſibly ſevere in the world to come; and, on this view of the ſubject, it will be difficult for us to diveſt ourſelves of all unworthy thoughts of the moral government of God. On the other hand, by conſidering, that "in every nation" and age, "he that feareth God, and worketh righteouſneſs, (according to the light of his diſpenſation) is accepted by him,"‡ we delightfully recognize the amiable perfections of the Deity, and trace the beamings forth of divine mercy to the ends of the world.

Laſtly, To render our idea of ſin complete, and to impreſs it with criminality; our violation of this exiſting and known law muſt be *voluntary*. I am aware, that many ſubtle arguments have been advanced in oppoſition to this theory; and the minds of many, who have not time or ability to examine with accuracy the various windings of the abſtruſe queſtion, have been not a little perplexed. Without entering into any abſtract or metaphyſical reaſoning on the ſubject, perhaps the following thoughts may afford to ſome a little additional information.

Whatever freedom or liberty be aſcribed to the will of man, enabling him to chooſe or refuſe the different objects preſented for his election, this freedom is to be conſidered as ſubject to the power of God, and liable to be controlled by him, according to his infinite wiſdom. We can eaſily ſuppoſe, that the divine wil-

* Heb. i. 2. † See John xv. 22, 24. Acts xvii. 30. Eph. iii. 5, &c.
‡ Acts x. 35.

dom

dom and power can by ten thouſand varied methods, divert the mind of man from its purſuits, without offering any direct violence to its faculties: nay, further, there is no doubt but Omnipotence may, on particular occaſions, irreſiſtibly diſpoſe and determine the mind to thoſe elections which are directly calculated to ſubſerve the purpoſes of his glory. But particular inſtances argue nothing againſt a general rule: and ſuch inſtances frequently multiplied, though they might diſplay the greatneſs of the divine power, would at the ſame time derogate from his unſearchable wiſdom. It would alſo utterly deſtroy all human reſponſibility, take away every natural and evident reaſon for rewards and puniſhment; and thus obſcure the glory of infinite juſtice. Obſerve, all that is aſſerted at preſent is ſimply this: that, whatever God may do on particular occaſions for the prevention of evil, or the accompliſhment of good, he does not neceſſarily over-rule or determine the will of man to that which is evil; but that, in this reſpect, man is left free.

Again, it is admitted that men may, through long continuance in ſin, forfeit the freedom of their will—contract a fatal propenſity to vice—become invincible in rebellion, and thus abandon themſelves to a nature wholly inclined to evil. There are men, as M. Saurin ſpeaks, "who brutally give themſelves up to their ſenſes, who conſult no other laws than the revolution of their own minds; and who, having abandoned for many years, the government of their ſouls to the humours of their bodies, have loſt all dominion over their ſenſes."* Such unhappy men may be under a dreadful neceſſity to ſin: but as this neceſſity is entirely the reſult of their own voluntary choice, it does not in the leaſt invalidate or contradict what I wiſh to prove; as they who have wilfully and obſtinately perſiſted in breaking their own legs, can only blame themſelves as the cauſe of their inability to walk.

But what I wiſh principally to be noticed, is, a remarkable difference in the freedom of the will, ariſing from the different objects of its choice. In willing, or chooſing that which is evil, nothing more is neceſſary than the unbiaſſed elections of the will itſelf. This is owing to human depravity. But on the contrary, in willing and doing that which is good, there muſt be a concurrence of divine grace and aſſiſtance. This muſt be admitted, or we immediately embrace the error of Pelagius. When I ſay, therefore, that a man has it in his power to chooſe what is good, I ſimply mean, that he may avail himſelf of the aſſiſtances of that grace, which is neceſſary and always at hand; and that if he do not this, his failure is entirely chargeable upon his own wilful ignorance and obſtinacy.† This plain view of the ſubject, at once harmonizes God's goodneſs and man's liberty; making the actions

* Saurin's Ser. Vol. IV. p. 267. † John iii. 19. Matt. xxiii. 37. John v. 40.

of

of man punishable when evil, because divine grace would have enabled him to resist the evil, and do good, had he not rejected or neglected to apply for, and embrace its assistance; and rewardable when good, because when he might have refused this assistance, he wisely availed himself of it. This also secures to God all the glory for every thing good in us, or performed by us; as all is produced and effected by his free, unmerited grace. And, lastly, human industry is stimulated, by the encouraging assurance of the divine aid and approbation.

These particulars premised, I do not hesitate to say, that a necessary and principal ingredient of sin is, the voluntary act of a *free agent*. The arguments in favour of this truth are numerous and satisfactory. The absurdities of the contrary self-evident. Why does God reprove men for sin? Why does he exhort them to flee from the practice of it, if it be not in their power to avoid its influence? Why upbraid them for their obstinacy—condemn them for impenitency—and damn them for what they could not avoid? If an insuperable weight of necessity lie upon them, if some latent and irresistible influence govern them, they are *patients*, and not *agents*; their circumstances call for compassion, and their punishment would be unjust. Any action which is the result of absolute necessity can never attach the least guilt to the subject of such an action. Place a man in this situation, and you immediately convert him into a piece of passive matter, and he can be no longer accountable for any of his actions. Whether the *impetus* of fate, necessity, sovereignty, or whatever you please to call it, whirl him round the vortex of folly, or cause him to move with regularity in the flowery paths of virtue; he is in either case absolutely incapable of praise or blame, virtue or vice, reward or punishment. Nay, "without free agents, (as Dr. King justly observes) the whole world would be a mere *machine*, capable of being turned any way by the finger of God; but able to effect nothing of itself. The whole work of God (continues he) could not of itself, exert one single act or thought; but would be totally brute and stupid, as much as a wheel or a stone; it would continue sluggish and incapable of action, unless actuated by external force. Second causes could, therefore, effect nothing which might be imputed to them, but all would be done by the first."* I would also ask, how can I possibly repent of doing what I could not avoid? What shame, remorse, and terrors of conscience can I feel for doing what I was necessitated to do? In this case, I could have no consciousness of guilt; and they who affirm, or insinuate that my sinning is necessary and according to the absolute and eternal decree of God, immediately exonerate me from every crime, and charge my Maker with the guilt of all!

* Essay on the Origin of Evil, Lon. Quar. Edit. p. 229.

Similar

Similar abſurdities might eaſily be multiplied, but we are convinced that any action, juſtly denominated ſinful, muſt be a voluntary tranſgreſſion of a known law.

"Grace leads the way: and if you chooſe the wrong,
Take it and periſh; but reſtrain your tongue.
Charge not, with light ſufficient, and left free,
Your wilful ſuicide on God's decree."

COWPER.

Many important inferences, both of a doctrinal and practical nature, might eaſily be deduced from the above reflections: but leſt the limits of this publication ſhould be exceeded, the reader is requeſted to do this for himſelf.

J. L.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodiſt Magazine.

DEAR SIR,

THE Strictures upon the Pietiſts in Germany, and upon Church Hiſtory, contained in ſome of your laſt Numbers, have been acceptable to many amongſt your numerous readers. As Eccleſiaſtical Hiſtory is an intereſting article, I have copied from a late reſpectable publication, the following account of the Introduction of the Goſpel into Britain, which as it ſerves to manifeſt the ſuperintendence of Divine Providence watching over the affairs of men, and educing ſpiritual good from temporal evil, may not be an unfit article for your edifying work.

Your's reſpectfully,
B. SECKERSON.

WREXHAM,
MAY 31, 1810.

"Various accounts have been given of the means by which the Goſpel was introduced into Britain. The following ſeems entitled to the beſt regard of any we have ſeen.

"The moſt calamitous events are often, through the wiſe direction of a ſuperintending Providence, productive of the moſt important and happy conſequences. Caractacus, King of the Britons, was, through the treachery of Cartiſmandua, Queen of the Brigantes, betrayed into the hands of his enemies, and carried captive to Rome. His father, Bran (or Branus) his wife, children, and brothers, ſhared in this calamity, and remained priſoners there for ſeveral years, while the great apoſtle of the Gentiles, was ſucceſsfully planting the ſtandard of the Goſpel in the capital of the world. An opportunity being thus afforded to thoſe illuſtrious Britons, of attending the firſt preachers of Chriſtianity, Branus, and others of his family, were converted to the faith, and on their return, introduced the Goſpel into Wales. On this account, Bran, or Branus, is called, in the venerable and uncorrupted chronicles of Wales, one of the three bleſſed ſovereigns of Britain. Cyll.., Son of Cractacus, and Eigen his daughter, were

were alſo among the firſt to eſtabliſh chriſtianity among their unenlightened countrymen. The latter is accounted the firſt female ſaint in Britain. On their return from Rome, they brought with them, A. D. 70, Ilid, a Jewiſh Chriſtian, and Cynday, another convert, to aſſiſt in preaching the Goſpel.

Towards the cloſe of the ſecond Century, Lleirwg, or St. Lucius, prince of the Silures, formed the laudable deſign of diffuſing the knowledge of the Chriſtian faith generally over his dominions. In order to further the great deſign, he ſent over to Rome for the aſſiſtance of ſome able teachers; whereupon Eleutherius ſent Dyvan, Fagan, Medwy, and Elvan for that purpoſe. The firſt Chriſtian Church was built by Lleirwg, at Llanday, "under national protection, right, and privilege." On this account, Lleirwg was ranked with Bran and Cadwaledr, under the appellation, of the three bleſſed Princes of the Ile of Britain.

The place where Elvan taught was Yans y Vallon, or the preſent Glaſtonbury. Fagan has a church dedicated to him in Glamorganſhire. The following wiſe ſaying of Fagan is ſtill preſerved, "Lle taw Duw nid doeth yngan;" "Where God is ſilent, it is not wiſe to ſpeak." Dyvan was great-grandſon of Manawydan, ſon of Bran. Of Medwy we have no further particulars, but that he came over with the other three from Rome."

This account is found in authentic documents ſtill extant in the ancient Britiſh language, called, "Trioedd Ynys Prydain," the Welſh Triads; and "Bonedd y Sant," The genealogy of the Britiſh Saints. It adds to the authenticity of theſe ancient records, that they were compoſed before the introduction of popery among the Welſh. See the above names in the Cambrian Biography, by Mr. W. Owen, F. A. S.

PROVIDENTIAL RELIEF IN TIME OF NEED.

TO THE EDITOR.

DEAR SIR,

AS I was a good deal ſtruck with the following relation, which was given me by the perſon himſelf ſpoken of in it, I deſired him to write it down for me. If you think it worthy of a place in your very valuable Magazine, it is wholly at your ſervice.

NORTH SHIELDS, Nov. 10, 1809.

I am, dear Sir,
Very reſpectfully your's,
J. PHILLIPS.

T. D. was one of thoſe who neither feared God nor regarded man. In this ſtate he left home and went to ſea, where he received a dangerous wound in his left knee, which cauſed him to return home again. Being deeply afflicted and very poor, he was driven to cry to the Lord for mercy to his ſoul. He had a wife and ſeveral ſmall children, who were deſtitute, in a great meaſure, both of food and raiment.

In this diſtreſs, however, he poured out his prayer to God, which was anſwered in a remarkable manner. One evening, being without meat, his wife began to give way to deſpair, but he endeavoured to encourage her by ſaying, "he believed the Lord would not ſuffer them wholly to die for want." In that ſame night, two ladies came to the houſe, and enquired, with concern, what was amiſs, for they declared that they could not go paſt the houſe without calling. T. D. laid his whole caſe before them: One of them went behind him, and put down three ſhillings; the other propoſed giving one ſhilling to each child, which was done. At this he was ſo overcome with gratitude, that he deſired they might pray together: they did ſo; and when they aroſe from their knees, one of them gave him a one pound note; and went away, that very evening, and brought him ſeven pounds more! So did the Lord deliver him out of his diſtreſs.

THE GRACE OF GOD MANIFESTED, IN A MEMOIR OF MRS. FRANCES DERRY.

(Concluded from page 398.)

JAN. 3, 1806, Mrs. Derry joined with the people to renew her covenant-engagements to be wholly devoted to the ſervice of God; concerning which ſhe left the following memorandum in her pocket-book: "A ſolemn and profitable ſeaſon to my ſoul: May this night never riſe up in judgment againſt me! I truſt the Lord will enable me to bear in mind the vows I have made to live to him alone; but ſenſible of my own weakneſs, I pray the Lord to grant me grace and ſtrength in time of need, that I may caſt myſelf on the Lord Jeſus. Intercede for me, that I may perſevere to the end—Amen." In April, ſhe joined the Methodiſt Society; from this time ſhe kept a journal of the Lord's dealings with her; from which it may not be improper to make ſome ſhort extracts. "April 21ſt. After many conflicts I truſt the Lord has enabled me to chooſe the right way; and though I am ſenſible of my own unworthineſs, yet I believe God will carry on the good work he has begun in me, unto the day of Chriſt. Lord grant that, having put my hand to the plough, I may never look back. I truſt this union with the people of God will be a mean of much improvement to my ſoul. May I never diſgrace them by any looſe or careleſs walking. And may the bleſſed Spirit aſſiſt me in the work, and ſeal my vow, which I now make in the preſence of God, to give myſelf wholly up to him, that I may be ſanctified, body, ſoul, and ſpirit.

"May 7. Mr. Rhodes preached from Pſalm xxxvii. 4. My ſoul was drawn out to God in love and gratitude for his mercies, I found it good to draw nigh to him, and experienced that peace and joy, that the world can neither give nor take away. May 11. The word was bleſſed to me. My ſoul hath indeed returned to her reſt, and the Lord

hath

hath dealt bountifully with me. Lord, keep me from returning to the world, or any of its sinful pleasures. May my treasure be in heaven, that my heart may be there also. May 18, In the morning, the word was blessed to my soul, and in the evening I was deeply impressed with a sense of the mercy and goodness of God, who has, by his blessed Spirit, wrought a change in my heart. O that I may be enabled to live to him, who has done so much for me!

"June 3. Blessed be the Lord for his mercy and goodness. What a sweet opportunity it was to my soul, while I was waiting on God at the Band-meeting! I was enabled to say, he died for me. I felt an assurance that my sins were pardoned through the merits of the Lord Jesus. My soul was melted with love, and I could praise the Lord, who has brought me from darkness to light, and given me a place and a name among his saints below. O that we may all meet above, to sing hallelujahs to God and the Lamb for ever! I trust the Lord is carrying on a gracious work in the house where I live. Lord, draw every soul in it, to thee, that the house may be a Bethel, and every heart an altar to the God of Jacob. Make thy poor, unworthy worm an instrument of some use. Open thou my lips, and my mouth shall shew forth thy praise. I have begun to read the life of Mr. Fletcher, and find it very profitable. Lord, grant it may stimulate me to holiness and usefulness, according to the ability thou hast given me.

"Glory be to God, he communicates to my soul the blessings of peace and salvation; he hath been my support through the trials of this day. I see more and more the vanity of all earthly things, and can say, I feel my mind dead to the riches and pleasures of the world: they have now no charms for me. O Lord, thou knowest they were once my delight. Make me sensible of the mercy that has snatched me from so much misery; and for ever fix my affections on things above, where Christ sitteth at the right-hand of God."

On the 19th of August, Miss Fenn honoured me with her hand in marriage; upon which she writes as follows: "O Lord, may thy blessing this day rest on thy poor, unworthy worm. Thou hast united me in heart and hand to thy servant. O do thou impart thy grace to my soul, that I may be indeed an help meet for him. Grant me strength according to my day, and such a sense of the importance of my situation, that it may lead me continually to thee, who alone canst supply all my need. To thee I look: O keep my soul continually."

"October 5. Blessed for ever be the Name of the Lord, this day has indeed been a sabbath of rest to my soul. I never experienced sweeter communion with the Lord; my heart was melted under a sense of the dying love of Christ to such a sinful, guilty worm. What unbounded love and mercy! O blessed Saviour, deepen the work of grace in my heart, that I may be wholly devoted to thee.

"November 30. Surely I have this day found, by happy experience, that the house of God has been to me the gate of heaven. I went to the chapel in full expectation of a blessing. My heart was filled with prayer and praise. I never felt more of the love of Christ.

Truly

Truly he is precious. How vast his love! how boundless his grace! The text was, 'They that sow in tears shall reap in joy.' I found such encouragement and comfort, as I cannot express. 'What shall I render unto thee, O Lord, for all thy mercies?' I would again renew my vows, weak and helpless as I am. O God, for Christ's sake, accept my services.

"December 7. How precious did the Lord Jesus appear to me! This morning whilst receiving the memorials of his dying love, my soul was stayed on him. O Lord, help me to improve these precious privileges to my eternal welfare."

"Jan. 2, 1807. I found it a solemn season while renewing my covenant with the Lord to be his. I pray the Lord to enable me, in the strength of divine grace, to fulfil the vows I have made. O Lord, undertake for me! March 29, we had a powerful season at the love-feast. The Lord manifested himself in much love to my soul. I cannot express what I felt on the occasion. In our little company there were many evidences of the love and faithfulness of God. I considered it an unspeakable favour that I was enabled to testify of his goodness, and declare myself a monument of his saving grace. O God, may I never lose sight of the tender compassion and condescending love which has brought me out of darkness into light!

"April 24. As the hart panteth after the water-brooks, so panteth my soul after thee, O God. I can say that I do experience an increased hungering and thirsting after holiness. It is the desire of my heart to be in all things conformed to my heavenly Father's will. This has been to me a day of refreshing from the presence of the Lord. While I was endeavouring to encourage and strengthen one of our friends, I found such peace and love flowing into my heart, and such liberty in prayer, as I never felt before. Praise the Lord, O my soul. April 27, while meeting my class this night, the Lord was pleased to manifest himself to me in such a way that I was quite overcome, and could not express my feelings. I was lost in wonder, love, and praise. The more the Lord reveals his love, the more I am humbled before him, and I always find myself the happiest when I am sitting at the feet of Jesus.

"May 10. Though prevented by bodily weakness from attending the public means of grace, yet the Lord has not been as a barren wilderness to me. My mind has been calmly stayed upon him, and it is my earnest desire to be resigned to his will in all things. My heavenly Father does not afflict me willingly, but for my own profit. May the gracious design be answered, and my heart and affections weaned from the things of this world, and set on Christ and heavenly objects."

The state of her mind about this time will be farther known by a letter she wrote to her sister-in-law: "A few weeks before my illness, I experienced much of the divine presence. When reading his word, when attending the public means, and when engaged in secret prayer, it pleased the Lord to manifest himself to me in such a way that my heart has some times overflowed with love and gratitude, under a sense of his great condescension to such an unworthy worm. O my sister,

what is all the world when compared to the bleſſed conſciouſneſs that God, for Chriſt's ſake, has forgiven our ſins! I feel that I am not ſufficiently thankful; but I pray the Lord to impreſs my heart with a more grateful ſenſe of all his mercies."

"Swanſea, Nov. 16. Bleſs the Lord, O my ſoul, for the riches of his grace, and the conſolations which his precious promiſes have afforded me in the hour of trial and bodily weakneſs. The Lord has enabled me to caſt my hope, as an anchor within the vail, whither my forerunner has gone before, even Jeſus, my only hope and truſt. I ſee the vanity of all earthly things, and earneſtly deſire to have my heart weaned from them; that I may always conſider myſelf a ſtranger and pilgrim, journeying to my heavenly Father's kingdom.

"Dec. 18. Surely I have reaſon to ſay, 'Goodneſs and mercy have followed me all the days of my life.' May a grateful recollection of what the Lord has done for me, ſtrengthen my faith and confidence, and ſtimulate me to walk in the path of duty. The paſt fortnight my confidence has been ſtrong in God, and I do hope he will cauſe all things to work together for my good. O that I may poſſeſs the faith that can truſt him in the dark and cloudy day.

"1808, May 2. After a ſevere affliction, I have reaſon to ſay with the Pſalmiſt, 'Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name.' In the midſt of much pain and weakneſs, he was preſent with me, and very precious to me. At one time while I was endeavouring to realize the glory and happineſs of heaven, I felt ſuch a ſweet peace in my own ſoul, accompanied with a conſciouſneſs that God had freely forgiven all my ſins, that the world and all its concerns appeared to me as nothing. In this happy frame I was enabled to give up even my dear huſband, and reſign myſelf into the hands of my heavenly Father, to do with me as he in his wiſdom ſhould ſee beſt. May 26, In the evening I found great enlargement of ſoul, while drawing near to the throne of mercy. When meeting my claſs, I experienced truly a ſeaſon of refreſhing from the divine preſence. The Lord is deepening his work in my heart; and it is my ardent deſire to be conformed to the will of God in all things, and to be holy in heart and life. I earneſtly deſire to ſee a revival of pure and undefiled religion in this place; and am grieved at the preſent indifference which prevails. O God, remember us in our low eſtate, for thy mercy endureth for ever!"

During the laſt year of her life, Mrs. Derry attended but little to her diary, owing to the great weakneſs and pain under which ſhe continually laboured; but it was always evident to thoſe who knew her, that ſhe had much of a devotional ſpirit, and lived very near to God. From the time we became united, I uniformly found her an help meet indeed, in all things: and ſuch was her propriety of deportment, that I do not recollect her doing, or even ſaying, any one thing which deſerved reproof. If any chriſtian virtue appeared more ſtriking in her character than another, it was entire deadneſs to the world, living continually as in the preſence of God. I ſcarcely ever expect to ſee, in this reſpect, her equal again. She was naturally of a

very amiable temper, always ready to sympathize with the distressed, and assist them to the very uttermost of her power. She possessed a considerable talent for usefulness in the church, which she employed frequently by meeting a class of her own sex; and not a few have expressed the benefit they received on those occasions. During the time the Lord was pleased to spare her to me, (which was about two years and four months) though by far the greater part of it she was called to endure much pain and affliction, yet she always manifested much composure of spirit, and a sweet resignation to the will of God. In her the active and passive graces of the Spirit were united. She was always willing to do any thing for God; accounting no duty too difficult to be attended to: and with cheerfulness she was also willing to suffer all the pleasure of her heavenly Father.

After a long and painful journey, with great difficulty and in much weakness of body, she arrived at Rotherham, Aug. 26, 1808, from which time her complaint rapidly increased, and often threatened immediate dissolution. On the 5th of October, the physician who attended, informed her, in the most delicate manner, that her disorder was of a consumptive nature, and that it would be well for her to be prepared for the worst. When she informed me of it, she burst into tears, and then said, "Ah, how foolish and weak I am; I fondly thought I could have informed you without being moved myself, but I find I am much mistaken; not that death has any terrors to me, but I find I cannot give up all. My affection for you binds me to the earth: oh let us pray that we may be able to give each other up to God." In a few days, however, she began to get better, and I entertained hopes that her valuable life would be spared. On October 20, being much better, and the weather remarkably fine, she went a short journey into the country to visit Mrs. Clarke, a pious lady whom the Lord has since been pleased to take to himself: with this visit she was highly delighted. Mrs. C. and she possessed kindred spirits; they took sweet counsel together, and both of them expressed afterwards much thankfulness to God for the interview they had with each other. In about a week after this, she experienced another powerful attack, and at the same hour, Mrs. Henshaw was taken very ill, so that her life was for some time despaired of. I have good reason to believe that the sympathy and affection of my dear wife for her friend on this occasion, was a mean of accelerating her own end.

On Sunday, Nov. 13, I left her in order to preach at two of our country places, apparently better than she had been for some days, but on my return in the evening, was greatly alarmed to find her to all appearance in a dying state. As soon as I entered the room she said, "Oh my dear, I was afraid I should never have seen you any more;" and immediately fainted in my arms. My feelings at this moment may be better conceived than expressed. After she revived, she said, "I went down stairs this morning, but, I believe, I shall go down again no more." She wept, and continued, "How much I wanted your help this day! What a dark and gloomy morning was this

this to my soul! In the afternoon Mr. D. (a Local Preacher) came to see me, and prayed for me with such fervour of soul, and in such confidence, that I believe the Lord will soon appear in my behalf." Her strength now failed, and she fainted again. After some time she suddenly exclaimed, "He is come! He is come! Glory be to God and the Lamb for ever, he has set my soul at liberty, and I will praise him!" Through the night she slept but little, had much pain, but was remarkably happy. The next morning, looking with a heavenly smile, she said to me, "For some time past I have been enabled to give up every earthly tie, but you; and I have been intreating the Lord, during the past night, to enable me to give you up into his hands; and the Lord has graciously answered my prayer. O my dear, do look to the Lord to enable you to give me up." Some times, when she saw my distress, she said, "I fear you will prolong my sufferings by not freely giving me up to the Lord." Her happiness during this week was great indeed. On Thursday evening, hearing the singing at the prayer-meeting, she said, "It has been my delight to meet with the people of God for prayer, but I shall never join with them more in this world." It pleased the Lord to manifest himself at this time to her in such a manner that I expected her feeble body would instantly be overpowered, being unable to bear the weight of glory.

On Friday morning, at her earnest desire, the Lord's-supper was administered to her; it was a refreshing season to her, and that God was present was evident to us all. She continued all this week remarkably happy, often saying, "It will not be long, I trust, before my heavenly Father calls for me!" At times she was much afraid lest she should grieve the Lord by impatience, though perhaps a greater example of patient suffering has been seldom witnessed. When her pain was very great, she would say, "My Lord suffered much for me, and shall I not suffer?"

November 23, She was much gratified by a visit from her valuable friend Mrs. Mills, from Gloucestershire: and here I cannot but observe, that the power and excellency of human friendship have been seldom seen in a more striking manner, than in the conduct of that amiable lady, who, though possessing a very delicate constitution, yet left her family and friends, and undertook a journey of upwards of 150 miles, at an uncomfortable season of the year, to perform the last offices of affection for my dear companion; and hereby became a witness of the triumph of religion in the death of her friend, in whom she had often seen it so amiable in life.

She often expressed her gratitude to God for casting her lot this year among such affectionate and pious friends. At one time, when Mrs. Bagshaw was sitting by her bed-side, she said to her, "Let me hear something to do me good!" Mrs. B. read to her the account of some of Mr. Mather's last hours; and when that part was read where he was asked, if the faith he had so long preached to others was his support now, and he answered, "Firm as a Rock:" she said, "I thank

"I thank God that is my ſupport alſo. I have lately had a little book put into my hand, called, *The Crook in the Lot*, which has been very uſeful to me: I have ſeen what a wiſe end the Lord has in permitting trials and afflictions. I have alſo had a crook in my lot; and perhaps the Lord ſaw it to be the only way to bring me to himſelf!" Once, towards the cloſe of her life, it appeared as if the affliction of her body weighed down her mind; ſtruggling under the load, ſhe ſaid, "I am very ill; I think I ſhall die; O Lord, let me feel thee near." She had a few moments exerciſe for faith, and then lifting up her eyes and hands, ſaid, "Oh, he is here! I ſee him by faith, as on Calvary, bleeding and dying for me; as if it were for my ſins only!" When it was obſerved, what a mercy it is, we have ſuch a Saviour, who is a preſent help in trouble, ſhe replied, "Jeſus; glory be to his name, he is indeed a Saviour to the uttermoſt, of all that come unto God, by him." One night, after being engaged in earneſt prayer for divine ſupport, ſhe broke out, "Jeſus, lover of my ſoul," &c. and then, as if receiving an immediate anſwer, ſhe exclaimed, "I'll praiſe my Maker while I've breath," &c.

On the Saturday before her death, ſhe called me to her bed-ſide and ſaid, "There is no one here at preſent, let us pray together." I kneeled down, but my heart was too greatly oppreſſed to ſay much. After I had done, with an uncommon energy, ſuch as I had never before witneſſed, ſhe prayed for me, that the Lord would ſupport me in this trying ſeaſon, and bleſs me in my ſoul, and make me a bleſſing to his Church. In the morning of her departure from this world, after folding her hands, and then ſtretching them forth, ſhe cried out, "My heavenly Father, ſuffer me to come to thee." The laſt words I recollect hearing from her were, "Come, Lord Jeſus, take me to thyſelf: Into thy hands I commend my ſpirit." The laſt conflict with nature was great indeed; in the midſt of her pain my kind brother, Mr. H., came in and earneſtly prayed for us, that the Lord would be pleaſed to ſhorten her ſufferings and take her to himſelf. In a few minutes ſhe ſeemed perfectly eaſy, her countenance quiet and compoſed, and her ſoul engaged with God, though unable to ſpeak; and in the ſpace of about twenty minutes, without a ſigh or groan ſhe yielded her ſpirit into the hands of her beloved Saviour and God, Dec. 26, 1808.

The following Lord's-day Mr. Henſhaw preached a funeral Sermon at her requeſt, from Pſalm cxix. 71, to a large congregation.

MISCELLANEOUS.

To the Editor of the Methodiſt Magazine.

DEAR SIR,

THE following letter is an exact copy of an original one from a Corniſh Fiſherman to a friend in Portſea, which I tranſcribe for your inſpection. Perhaps you may think it worthy a place in your Magazine.

"Reſpected and very dear Friend.—The grace of our Lord Jeſus Chriſt, with every covenant mercy and goſpel bleſſing, be added

in

in rich abundance to your conſolation. I am ſtill in the land of the living, a monument of Divine compaſſion. It is now in the 60th year ſince I firſt entered on the voyage of life, and launched out on the waves of tumult. My firſt courſe, under a preſs of ſail, was directly before the wind; nor did I veer a ſingle point, or change tack, or ſheet, for twenty years. But exactly at the end of that time, I was favoured with a ſight of the ſun, and conſequently had a true obſervation; corrected my dead reckoning, and found by calculation that I was running into danger, being completely embayed on an enemy's coaſt, and a leeward ſhore. My ſituation became ſtill more perilous on account of a rapid current, which, in thoſe low latitudes, is conſtantly and invariably ſetting to leeward. I then immediately, and without heſitation, for there was no time to be loſt, hauled my veſſel cloſe by the wind. But a new ſcene quickly turned up, for I had very ſoon to encounter ſtrong gales, accompanied with a tremendous ſea, which much diſabled me in my maſts, ſails, and rigging. My upper works alſo became very leaky, which required conſtant labour and toil at the pumps: ſo that there remained no other alternative, but that of the old adage, *pump or ſink*. It is now 40 years ſince I braced ſharp-up, beating to windward, and toiling hard to make the bleſſed ſhore. But my weathering all the rocks and ſhoals has often been exceedingly doubtful. And here I am ſtill, like an old ſhattered weather-beaten barque toſſed up and down on the boiſterous ocean of time, and buffetted by the rude waves of temptation and ſorrow, while the roaring billows of adverſity often riſe high, and break with violence on my weather-bow.

This morning, however, being aloft, I was favoured with a diſtant view of the land which appeared to be pleaſant and beautiful. But what rendered the proſpect ſtill more delightful, was its appearance on my lee-bow. So, my dear brother, I hope ſoon to give her a point of the ſheet, ſlack my bow-lines, and round in on my weather braces. The voyage indeed has been long and tedious, but when I reach the harbour, it will be doubly ſweet and deſirable, for then all my ſorrows will be at an end, and the delights of paradiſe will open to my view. Yes, my brother, I hope I ſhall at laſt, like a gallant and ſtately veſſel under full ſail, being wafted by the gentle breezes and pleaſant gales of redeeming *love*, enter with joy and triumph the peaceful harbour, where thouſands that are landed before will crowd the eternal quay to greet and hail me welcome. If I am firſt landed, I have no doubt but I ſhall be looking out hard for the arrival of my very dear *friend*.

March 15, 1810. I am, &c. J. Churchill.

MR. EDITOR.

EVERY perſon who has been acquainted with the Methodiſt Connexion for twenty or thirty years, and has carefully obſerved the alteration which has taken place in the perſons, manners, and ſituations of many religious characters among them, will be obliged

to fubfcribe to St. Paul's declaration, "Godlinefs is great gain." What numbers have rifen from comparative indigence to opulence and indpendence, and have been a credit to the trading and religious world. Indeed no blame can be attached to the mere act of accumulating wealth, provided it has been acquired on the broad principle of juftice and equity. Religion, which at all times teaches induftry and economy, has enabled fome men, by large favings, either to abandon all fecular purfuits, or to extend their commercial concerns, with a view to larger ftrides in the path of worldly aggrandizement. And a few, it may be fpoken to their everlafting honour, have confidered themfelves as God's almoners. From too many awful inftances, however, which have taken place, it is not hazarding a conjecture to fay, that money-getters are in danger of forming too great an attachment to the world, of imbibing a large portion of its fpirit, of being worldly-minded, of being lovers of the world, of conforming to its cuftoms, and acting on its maxims. Such perfons may retain a name in the Church, but have loft their fimplicity, their teachablenefs, are eafily irritated, impatient of reproof, and on the moft trivial occafions fhrink from the falutary effects of Church-difcipline, and fhield themfelves under the invulnerable panoply of independence. This has drawn along with it a train of other confequences. Some, when they were poor, were liberal; and when their worldly propects began to brighten, they promifed what they would do for the poor and the Church; but, alas! in how many inftances have thefe good refolutions become abortive, and a very different language been adopted: when applied to for their aid to a benevolent defign, repulfive enquiries and excufes have given too evident proof of the alteration of their views, and the declenfion of the liberal fpirit which formerly feemed to influence them. Perhaps, indeed, they may, upon the whole, give more than when they were in an inferior fituation; but it may be afked, do their givings bear any proportions to their gettings and favings? Has not God a right to a facrifice that is proportionable to the income? Have the poor no claims? Has the Church of God no demands? Are we ftewards or proprietors? Can we, with fafety, and confiftent with the Chriftian character, fay, "Soul, thou haft much goods laid up for many years, take thine eafe, eat, drink, and be merry," while the Gofpel wants fupport, and the poor want relief? If thefe obfervations fhould meet the eye of any of thefe lovers of the world, who, through an exceffive fondnefs for riches, have loft the comforts of religion, let fuch read, with fear and trembling, the Apoftle James's declaration, "Go to, now, ye rich men, weep and howl for the miferies that fhall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and filver are cankered, and the ruft of them fhall be a witnefs againft you, and fhall eat your flefh, as it were fire. Ye have heaped treafure together for the laft day."

The occafion of thefe remarks arofe from reading fome *Hints on Benevolence* in the Supplement to the Gentleman's Magazine for 1809, which I here fend you for infertion, if you think them deferv-

ing of a place, in your uſeful Miſcellany. Sir, I remain, with all due reſpect,

MENTOR.

HINTS * ON BENEVOLENCE.

"BENEVOLENCE is to be judged of by proportion, by income, by ſelf-denial. Hence the moſt liberal are often thoſe who give leaſt. Our Saviour himſelf declared, that the poor widow had given more than the rich.

"A period is approaching that will develope character, and weigh motives. We muſt not ſeparate principle from practice. It may be charitable to give what we do not want, and cannot uſe; but ſurely this is not the criterion of charity; it was not the charity of him who, though he was rich, yet for our ſakes became poor, that we, through his poverty, might be rich.

"It matters not how large a charitable donation may ſeem, if we view it as a check upon the money-getting ſpirit, or deſire of accumulation; but how large it is compared with the bulk of the ſavings that are left. A hundred pounds given away annually in benevolence, may appear ſomething, and ſound handſomely in the ears of the public; but if this ſum be taken from the ſavings of one or two thouſands, it will be little leſs than a reproach to the donor as a Chriſtian. In ſhort, no other way than the eſtimation of the gift by the ſurplus ſaving will do in the caſe in queſtion. But this would certainly be effectual to the end propoſed; it would entirely keep down the money-getting ſpirit, it would alſo do away the imputation of it in the public; for it is impoſſible, in this caſe, that the word *Chriſtianity* ſhould not become ſynonymous with *charity*, as it ought to be, if Chriſtianity is a more than ordinary profeſſion of every thing humane, truly and ſacredly philoſophic, and tranſcendently excellent.

TO THE EDITOR.

THE prevalence of the evil under-mentioned has been of ſuch ſerious injury to religion, that I have long expected to ſee ſome attempts in your valuable Magazine to counteract it. If you think the following remarks calculated to be of any ſervice to the cauſe of Chriſt, which has been ſo frequently wounded by it, I ſhall be much obliged by the inſertion of them. I am, Dear Sir, your's, &c.

EPSILON.

A WORD CONCERNING PROFESSORS OF RELIGION BECOMING BANKRUPTS.

I am afraid the frequency of the occurrence of this evil among ſeveral denominations of Chriſtians, has cauſed many who have not been the ſufferers in ſuch caſes to think that it does not militate againſt the word of God at all, or that the Scriptures are not ſo explicit

* Theſe hints were handed to me by a gentleman who richly exemplifies the bright ſide of them, and annually diſpenſes, in pure benevolence, to the extent of thouſands! and in modes the moſt judicious and liberal-minded.

upon this subject as on some other branches of immorality. The voice of nature, however, as well as of revelation, says, "Do unto others as you would that others should do unto you." But how loud soever and repeated the call of nature and of Scripture may be, many are equally deaf to both. A little observation will convince us that those who have made the greatest acquisitions in wealth, have often been men diligent in their business, honest in their dealings, and not a few of them liberal towards the support of the Gospel, and every good work. Nevertheless, it is but seldom that the Lord's people, who attend to the specified duties, are raised above the line of mediocrity; God, in his infinite wisdom and love, sees it right so to order it, that they should not be exposed to those numerous temptations which increasing possessions invariably bring with them. It is admitted that a serious and truly religious person may be classed with the bankrupts, but he will have the consolation of reflecting that he did not neglect the proper means for the prevention of the calamity. The causes of his failure were unexpected losses and unavoidable misfortunes. His situation, therefore, claims our pity and regard. But, in general, bankruptcies are the result of a too eager desire for riches, neglect of business, or even robbery itself.

1, Sometimes they originate in a too eager desire for riches.—The depravity of the human heart is betrayed in a very visible manner in the conduct of many who aspire after riches. Though hundreds have acknowledged that an inordinate attachment to, or abuse of them, has brought darkness upon their minds, disqualified them for the enjoyment of God, and written *Ichabod* in very legible characters upon them; though the Sacred Oracles say, "They who will be rich, fall into temptation and a snare, and pierce themselves through with many sorrows;" yet neither the experience of hundreds, nor the declaration of Scripture, deters men who know something of God experimentally, from the too ardent pursuit of wealth. "When the last hour," says one, "seems to be approaching, all terrestrial advantages are viewed with indifference, and the value that we once set upon them is disregarded or forgotten. And if the same thought were always predominant, we should then find the absurdity of stretching out our arms incessantly to grasp that which we cannot keep, and wearing out ourselves in endeavours to add new turrets to the fabric of ambition, when the foundation itself is shaking, and the ground on which it stands is mouldering away." In order to be rich and great, some who begin business with 1000*l.* or 500*l.* will, in a short time, with the hopes of large gains, purchase a commodity at the price of five times the amount of their capital; and as the price of articles in this commercial country is continually varying, frequent and sudden declensions in their value take place; should this be the case soon after the purchase, the person will have involved himself so deeply that he cannot be extricated. A regard for his credit may then solicit him strongly to make other hazardous adventures; but surely it is much more commendable, nay, it must appear to every

every ſober mind the indiſpenſable duty of ſuch a one, to convene his creditors, and tell them impartially the ſituation of his affairs. But if, inſtead of this, he proceed in buſineſs, a bankruptcy more diſgraceful is almoſt ſure to be the conſequence. The effect is, ſome are deprived of that which was to be the ſupport of declining years, others are embarraſſed in their buſineſs, and many families are brought into great diſtreſs; and if the bankrupt be a member of any religious body, the wicked triumph, the faith of ſome is ſtaggered, the lame are turned out of the way, and the truly godly have to mourn the event. Whereas, if the perſon had taken the Apoſtle's advice, "Be content with ſuch things as ye have," or have moved in a narrower ſphere; it would have been not only for his comfort and credit, but religion would not have been evil ſpoken of through his miſconduct.

2, From neglect of buſineſs.—The ſame divine Spirit who wrote, "Set your affections on things above, not on things on the earth; be fervent in ſpirit, ſerving the Lord," ſaid, "Be diligent in buſineſs: provide things honeſt in the ſight of all men." It is not always, indeed, that induſtry is the road to opulence and preferment, and a view to that ought never to be the motive which induces us to attend to it, but rather the command of God. And if Providence has given any ſuch a large portion of temporal bleſſings that they are not dependent on buſineſs for their own ſupport or a future proviſion for their family; yet it may be that unleſs they are engaged in ſome laudable purſuit time will hang heavily upon them, and they do not walk in the order of God. But when perſons whoſe circumſtances are doubtful, are embarked in large concerns, and do not give them that attention they conſtantly demand; when, inſtead of diligently inſpecting their affairs, they frequent places of diverſion and amuſement, they act an unjuſt part to God as well as their fellow-creatures.

But, 3, It is ſtrange to tell, the cauſe of bankruptcies ſometimes (I hope it is very ſeldom) ariſes from robbery itſelf; a ſpecies of robbery more criminal than the practice of the highwayman, or the man guilty of burglary; the perſon who makes a failure merely to enrich himſelf, imitates the treacherous conduct of the infidel in Paleſtine to the brave, glorious, and pious Edward I, who, pretending the greateſt friendſhip, drew a poiſoned dagger which he had concealed, and attempted his life. When perſons who have failed, can immediately launch more largely into buſineſs, and live more extravagantly than before, it affords a ſtrong preſumption that all has not been given up. And they muſt have overcome many a check of conſcience previous to their quiet poſſeſſion of the property they have ſo unjuſtly detained. The moſt ſolemn affirmations have been diſregarded, and ſin, long premeditated without compunction, committed.

From whatever cauſe the failure may originate, ſuch ſhould remember that though the laws of their country exonerate them in future from the diſcharge of their former debts, if God ſhould proſper them, the laws of reaſon and of God do not. It will become them to liquidate a little yearly, as their circumſtances allow. Exquiſite ſatisfaction

tion of mind muſt ariſe from the performance of this, and ſuch only deſerve the character of honeſt men.

ON FREQUENTING TAVERNS, &c.

TO THE EDITOR OF THE METHODIST MAGAZINE.

Dear Sir,

I HOPE the following extract from a piece written in the laſt century, to ſhew the evil and danger of a needleſs frequenting of taverns and public-houſes, will be of uſe to a certain deſcription of readers, and therefore ſubmit it to you for inſpection, and publication, if you think proper.

JOHN DONCASTER.

THERE is ſomething ſo ſacred and ſolemn in the very name of godlineſs, that it commands reverence, and carries an holy awe with it; but godlineſs and a tavern, religion and an ale-houſe, have ſo much jargon and contrariety in the ſound, and inconſiſtency in the names and received notions of them, that they are not eaſily reconciled in our minds. However, I would not be underſtood wholly to decry or forbid the uſe of taverns or public-houſes, or as if I had conceived any prejudice againſt thoſe who, with honeſty, honour, and good order, ſupport them.

I do not conceive it is abſolutely unlawful for perſons, of any ſtate or character, though of the greateſt piety, to go into a tavern or ale-houſe ſometimes, and on ſome occaſions, as for neceſſary refreſhment, or on a journey, or when neceſſarily called thereto, in which caſes they are both allowable, convenient, and neceſſary, in the judgment of all countries. But it is neither convenient nor lawful for perſons to be longer or more frequently in ſuch places than neceſſity calls for, or obliges them to; and this diſcourſe is only levelled againſt *a needleſs frequenting of taverns and public-houſes, and tarrying long there.*

Honour, wherein ſoever it is placed, and however it is defined, is what moſt are inſpired with a ſtrong deſire to attain. But how little and mean a ſpirit does it ſhew, and how very diſhonourable and unbecoming it is for thoſe that make a profeſſion of religion not to have courage enough to reſiſt the temptations of a tavern or ale-houſe, but to be ſotting there when they ſhould be in the ſhop, or the field; or come reeling and inflamed from thence, when they ſhould be in the market, or at the exchange; or when they ſhould be prudently managing the buſineſs of their ſeveral callings.

There are few whom profit will not move. But to frequent taverns and ale-houſes is a very laviſh and expenſive practice: 1, Of *time.* This is one of the moſt valuable things with which men are entruſted, and the divine counſel is, to *redeem time.* Do not then be ſo laviſh of your irretrievable hours, but carefully gather up the fragments of time, that nothing be loſt. O what would not ſome give, were it in their power, for the opportunities, which you fooliſhly paſs away!

away! May the worth of time paſt be a thought better digeſted by us, and the grace of one preſent day better improved than heretofore.

2, This practice is a great conſumer of *money*. Many who ſeem little to conſider the value of time, will tell you they know the worth of money, and how to value it. It were well if they would confirm this by the beſt improvement of it.

You that have followed this practice, be perſuaded to make a yearly or monthly computation of your expenſe this way; and, perhaps, the ſum will not be ſo inconſiderable as you imagine. Then think whether it might not have been converted to better purpoſes. And remember the time is at hand when it will be ſaid to each of you, "Give account of thy ſtewardſhip, for thou mayeſt be no longer ſteward." And how awful is the thought that you ſhould then be found to have waſted your Lord's goods! And it may be, many of you who ſpend ſo much at thoſe places, have but little to ſpare, without actually injuring your families, defrauding the poor, or ruining your credit in the world.

3, This practice is laviſh of *words*. As ſome places command a reverence and awe upon perſons, and are as a bridle in their mouth, the tavern and ale-houſe are places more remarkable for liberty of ſpeech, and looſeneſs of converſation. There projects are formed, ſchemes laid, and debates managed; there, above other places, men are apt to ſay, "With our tongue will we prevail, our lips are our own, who is lord over us?" Pſal. xii. 4. It is the Apoſtle Paul's advice, Col. iv. 6; Eph. iv. 29, "Let your ſpeech be always with grace; and let no corrupt communication proceed out of your mouth." You that uſe theſe haunts, compare your practice with this advice, and there will be no need for any one to tell you, "You are found wanting in the balance of the ſanctuary."

4, *Self-defence*, or *ſelf-preſervation*, is both a neceſſary duty and a natural principle. How eaſily a needleſs reſorting to taverns and public-houſes ſlides into a criminal neglect of this natural and neceſſary duty, is viſible in the danger to which it expoſes both a man's health and conſtitution, through wicked company, and an evil and almoſt incurable habit. The tavern and ale-houſe are rocks on which many unwary perſons have ſplit; dangerous precipices, whence they have been caſt down head-long, and received ghaſtly, if not mortal wounds,—See Prov. xxiii. 29—34. You are in danger here of being drawn into a ſnare, to your precious ſouls. There is no place, ordinarily, ſo full of temptations as the tavern and ale-houſe; fornicators, adulterers, thieves, revilers, drunkards, extortioners, Sabbath-breakers, and the whole liſt of ſinners, are apt to herd there. Let then your flight from ſuch dangerous places be as prompt and ſpeedy as poſſible.

The practice againſt which we have ſpoken above, is hurtful to the bodies of thoſe who follow it; it is the mother or nurſe of many diſeaſes; it is hurtful to their ſpiritual intereſts, to their ſouls. Of all the beſotted part of mankind, who are drenched in various luſts and vanities, none ſeem to carry their mark and name in their fore-

heads

heads more plain than thoſe who drown their ſenſes in liquor, which has a tendency to ſenſualize the mind, to diſſolve and weaken the noble powers of the ſoul, to diſcourage and damp pious inclinations, and indiſpoſe men to all that is ſerious and truly good.

5, To frequent taverns and public houſes (eſpecially to ſpend the evenings there) is a practice *hurtful to good order in families*. Thoſe who have families under their care ſhould look well to them. But what order is there like to be in that houſe or family where the maſter is oft abroad, and oft in the ale-houſe all the evening, which is the beſt time to get the family together and to inſtruct, admoniſh, and talk with them? But it is beyond all diſpute, theſe perſons fail of a due reſpect for their conſorts who prefer the ſordid entertainments of the tavern or ale-houſe to the pleaſure of their company; and if it does not create ſtrife and contention at home, it muſt neceſſarily cauſe uneaſineſs, and hurt the devotions of the houſehold, and is hurtful to the duties of religion in general. Beſides, to frequent ſuch places is very likely to have a fatal influence on others, eſpecially on thoſe who are inferior or under the rule of thoſe who practice it. Conſider it well for the ſake of others in general, and ſhew yourſelves men, men of generous ſympathy, of ſocial affection, and poſſeſſed of true religion.

6, It is a practice hurtful to the duties of religion in general. For when a great part of time is ſpent at theſe places in vanity, unſavoury, idle, and unprofitable diſcourſe, the mind is uſually unfitted by it for the duties of religion, ſo that they are either wholly neglected, or hurried over in a ſlight, formal, drowſy manner, unpleaſant to the Lord; who has ſaid, "I will be ſanctified in them that come nigh to me."

Let this, therefore, be an abiding thought with you, that you are haſtening to the grave, that you are ever upon the brink of eternity, and you know not when, where, or under what circumſtances death will arreſt you. Think whether the tavern or ale-houſe is a place where you would be willing to meet death, and make your exit from the world! And what if the Lord ſhould, ſome evening or other, ſay to you there, "This night ſhall your ſoul be required of you."

7, This practice has been the acknowledged inlet, and firſt ſtep to thoſe courſes, that have brought many to the moſt unnatural and inglorious ends. All perſons are hence exhorted, as they love themſelves, their reputation and credit, their true profit, their real ſafety and bliſs; as they would be preſerved from the ſtern reproofs of a wounded conſcience, the guilt of a moſt threatening ſin, and as they would in peace poſſeſs their own ſouls;—in a word, as they love their own good, in ſoul, body, or eſtate, the good of others, the glory of God, and the chriſtian religion; they are exhorted carefully to ſhun this practice, as they would eſcape the moſt deadly poiſon, or the moſt peſtilential diſeaſe.

HALIFAX,
March 20, 1810. } J. D.

OBITUARY.

OBITUARY.

NOV. 23, 1809, died Sarah Turner, of Sevenoaks, in Kent, who was an ornament to the cauſe of religion in general, and that of Methodiſm in particular, for more than thirty years. Previous to her converſion to God, ſhe was ſtrictly moral: *honesty* and *punctuality* were amongſt the moſt conſpicuous traits in her character. But, through the influence of ſlanderous reports and miſrepreſentation, ſhe was then much prejudiced againſt the Methodiſts. However, by the entreaties of a friend, ſhe was prevailed upon to go and hear for herſelf. No ſooner did ſhe come under the ſound of the word, than her prejudices gave way, and the truth of God found acceſs to her heart. It was at Southborough, under the miniſtry of Mr. James Wood, that ſhe felt the inſufficiency of her ſtrict morality to juſtify her in the ſight of God, and conſequently ſhe was led to ſeek this invaluable bleſſing on a better foundation, even by the blood and righteouſneſs of Jeſus Chriſt. Her conviction was not deep, but it was effectual, and her converſion was *sound* and *clear*. Being now united to the great Head of the Church, ſhe became deſirous of the fellowſhip of its members; hence from principle and choice ſhe joined the ſociety. It is worthy to be mentioned that when ſhe obtained confidence in God as her Saviour, ſhe was not more than 17 years of age: and this confidence ſhe retained to the day of her death. The outward conduct of our reſpected ſiſter was always in perfect accordance with her profeſſion. For more than 30 years ſhe walked before God and his people without giving offence; and not only with the pleaſing deportment of innocence, but alſo with the more active aid of uſefulneſs. She viſited the chambers of the ſick with attentive diligence: and though by reaſon of her natural timidity ſhe did not ſay much; yet, according to her ability, "ſhe delivered the poor that cried, the fatherleſs, and thoſe that had none to help them: the bleſſing of ſuch as were ready to periſh came upon her, and ſhe cauſed the widow's heart to ſing for joy." In her temporal engagements our ſiſter Turner was particularly conſcientious: in her ſhop ſhe always had a fear of repreſenting any article, which ſhe offered for ſale, on terms which it did not merit. In this ſhe did moſt certainly ſet the Lord always before her. She was not inattentive to the *temporal* welfare of her family, but her chief concern was their *ſpiritual* and *eternal* intereſts. By long experience of the power of religion ſhe knew it to be a ſource of true happineſs, and on the beſt authority could recommend it to her dear offſpring. Add to this, the influence of her *example* ſtrongly enforced her pious and affectionate exhortations. Her attendance upon the means of grace was *punctual* and *regular*. The miniſtry of the word, prayer, and her claſs-meeting, were never neglected, unleſs when ſome extraordinary engagement prevented her attending. In private ſhe frequently approached the throne of grace, and that with deſire and delight, and held ſecret converſe with her God; and ſhe was never known to ſuffer either the coldneſs of the ſeaſon or the fatigues of her buſineſs to prevent her intercourſe with God, morning and evening, upon her knees. The laſt time ſhe met in claſs, ſhe expreſſed herſelf as being exceedingly happy, and was obſerved to pray that God would prepare her for every event of his providence. The termination of her life was *ſudden*, but ſhe was not ſurpriſed, for her loins were girt about with truth, and her lamp was trimmed with grace.

W. TOASE.

SEVENOAKS, Jan. 1, 1810.

Doncaſter, March 31, 1810.

MR. EDITOR,

ON the 19th of October, 1808, was taken hence by a myſterious providence, Thomas Weſtmoreland, of Rothwell, near Leeds, in the thirty-third year of his age. He was converted to God, through the inſtrumentality of the Methodiſts about fifteen years ago, and ſoon after joined their ſociety, and became one of the beſt men I ever knew. He was not only pious, but was a man of ſtrong ſenſe and good judgment; and I have often thought, had his mind been properly improved, he would have been a very ſhining character. His talent for prayer was great, his manner pleaſing, and he was very acceptable and uſeful for ſeveral years in the prayer-meetings. About eight years ago, he was regularly appointed the leader of a claſs; but it was with great difficulty that he was prevailed upon to engage in that office; becauſe he had humble views of himſelf and

and his abilities. He watched over his little flock in love; their ſpiritual proſperity lay near his heart: and he was much reſpected, not only by thoſe who met in his claſs, but by moſt that knew him; yea, many of the wicked were conſtrained to acknowledge that he was a good man. He earned his bread by the ſweat of his brow, in the bowels of the earth; and as he and two others were coming out of the pit, the ropes became entangled, and while his companions were preſerved, he was thrown down to the bottom, and inſtantly killed. How true the words of the poet,

"Dangers ſtand thick through all the ground
To puſh us to the tomb;
And fierce diſeaſes wait around
To hurry mortals home!"

How neceſſary the advice of our Lord, "Be ye alſo ready; for in ſuch an hour as ye think not, the Son of Man cometh," Matt. xxiv. 44. His mortal remains were interred the Sunday following, in the midſt of hundreds, and the moſt of them weeping ſpectators. He has left behind him a wife and four ſmall children, who were very dear to him, to feel and lament their loſs. Of my dear departed brother, it may be ſtrictly ſaid, as a companion, he was deſirable; as a friend, he was faithful and conſtant; as a Chriſtian, he was ſincere, humble, patient, and peaceable. He was a very honeſt, laborious man; a good neighbour; one of the beſt of huſbands; and a very affectionate father. And I have not the leaſt doubt, but that ſudden death, to him, was ſudden glory.

JOHN WALTON.

FEB. 26, 1809, died at Wicke, near Briſtol, Eliz. Carey. It does not appear that ſhe was truly convinced of ſin till after her marriage. Hearing Mr. Pritchard diſcourſe one day on Rev. xxii. 2, keen conviction took place in her mind, and ſo great was her diſtreſs, that ſhe could neither work nor eat till ſhe had obtained a ſenſe of pardoning mercy, and had experienced a change of heart. The next time ſhe went to the preaching, ſhe was greatly benefitted, and intended to declare in her claſs the dealings of God with her ſoul; but that day they did not meet; and afterwards beginning to doubt of her acceptance, her joy abated. However, the Lord again bleſſed her with a renewed ſenſe of his favour, and from that time ſhe never entertained any doubt of her juſtification before God, nor ſcarcely had an anxious wiſh for any thing beneath the ſun. She rejoiced daily that her lot was caſt in a retired place, where ſhe could meditate on the mercies of her God from day to day, without the interruptions of unprofitable company. Yet ſhe knew how to value the truly pious, and availed herſelf as often as was convenient, of the benefit of chriſtian converſation. But, above all, next to her God, her pious parents and family, ſhe loved the preachers of God's word; frequently walking to Kingſwood, at leaſt four miles from her own houſe, to hear them. The principal occaſion of her death was a violent cold, caught through her being overtaken once with heavy rain, when ſhe was warm with walking. This brought on a cough, which never left her till a conſumption and death enſued. In the commencement of her affliction, her concern for her brothers was ſo great, that in much weakneſs of body, ſhe went to Warmley, and ſolemnly warned and entreated them to conſider their latter end. She was abundantly bleſſed in this labour of love, and returned home ſtrengthened both in body and ſoul. As her illneſs gained upon her, ſhe was more and more dead to the world, and deſirous to depart, and to be with Chriſt. All her language argued, that ſhe had loſt all reliſh for earthly things, and was fully bent on ſuch as are heavenly. On the 8th day of January, 1809, ſhe remarked to ſome friends, "I have had a trying week, but the Lord has given me more patience than I expected. With regard to the body, I ſink lower and lower: but don't be troubled for me; ſhed no tears: for though I cannot return to you, you ſhall come to me." And when her brother was departing from her, ſhe ſaid, "Give my love to the people, and tell them I ſhould be glad to have had more meetings with them, were I nearer to them. I am muſing on my heavenly habitation; it fills my ſoul with holy longing. Come, Lord Jeſus! Quickly come. Hallelujah! I am on my way to my home." From this time her affliction increaſed and haſtened her onward to the grave; but her ſoul, through the proſpect ſhe had of another world, was more and more happy in God, and ſhe was frequently enabled, in the moſt rapturous manner, to expreſs the moſt unſhaken confidence in God. I might relate many expreſſions of her patience, reſignation,

resignation, and hope of eternal life; but it will suffice to say, that all the words of her tongue, and feelings of her heart, were those of a soul reaching forth towards heaven, and desirous that all who visited her, or were related to her, might be made partakers of the same crown of righteousness that fadeth not away. Thus our pious friend continued till the last hour of her life, when her mother, asking her concerning the state of her mind, she replied, "Christ is precious!" and, with a smile, lifting up her hands, added, "I am going." On which she entered into the joy of her Lord, in the forty-first year of her age.

JOHN HODGSON.

DOWNEND, AUG. 1810.

NOV. 1, 1809, died at Adstock, Buckinghamshire, Elizabeth Sheers, aged 41. She was for some years a member of our society in Buckingham. Then she removed to Padbury, and was the first that opened her house there to receive the preachers. Mr. Harper was the first that preached in her house. Good was done, and a small society was formed. Of late there has been a considerable increase in the society, and at present there is a pleasing prospect of more being brought to repentance. A great many people attend the preaching of the word, and as our friends in general are steady, affectionate, and walk in the fear of the Lord, and in the comforts of the Holy Ghost, we expect them to be multiplied. Mrs. Sheers spent her last days at Adstock, a village one mile from Padbury, where also we now preach, and think the Lord has blessed the word to some souls. Mrs. Sheers, from the first to the last, was a steady member of the society, but did not enjoy a very clear sense of her acceptance with God till in her last affliction. Then the Lord, by the manifestation of his mercy, put all her doubts and fears to flight, and assured her conscience of her part in the Redeemer's blood. She was ill for about sixteen weeks. I visited her the day before she died, and found her happy in the Lord Jesus, and in the same state of mind she continued till five o'clock the next evening, and then went to join the holy and the happy in the kingdom of heaven.

JOHN SYDSERFF.

RELIGIOUS INTELLIGENCE.

Society for promoting the external Observance of the Lord's day, and for the Suppression of public Lewdness.

A GENERAL meeting of this Society was held at the New London Tavern, on Tuesday, August 7, and the regulations were finally agreed on, the leading features of which were these, 1, That the efforts of the society should be directed against offenders of every rank, beginning with the highest, without partiality or respect of persons: 2, That prevention would always be preferred to punishment: and, 3, That the members would act personally and not by agents. The committee was arranged, and nineteen persons, of all denominations of Christians, acknowledging the doctrine of the Trinity, were chosen, with a power to increase their number, one half to be of the Established Church. We understand another general meeting of the society was held at the same place, on September 10, after a sermon had been preached at Ely Chapel, Holborn, by the Rev. William Gurney, Rector of St. Clement's, and a collection made in aid of the designs of the society.

It is hoped that all friends to order and decency, will be disposed to promote, as far as they have ability, this laudable undertaking.

London Society for promoting Christianity among the Jews.

TO THE EDITOR,

PERHAPS some of your readers have not heard of the Society that is formed, by the help of God, for the express purpose of promoting Christianity amongst the Jews. It was established March 1, 1809, and the encouragement with which it has pleased God to bless the exertions of this infant institution, has far exceeded mediocrity. Several adult Jews have been initiated into the Christian Church, by the rite of baptism; and, under the patronage of the above society, no less than fifty Jewish children, are boarded, clothed, and instructed in the Christian religion! Three promising youths, who have given evidence of superior talents and real piety, are educating for the ministry; and great hopes are entertained that, in the course of a few years, many will be added to the Church of Christ, such as shall be eternally saved!

The Committee have opened a large chapel

Chapel (late one of the French Refugee churches, but now called THE JEWS' CHAPEL) in Church-ſtreet, Spitalfields, where Mr. Frey (a converted Jew) preaches a lecture every Sabbath evening to the Jews, a conſiderable number of whom have generally attended. Appropriate tracts have been prepared by clergymen and others of the firſt reſpectability for talents and piety, and printed in the Engliſh, German, and Hebrew languages, and about 12,000 have already been diſtributed. A report of the proceedings of the ſociety appeared ſome months ago, in which the committee call on the public for ſupport, which call, it is hoped, will be attended to.

B. R. G.

OF RELIGION IN FRANCE.

Guernſey, Auguſt 28, 1810.

TO THE EDITOR,

THE following extract is taken from a letter lately received by a member of our ſociety in this iſland from her ſon, a priſoner in France. If you judge it ſufficiently intereſting and correct for inſertion in the Magazine, I ſhall rejoice in having tranſmitted it to you. I make no alteration in the language.

I remain,
Very dear Sir,
Your affectionate Son & Servant,
THOS. WARREN.

"*Beſançon*, 23*d July*, 1810.

"Dear Mother,

"Some time ago I joined the Methodiſt Society, and I have abundant reaſon to thank God for his great goodneſs in bringing me out of nature's darkneſs into his marvellous light. O, my dear mother, what peace of mind do I now enjoy! The Lord ſupports me under every trying circumſtance. I am the chief of ſinners, but Jeſus died for me. Oh that my pen could expreſs the happineſs I feel at all times! I am loſt in wonder, love, and praiſe!

'If all the world my Jeſus knew,
Then all the world would love him too.'

"We meet twice a day, and thank the Lord he has ſent a very able man among us, in whoſe claſs I am. We have four ſermons every Sunday, and three in the courſe of the week, and the other days we have prayer-meetings. This is in the evening. In the mornings we have prayers and read leſſons, which our preacher explains to us. We are pretty well off, thank God, for Bibles; but we have only two of Mr. Weſley's Hymn-books. Our little church increaſes daily, thanks be to the Lord! We are in expectation of being ſhortly releaſed, but if we ſhould not meet in the fleſh, it is to be hoped we ſhall meet in heaven.

"Your dutiful Son,
(Signed)
"WM. PYSEING."

Maidſtone, Aug. 20*th*, 1810.

TO THE EDITOR.

A SHORT time ago you preſented your readers with a letter from Mr. de Queteville, giving an account of Mr. W. Mahy's return from France, (where he had laboured ſeveral years as a preacher under the Methodiſt Conference) in a ſtate of great affliction. Thouſands who read Mr. de Queteville's letter, rejoiced to hear that there are a few even in France who worſhip God in ſpirit and in truth. During Conference a letter was put into my hand from Mr. Mahy's wife's ſiſter, now in France, addreſſed to Mrs. Mahy, now in the iſland of Guernſey. As it appears to convey ſome additional information relative to our little ſociety there, I ſend you the following tranſlation to inſert in your excellent Magazine, if you judge it proper.

Yours ſincerely,
W. TOASE.

"My very dear ſiſter,

"It was with much ſatisfaction that I received your affectionate letter in anſwer to mine, this day week, which informed me that you had received my firſt. I have waited for your laſt, which is come to hand to-day, that I might anſwer them both together. They have relieved me of the painful ſenſations I felt, occaſioned by the reception of your laſt, previous to your receiving mine, in which you complained of my ſilence. Your uneaſineſs muſt have been great ſeeing four months had elapſed ſince you had heard from us. But, thank God all theſe reciprocal anxieties are at an end. I rejoice much that you have, in ſome meaſure, recovered your ſpiritual ſtrength, and that you daily experience the goodneſs of God. O that your deſires after holineſs may be inflamed every day and every moment with greater vehemence, till all the waters of unbelief and vain reaſoning be dried up, and the conſolations and peace of our God abound

abound in your soul, and overflow it as a mighty river, whose free course cannot be interrupted! O may your present enjoyments be increased more and more, till all those heavenly graces bear away your soul into the ocean of eternal felicity!

"You request a short account of the state of each member of our little society, but I feel myself ill qualified to fulfil your desire in a proper manner, as it will be necessary to say much in little, and I am of the number of those who say little in many words: however, I will do my best.

"Cousin L. is exceedingly glad to hear from you, and desires to be remembered to you in the most affectionate manner: she united with us in desiring the happiness of your return. She speaks of herself in the following terms: 'My soul is not so full of God as I desire, for my ingratitude and the incredulity of my heart often deprive me of his presence. I have repeated instances of his love towards me. I find happiness in his service, and in calling upon his name, in thinking and in speaking of him.' The Lord does not leave R. P. without the witness of her acceptance, but she frequently complains of her inconstancy and incredulity. Her sister is much alive to God: her whole delight is to advance more and more in the divine life. Widow A— has very good desires, but I question if the wound her soul received last year be entirely healed. Her daughter-in-law enjoys much of the goodness of God, and ardently desires to please him in all her ways. Her husband is yet with us: he is a gracious man, a true servant of God, whose whole desire is to the glory of God, and the establishment of his glorious empire; his whole life is exemplary, his devotedness edifying, and his soul longs for full sanctification. M. M. is still weak in body, but her soul prospers, and her faith increases. M. A. A. finds her greatest good in drawing near to God, she is closely attached to all that relates to the glory of God, and continues as firm as when you saw her last. Her uncle is very sincere, and his chief desire is to live to the glory of God.*

"O that the Lord may fulfil our desires and send us workmen into his vineyard! The hope of future enjoyment enables us to bear with patience our present privation. O Lord, cut short the evil day, and, according to thy promise, send whom thou wilt. Amen. We all feel a strong union of heart with you, and with the friends where you are. We are thankful for the expressions of Christian love contained in your letters: they are a general feast to us all. The charming account you have given us of the prosperity of Zion refreshes our souls and fortifies our faith. The Lord is good in causing, by this mean, some drops of the waters of the sanctuary to fall upon us. I feel a degree of gratitude for his inestimable favours. I am sensible of my own nothingness, and by this I am stimulated to draw near to God for help. O how I desire to lose myself in him till I can fully say, "I live, yet not I, but Christ liveth in me." My soul aspires after entire deliverance from the law of sin, and a perfect change into the image of Christ. I enjoy real happiness in the service of God, and have access, with confidence, to the throne of grace. I feel a degree of the peace of God which is productive of solid and durable joy. I find unspeakable happiness in communion with God, and while by faith I walk the celestial regions, I sometimes appear to have no connexion with terrestrial things. Ah! when, when shall I be able worthily to praise the Author of my being! When I meditate upon the benefits of my God, my soul is absorbed, every grace he has bestowed upon me appears of immense value, and I exclaim within myself, 'Lord, what am I that thou shouldest thus favour me? I am incapable of rendering thee the honour which is due to thee. I cannot of myself exalt thy love and glorify thy name as I ought to do! But, O Lord, deign to glorify thyself in a vile creature such as I am. Continue to unfold the immense riches of thy mercy in favour of me, an unworthy sinner!' I have just received a letter from M. de Pontavice, in which he incloses two others, one for Mr. de Queteville, the other for Dr. Coke. I shall inclose them both in this, which you will have the goodness to deliver to their address. M. de Pontavice presents his love to all his friends who remember him, and who wish for his return. Adieu, my dear sister. I finish this by wishing you every possible blessing, temporal and spiritual. My love to all the dear children of Zion. Our friends are all well, and desire their love to all the people of God where you reside. Adieu

once

* The writer of this letter mentions various other persons who are all thirsting after full salvation.

once more. I am expecting to hear from you, but more so, the happiness of your return.

"From your affectionate sister,
"M. M. HOWEL."

"*Beuville, July*, 1810.

TO THE EDITOR,

Cape of Good Hope, Nov. 1, 1809.

IN my last letter from this place, (dated Sept. 16, 1807,) I informed you of the work of God among the Military in this colony; since which time our blessed Redeemer has been pleased to visit us with the gracious influences of his good Spirit in a wonderful manner; and there are now many who testify the sincerity of their hearts, by their upright walk and conversation, which has encouraged me to continue labouring in his vineyard. Indeed, Satan, at times, has been greatly enraged against us, and stirred up many adversaries; yet, blessed be the Lord, we are still enabled to persevere in the ways of holiness. At our encampment at a place called Round-a-Bush, we were permitted to build a little hut to screen our heads from the scorching sun, when we assembled together to hear preaching, and to keep our prayer-meetings. On Christmas-day, 1808, while I was endeavouring to explain and apply the words of the Angel, (Matt. i. 21,) to an attentive congregation, an officer interrupted us, and ordered me to be dragged away to confinement, by a sergeant and a guard of soldiers, declaring that I should be well punished for preaching. I immediately obeyed the order. During my confinement, many came to see me, whom I exhorted, with all my might, to repent and turn to the Lord with their whole hearts, in order that they might obtain the pardon of their sins: and, blessed be his name, it was not in vain; for the word laid such hold upon a young man, that he wept bitterly: during the evening he got an opportunity of opening the state of his mind to me, and I exhorted him to flee to Jesus by earnest prayer. He did so. In the morning he came to me again, and, with tears of joy running down his cheeks, cried out, "Now I know you are a servant of God. I pitied you on account of your confinement; but you see the Lord has given you and me a sufficient reason for it: for now I know that God hath pardoned all my sins, and that I am his child." I was so overwhelmed with a sense of the divine goodness to this young man, that I could not conceal the joy that filled my heart, but mixed my tears with his. I thought, if I had a thousand lives, I could part with them all for the sake of my blessed Redeemer. Ever since his conversion this young man has continued to walk in the fear of God blameless. Through divine mercy, I was set at liberty next morning, but the chapel was pulled down to the ground, notwithstanding which we still continue to meet together, and the Lord increases our number daily.

At this present time there seems to be an out-pouring of divine grace, and many are thirsting after salvation. At our last Love-feast many experienced the melting influences of the Redeemer's love. I expect shortly to be removed from my brethren at the Cape of Good Hope, as our regiment is ordered upon further service, together with the 83d, where the Lord hath two witnesses of his mercy and grace: one of them is a private soldier, and the other is an officer, who has lately been converted to God. We are going to face the enemies of Great Britain once more, and to encounter with a wicked world; but I trust in my God, who hath often saved me, yea, and I am fully convinced he will be with me, and all who sincerely love him, to the end. I have been afflicted with sickness for nine weeks, and was brought even to the gates of death; but the Lord was mercifully pleased to restore me to his people, for which I bless and praise his holy name. I leave the Society in Cape Colony under the care of brothers Pennel and Harris, and I take with me brothers F. and D. of 21st Light Dragoons, upon the expedition; and I trust God will strengthen our hands and hearts in Zion's glorious cause.

I am your affectionate
Servant and Brother,
GEO. MIDDLEMISS, 72d Regiment.

MISSIONARY INTELLIGENCE.

From Mr. John Rutledge, Missionary, to the Rev. Dr. COKE.

New Providence, April 20, 1810.

Rev. and very dear Sir,

I HAVE abundant cause to be thankful to that kind God who hath spared me and blessed me with life and good health another year. And I desire to be humbled in the dust before the Lord while I behold, with trembling gratitude, the end of my mission so far answered

swered. I left home with no great store of materials for the ministry. I had a fearful heart and a shattered constitution, almost worn out with six years sore affliction. I had also a world to face at enmity with God, and was very little acquainted with the passions and prejudices of men. I was placed in a wicked, and to me, a strange country, with very few friends. I had in hand a cause which the devil and wicked men hate, and which many of the rich and learned despise and wish to destroy. Under these and many other disadvantages, I may say the Lord hath done, by the weakest instrument, great things. Our establishment here is no small one, as you will learn from the state of our finances, which in town are equal to all our demands, and the number of members returned to the Conference. We have three classes of white people in Town. These are led by three respectable men, who would be an honour to any society of Christians. These men labour also in the word and doctrine with me; nor is their labour in vain. Many hear them with wonder, delight, and profit. They are a great help to me. My health, however, has been so good the year last past, that I have not disappointed one congregation. Our black people, who also are increasing in number, are an honour to our cause. The regularity of their lives, the propriety of their conduct, together with their industry and frugality, appear to satisfy and please even those who could retain prejudices after being made ashamed of them. I have likewise got an excellent lot and situation in town to build a chapel on, the conveyance of which I have taken in my own name, and have now in my possession. If possible, I will have this property, belonging to the connection, secured to them according to their own form.

Now, dear Sir, my parents have spoken of my returning home. You told me, when I saw you in London, that I was to look to you for the care and tenderness of a father, which I have done ever since. I do not wish to choose a station for myself, but hope God will direct you and the Conference to do all things well, May the Lord order all things concerning me as shall be most for his glory and my salvation. This is a very comfortable place, where I have enjoyed health and happiness. Brother Turton is still upon the Islands. He wants an answer to a letter he wrote to Mr. Johnstone in Jamaica, as he judged it right to hear from thence before he set off. He spends his time entirely on the Islands. There will be a famine of the word if preachers do not come out as Missionaries. It is a pity to have it so. I wish the matter could be so ordered as to supply the Missions from among our probationers. The King could not keep off the enemies of the nation, if all were militia. Some, yea many, must enlist to go wherever they may be wanted and appointed. Ministers of the gospel ought to lay it to heart, and not let the children of this generation out-do them in so many instances where the zeal of the Christian ought to do more than the ambition of the heathen, or man of the world. I hope, dear Sir, God will bless you and the whole Conference. Nothing can be more pleasing to us who labour in these distant places, than to hear of the peace, harmony, and success of our dear brethren at home. May God smile upon them, approve of them, and anoint them with holy oil. Your affectionate son in the Gospel, JOHN RUTLEDGE.

POETRY.

A Friend, who judges the following Epistle of the Rev. Mr. Charles Wesley, to the Rev. Mr. George Whitefield, will be new to most of our readers, has kindly transmitted it to us for insertion in our Magazine.

COME on, my Whitefield, (since the strife
is past,
And friends at first are friends again at last)
Our hands, and hearts, and counsels, let us join
For mutual league, t' advance the work divine.
Our one contention now, our single aim,
To pluck poor souls as brands out of the flame,
To spread the victory of that bloody cross,
And gasp our latest breath in the Redeemer's cause.

Too long, alas! we gave to Satan place,
When party zeal put on an angel's face;
Too long we lift'n'd to the coz'ning fiend,
Whose trumpet sounded, "For the faith contend!"
With hasty blindfold rage, in error's night
How did we with our fellow-soldiers fight!
We could not then our father's children know,
But each mistook his brother for his foe.

"Foes

"Foes to the truth, can you, in conscience, spare?"
"Tear them, (the Tempter cry'd) in pieces tear!"
So thick the darkness, so confus'd the noise,
We took the stranger's for the Shepherd's voice:
Rash nature wav'd the controversial sword,
On fire to fight the battles of the Lord,
Fraternal love from ev'ry breast was driv'n,
And bleeding charity return'd to heav'n.
The Saviour saw our strife with pitying eye,
And cast a look that made the shadows fly;
Soon as the day-spring in his presence shone,
We found the two fierce armies were but one;
Common our hope, and family, and name,
Our arms, our Captain, and our crown the same,
Enlisted all beneath Immanuel's sign,
And purchas'd every soul with precious blood divine.
Then let us cordially again embrace,
Nor e'er infringe the league of gospel grace;
Let us in Jesu's name to battle go,
And turn our arms against the common foe;
Fight side by side beneath our Captain's eye,
Chace the Philistines, on their shoulders fly,
And, more than conquerors, in the harness die.
For whether I am born to "*blush above*,"
On earth suspicious of *electing* love,
Or overwhelm'd with honourable shame,
To shout the *universal* Saviour's name,
It matters not; if all our conflicts past,
Before the great white throne we meet at last:
Our only care while sojourning below,
Our *real faith* by *real love* to shew;
To blast the aliens' hope and let them see
How friends of jarring sentiments agree:
Not in a party's narrow banks confin'd,
Not by a sameness of opinions join'd,
But cemented with the Redeemer's blood,
And bound together in the heart of God.
Can we forget from whence our union came,
When first we simply met in Jesu's name?
The name mysterious of the God unknown,
Whose secret love allur'd and drew us on
Thro' a long, lonely, legal wilderness,
To find the promis'd land of gospel peace.
True yoke-fellows, we then agreed to draw
Th' intolerable burden of the law,
And jointly lab'ring on with zealous strife,
Strengthen'd each other's hands *to work for life*;
To turn against the world our steady face,
And, valiant for the truth, enjoy disgrace.
Then, when we serv'd our God through fear alone,
Our views, our studies, and our hearts were one:
No smallest difference damp'd the social flame;
In Moses' school we thought and spake the same,
And must we, now in Christ, with shame confess,
Our love was greater when our light was less?
When darkly through a glass with servile awe,
We first the spiritual commandment saw,
Could we not then, our mutual love to shew,
Thro' fire and water for each other go?
We could:—we did:—In a strange land I stood,
And beckon'd thee to cross the Atlantic flood:
With true affection wing'd, thy ready mind,
Left country, fame, and ease, and friends, behind,
And, eager all heaven's counsels to explore,
Flew thro' the wat'ry world and grasp'd the shore.
Nor did I linger at my friend's desire,
To tempt the furnace, and abide the fire:
When suddenly sent forth, from the high-way
I call'd poor outcasts to the feast of grace,
Urg'd to pursue the work by thee begun,
Thro' good and ill report I still rush'd on,
Nor felt the fire of popular applause,
Nor fear'd the tort'ring flame in such a glorious cause.
Ah! wherefore did we ever seem to part,
Or clash in sentiment while one in heart?
What dire device did the old serpent find,
To put asunder those whom God had join'd?
From folly and self-love opinion rose,
To sever friends who never yet were foes:
To baffle and divert our noblest aim,
Confound our pride, and cover us with shame
To make us blush beneath his short-liv' power,
And glad the world with one triumphant hou
But lo! the snare is broke, the captive's freed,
By faith on all the hostile powers we tread,
And crush, thro' Jesu's strength, the serpent's head.
Jesus hath cast the curs'd accuser down,
Hath rooted up the tares by Satan sown:
Kindled anew the never dying flame,
And re-baptiz'd our souls into his name.
Soon as the virtue of his name we feel,
The storm of strife subsides, the sea is still,
All nature bows to his benign command,
And two are one in his Almighty hand.
One in his hand, O may we still remain,
Fast bound with love's indissoluble chain;
(That adamant which time and death defies,
That golden chain which draws us to the skies
His love, the tie that binds us to his throne,
His love, the bond that perfects us in one:
His love, (let all the grounds of friendship s
His only love constrains our hearts t' agree,
And gives the rivet of eternity!

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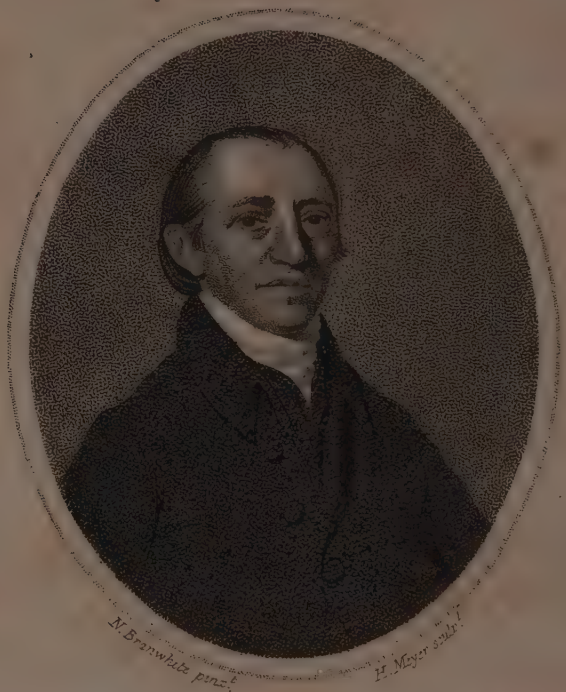

Mr. JOHN WARD.

Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR DECEMBER, 1810.

BIOGRAPHY.

A MEMOIR OF Mr. WILLIAM M'ALLUM.

WRITTEN BY HIS WIFE.

WILLIAM M'ALLUM was born, 1766, near Tanderagee, in the county of Armagh, in Ireland. His parents were members of the Presbyterian Church, in the principles of which their children were educated. However, it pleased the Lord to bring them acquainted with the Methodists, whilst their children were young, which was a signal blessing to the whole family. In the year 1787, Mr. Thomas Kerr was stationed in that circuit, and Mr. M'Allum was one of his hearers; when it pleased the Lord to convince him of his lost condition without an interest in Christ. He now cried, "What must I do to be saved?" For a season he continued in a very disconsolate state of mind, refusing to be comforted till he knew that his sins were pardoned. One Sunday morning he attended a Love-feast at Derryanvill, where many were greatly stirred up to seek the Lord; at the conclusion of the meeting he remained upon his knees, unwilling to rise without an answer of peace. Mr. Kerr, and many others, prayed earnestly for him, and the Lord graciously heard and answered for himself; when he rose up and exclaimed, "Glory, glory, glory be to God!" He loved these meetings all his days after, and promoted them in every place, where he found they had the sanction of God, and were the means of reviving his work amongst the people. Soon after this he found the word of the Lord "like a fire in his bones," and began to hold meetings amongst his neighbours, where he gave a word of exhortation, to the edification of those who attended. About this time Satan laid a snare for his feet, into which he unhappily fell. He remained in a backsliding state for some time; but a little before his coming over to England, he was dreadfully afflicted with a rheumatic gout. Now his heart began to relent, and he was filled with confusion and sorrow, on account of his past

unfaithfulneſs. The Lord heard his cry, and having healed his backſlidings, removed his affliction. Soon after his arrival at Manchester, he was employed as a Local Preacher; and in 1797, was appointed to the Derby circuit. Here he ſpent a very happy year, and ſaw of the fruit of his labours. In a letter to Mr. Mather, he ſays, "I feel that God is love, and long to be ſuch an one as he can approve; but I feel my own weakneſs, and I am much harraſſed with the fear of man. On Dec. 24, after preaching, I attended the prayer-meeting, when thirty perſons were preſent, nine of whom received the pardoning love of God before we parted. The next day, being Chriſtmas-day, I held a Love-feaſt. Many teſtified of the grace of God which was in them, and before we concluded, ten more were brought into liberty. At a Love-feaſt on the 27th, the Lord was powerfully preſent: The cries of the penitents were loud, and their earneſtneſs in prayer very great. The Lord had compaſſion on them, and ſeven received 'the garment of praiſe for the ſpirit of heavineſs.' Whilſt concluding the year at Belpar, there was a ſhaking amongſt the dry bones, and before three o'clock on New-year's morn, twenty ſouls were brought into chriſtian liberty, and from that time the work has been proſpering." In reply, Mr. Mather ſays, "Dear William, I rejoice in your life and zeal for the glory of God, and am happy to hear of the revival in Derby, which has long been a barren place. Take care not to laviſh your health, by loud and long ſpeaking, which I know you are apt to do."

The next year he ſpent in the Aſhby-de-la-Zouch circuit, where the Lord was pleaſed to revive his work. On this occaſion Mr. M. writes, "I am glad to hear that God gives you favour in the eyes of the people, and that you have ſo many of the loſt ſheep gathered into the fold; to preſerve them will require great care and labour on your part. Do not deſpiſe the day of feeble things, as ſome have done; who have trampled under foot the tender ſhoot, becauſe it was not the ſtrong ſtalk bearing the ear; and then to juſtify their raſhneſs have declared it was a tare. Had they carefully watched over and watered it, in due time it would have repaid their toil, by producing ſixty, or a hundred fold increaſe."

His next remove was to Leiceſter, and from thence to Bridlington in the year 1800, where he ſpent two very profitable years. To a friend he writes, "I am happy in God, and feel a conſtant peace of mind, whilſt I am more determined than ever to live for heaven. Yet I move ſlowly towards the mark: I am a compound of weakneſs and wants; but when I look at Jeſus, all, all I want is there. Let me adviſe you conſcientiouſly to perform family-worſhip. Let no buſineſs, no company or trials hinder this duty."

Though the proſpect was for ſome time diſcouraging, and he had to complain of the dullneſs of the people, "not one Amen being heard

heard in the Chapel during prayer," yet, in the following ſpring, many began to awake out of ſleep, and call upon the Lord; and the work continued to proſper whilſt he was in the Circuit. The following year he laboured in the Huddersfield Circuit; and ſpent his time very agreeably with the people there. From thence he removed to Whitby where he ſpent two years, labouring diligently to promote the glory of God and the ſalvation of ſouls. His next remove was to Seven-Oaks, in Kent, where there was a revival of the work. "The Lord is with us," he ſays, "and good is done; let us pray earneſtly that our coaſts may be enlarged."

After our removal to Canterbury, it appeared that his ſoul was more happy in the love of God than uſual, and in his public labours he had more than ordinary liberty. As he was in the habit of writing to me when out in the circuit; in one letter he ſays, "This week has been a bleſſed week to me; pray that I may grow in grace, and be more uſeful to the Church of Chriſt. I am well both in body and mind: thanks be to God for his many mercies to me. I often think that I am the greateſt debtor to redeeming grace of any living. I ſee ſuch a fulneſs in Jeſus as I have never ſeen before, and often long to be with him. I want the conſtant power to pray. I would be like the importunate widow, and never reſt till I have received a full ſalvation." When he returned from the Briſtol Conference in 1808, he appeared to be more full of zeal and love than I had ever before ſeen him. In a letter written to a friend about this time, he ſays, "Bleſſed be God, his work is proſpering amongſt us here, and good is done in every place. Although here are many *iſms* in this country which ſtand oppoſed to truth and ſound doctrine, and which flatter human paſſions and human pride, yet are there no *iſms* like good old Methodiſm: and this is our glory. We have the truth, we ſpeak the truth, we feel the truth, and, bleſſed be God, through grace, we live the truth! On Sunday the ninth of October, he preached twice, and held a Love-feaſt; and on Wedneſday the 12th, he preached for the laſt time in Canterbury. His ſermon was cloſe and ſearching, and, I believe, moſt preſent felt it a word of power.

One circumſtance has ſtruck me on looking over his papers, which gives a juſt view of the general ſtate of his mind. When putting down the heads of his ſermons before he preached them, he has almoſt uniformly added an admonition to himſelf, ſuch as, "Lord, help me to apply thy word, firſt to my own ſoul, and then to the people. Lord, help me ſo to ſpeak as to bring poor ſouls to Chriſt. May I always bear the teſt of thy word. O give me thy good Spirit, and teach me the happy art of living more to thy glory," &c. After preaching on the 12th of October, he was ſeized with a violent retching and ſpat blood moſt of the night, ſo that I was obliged to ſit up with him. For ſome months, his nights were reſtleſs, and his appetite bad, ſo that the ſmell of meat would

have brought on ſickneſs. He was unable to take any ſuitable exerciſe, on account of the palpitation of his heart. He ſaid, "Had I ceaſed to labour one month ſooner, I might have been able to preach now." When I have been uneaſy at his preaching, on account of his indiſpoſition, he has replied, "I had better try; they muſt not be diſappointed. Perhaps I ſhall get the ſooner to heaven, my dear." As a change of air was judged neceſſary, he removed to London, where he had the beſt medical advice; and ſoon afterwards writes to me; "Upon the whole, I am better, and the Lord mercifully keeps my mind in peace. The doctor tells me I muſt not preach for ſome months. Lord, give we patience!" On the 12th of December, he ſays, "I have now hope that I ſhall ſoon be able to do a little for my maſter again; thank God for his goodneſs to me. If I had come hither ſooner, I think I ſhould have been quite well by this time; however, all things ſhall work together for our good. I love the Lord, and I hope to live and die in his work." A little before his return he took cold, which increaſed his diſorder, and made him look much worſe than when he left home. However, we hoped that on the return of the fine weather he would feel an alteration for the better, if not be wholly reſtored. He did indeed meet the Society once, and occaſionally attend the Chapel, but the leaſt damp air gave him cold and increaſed his pains. About this time he expreſſed himſelf in a letter to a friend, as follows; "I have been favoured with a place in one of my Redeemer's beſt ſchools, yet I fear I have learnt but little, nevertheleſs I can ſay that God is love. He has dealt with me as a kind father; whilſt his rod has been laid lightly upon me, his hand has ſuſtained me, and the enemy has not been permitted to harraſs my ſoul during my affliction. My mind is kept in peace, and I am perſuaded of the truth of St. Paul's words, "All things work together for good to them that love God." Truly the promiſes are a cordial to the mind of the ſuffering chriſtian. O believe, and make them all your own."

He was fully convinced that his death was at no great diſtance, and ſeemed frequently to wiſh for it. His greateſt uneaſineſs aroſe from the thought of parting from me and our three children; the ſtruggle was long and violent, and it was not till after ſome weeks that he was perfectly reſigned to this diſpenſation. He was naturally reſerved, and during his ſickneſs ſaid but little; indeed his extreme weakneſs would not admit of his ſaying much; the little he did ſay was, however, very ſatisfactory.

A ſhort time before his death, he prayed for his diſmiſſion, and fully expected it before the next morning. He then recounted the wonders of divine goodneſs towards him, and ſpake of enjoying great peace and comfort. After this he committed me and the children to God. He ſaid, "From my firſt ſetting out in the work of the miniſtry, I have been influenced by a regard to the glory

of

of God and the good of ſouls. It has been my delight to preach Chriſt as a Saviour from the guilt, the puniſhment, the power, and the remains of ſin. He is the foundation on which I have told others to build, and he is mine, bleſſed be God, he is mine. How merciful God has been to me, I cannot fully tell: it is all mercy. He has had much to bear with from me; I have had much to bear with from myſelf; and others have had much to bear with from me; but God is my ſtrength." He then prayed fervently for an increaſe of every grace, and added,

"When my ſufferings moſt increaſe,
"Then the ſtrongeſt joy is given;
"Jeſus comes with my diſtreſs,
"And agony is heaven!"

Violent retching prevented his ſaying much more: but his language was expreſſive of joy and peace. On drinking a little water, he ſaid, "What a mercy! how refreſhing! What will it be when I drink from the pure fountain above. Lord, receive me to thyſelf." During the laſt fortnight his faculties were ſo impaired, that he could ſeldom deliver a connected ſentence; and for a ſhort time he was ſorely buffetted by the adverſary, on account of his wife and children, from whom he found it difficult to part: but in this he was more than conqueror through the blood of the Lamb. After a few minutes ſpent in prayer, he cried out, "O what a glorious heaven! Who would wiſh to live? Who would not die?" On being aſked by a friend if he felt great peace and comfort; he replied, "O yes, bleſſed be God," and ſoon after, ſilently departed.

MARY M'ALLUM.

MEMOIR OF MRS. BENSON.

BY MR. BENSON.

THE maiden name of my late dear wife was Sarah Thompſon. She was the youngeſt daughter of Mr. Thomas Thompſon, corn-factor, of Knottingley, near Ferry-bridge, in Yorkſhire. Her father dying when ſhe was a child, ſhe, with two ſiſters and a brother, was left to the care of their mother, who removed to Leeds with them.

My dear wife was the ſubject of a work of grace from a child. When about ſeven years of age, having injured a perſon in a ſmall trifle, ſhe was immediately afterwards ſo convinced of her ſin in ſo doing, and ſo diſtreſſed on account of it, that ſhe could not reſt till ſhe went and made reſtitution. Her mother, although then unacquainted with the goſpel of our Lord Jeſus Chriſt, encouraged her in reading the Holy Scriptures and other good books, in doing

which

which she was often very much affected. When about sixteen years of age, her mother took her occasionally to the Methodist chapel at Leeds, by attending which, her mind was soon enlightened in divine things, and she was convinced of her sinfulness and guilt, and her need of a Saviour. She immediately withdrew from her gay acquaintances, gave up all carnal pleasure, turned her back on all the worldly prospects which were opening before her, and cast in her lot with the despised people of God. Being in the flower of youth, and very amiable in her disposition as well as person, she was soon much noticed by several of the members of the society, and was put under the care of two of our most pious and sensible women leaders, meeting in class with Mrs. Down, and in band with Mrs. Clapham. Being of a very diffident disposition, and afraid of deceiving herself, she was very backward to cast her soul upon the mercy of God through Christ for acceptance with him. She was, however, at length enabled to confide in a pardoning God, and was often refreshed and comforted in the means of grace. Her uprightness, and the strictness, and conscientiousness of her conduct were manifest to all, and she was considered by all that knew her as *an Israelite indeed in whom was no guile.* As one instance, among many that might be mentioned, of the tenderness of her conscience, and of her obedience to its dictates, it may not be improper to mention the following particular. Residing in the house of her father-in-law, (for her mother had married again) and there being no worship of God in the family, she was so grieved and distressed on this account, that, excessively timid and diffident as her natural disposition was, her fear of God, and dread of that wrath which he has threatened to pour out on the families that call not upon his name, induced, and I may say, *compelled* her to do violence to her feelings, and to propose, if no one else would pray in the family, that she would, rather than there should be no prayer therein. Through the influence of her mother, her proposal was acceded to, and she regularly, when at home, prayed at least with her mother and servants, and her father-in-law also, when he would attend, which custom was continued as long as she remained in the family.

The same tenderness of conscience which enabled her to conquer her timidity, where she believed duty was concerned, enabled her also to lay all proper restraint upon her affections. When, by the advice of our mutual friends, I first spoke to her on the subject of marriage, she declined giving me any answer whatever, till I had first asked and obtained her mother's consent. In this she may certainly be held up as an example to all young women. The providential circumstances which led to our union, were very remarkable, and occurring, as I then fully believed, and believe still, in answer to the many prayers I had addressed to God

for direction in that moſt important of all ſteps in human life, were to me, and to my dear wife, perfectly ſatisfactory, leaving no doubt upon our minds that the matter was of the Lord. The pious and judicious friends, whom we conſulted, were of the ſame mind; and after living together 30 years, ſave one month, neither of us ever had cauſe to think the contrary. I found her to be, what from the teſtimony of her friends I had expected, a moſt upright, conſcientious, and watchful Chriſtian; an humble, modeſt, and meek follower of the Lord Jeſus; circumſpect in all things, and careful to guard not only againſt all known ſins of commiſſion, but alſo againſt thoſe of omiſſion: attentive to her whole duty, not only to God, but to her huſband and children, and all other perſons, and neglecting no part of it:—a moſt affectionate wife, and a moſt tender and attentive mother; moſt induſtrious and diligent in her houſe; and yet embracing all proper opportunities of attending on God in his ordinances, as far as her health, and the care of her family would permit. Few mothers, ſo delicate and frequently ailing as ſhe was, would have given ſuck to their children. But it was a matter of conſcience with her, not to throw off upon a ſtranger, who could not have the bowels of a mother for another perſon's child, the duty which the God of nature and of grace had laid upon her. It is true, ſhe never had milk ſufficient for any one of her children; but ſhe ſupplied by the ſpoon what was wanting in the breaſt; always ſleeping with them herſelf, at leaſt during the firſt nine or twelve months, and not truſting them in the night, at that early age, to the care of young and thoughtleſs girls. Perhaps ſhe ſometimes went to an extreme in this, and rendered herſelf more a ſlave to her children than ſhe ought to have done; but ſhe would have conſidered herſelf as ſinning againſt God, if ſhe had not done her utmoſt to preſerve the lives and health of the offſpring of her own body, to aid their growth, and guard them againſt every injury. And the ſelf-denial, attention, and labour, which a proper care of her children required, was to her a ſtrong argument why ſhe ſhould attend to and nurſe them herſelf. For ſhe reaſoned thus: 'If I, who have the affection of an own mother, find it difficult to do what is neceſſary for the welfare of my children, how can I expect that thoſe will take a proper care of them, who have no ſuch maternal affection, and who act in the capacity of nurſes, merely from mercenary motives.'

Many were the afflictions which my dear wife paſſed through, during the almoſt thirty years which we ſpent together, and frequently was ſhe brought back from the borders of the grave, and reſtored to health, in anſwer to prayer. After ſhe lay in of her ſecond child, (which died) ſhe had a long and tedious time of affliction at Leeds, and was attended many weeks by Dr. Hey.

Often

Often did we weep and pray together during that period, and God heard prayer, and bleſſed the means made uſe of for her reſtoration. At Mancheſter alſo, in the year 1794, ſhe had very nearly loſt her life through a miſcarriage. But when all human help failed, and the moſt ſkilful of the faculty declared they could do no more for her, God again heard prayer, moſt graciouſly and evidently interpoſed, and brought her back from the gates of death. The circumſtances of this event are perfectly, and ever will be, freſh in my memory. For I never can loſe the ſenſe which I then had of God's verifying his bleſſed promiſes, which I pleaded with him, with many tears.* My dear wife had alſo a narrow eſcape from

* Perhaps ſome pious reader may be encouraged to call upon God in the time of trouble, by the following ſhort extract from my Diary, written on this occaſion in great ſimplicity.

"*Mancheſter, Jan.* 12, 1794.—Although my wife was very poorly in the morning, and rather unwilling I ſhould leave her, yet, as I was expected to preach at Altringham, and no perſon was at hand to go in my place, I endeavoured to commend her to God, and went. Upon my return I found ſhe had been worſe, and obliged to ſend for the Doctor again. Her miſcarrying is, humanly ſpeaking, unavoidable, and her danger ariſes from its being ſo long delayed, as ſhe is hereby reduced and weakened exceedingly. Jan. 13. Laſt night my wife was ſo extremely ill all night long that I ſlept none at all. Oh! that the Lord would appear for us and grant us the expected deliverance. My truſt is in him.

Jan. 17. "After paſſing a moſt diſtreſſing night, ſhe ſaid to me about 4 o'clock in the morning, 'I think, my dear, there is now no way but one; I muſt die, and leave you and the ſweet children.' I anſwered, My dear, let us truſt in God. None ever truſted in him and were confounded. I have been conſidering, while I have been lying awake all night, whether he ever failed our confidence in any one thing, in which we particularly and earneſtly aſked and truſted in him for help or deliverance, and I cannot recollect that he ever did in one. And I believe he will not fail us now, but will hear prayer and ſpare your life. I roſe with a full heart and retired into another room. I conſidered with myſelf—Am not I a worſhipper of the true God, the God of Iſrael, the God and Father of our Lord Jeſus Chriſt? And may I not expect help from him in this time of need? Did not the very Heathen expect help from their falſe gods, in their diſtreſſes, and may not I look for it from the true God? Am not I a Chriſtian? a believer in the Lord Jeſus Chriſt? and did not he perform cures in the days of his fleſh; and has he not given us repeated promiſes that he ſtill will, if we apply to him? I then read in the 8th of St. Matthew's Goſpel the ſtory of Chriſt's healing the Centurion's ſervant; and afterwards turned to Hebrews 13. and read, 'Jeſus Chriſt the ſame yeſterday, to-day, and for ever.' He can heal my wife I thought, extremely reduced as ſhe is, as eaſily as he healed the Centurion's ſervant. But have I reaſon to think he will? What encouragement has he given me to expect it, or even to deſire ſuch a thing? I then turned to the Epiſtle of James and read, 'Is any ſick among you? let him call for the Elders of the Church, and let them pray over him. And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up.' I was enabled to lay hold on this paſſage by faith. I kneeled down and ſpread it before the Lord in full aſſurance that the Lord would make it good, and I thought as ſoon as it was day I would ſend for two or three pious friends, and we would pray together over my afflicted wife, and he would aſſuredly anſwer. In the mean time my faith was ſtill more ſtrengthened by reading and conſidering ſundry other paſſages—'Whatſoever things ye ſhall aſk in prayer, believing, ye ſhall receive.' 'Whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my name, I will do it.' I then read Pſal. 34, which was unſpeakably ſweet to my ſoul, eſpecially the following paſſages. 'I ſought the Lord, and he heard me, and delivered me from all my fears. They looked unto him and were enlightened, and

their

from death, after her delivery of our youngeſt daughter at Briſtol, in the ſummer of the year 1795. Dr. Caſtleman, who delivered her, Miſs Ritchie, (now Mrs. Mortimer) and myſelf, ſtood around her bed, fearing ſhe would expire every moment: but God at this time alſo heard us, and averted the ſtroke which I was not then at all prepared to meet, and he even ſo ſoon reſtored her, that in ſix weeks time ſhe was able to ſet out for Leeds, to which circuit we were appointed, a journey of about two hundred miles, with her young child, and her four other children, the eldeſt of whom was not above fourteen years of age. It is true, from that time, ſhe was a flower entirely faded, never recovering the fleſh which ſhe then loſt. But God preſerved her, and added fourteen years to her life.

When ſhe was pregnant of her laſt child, at Hull, in the ſummer of 1799, ſhe was in ſo weak a ſtate of health, that hardly any of her friends expected ſhe would live to bear the child, or if ſhe did, that ſhe would recover from her confinement. The Lord, however, was better to us than our fears. She both bore an healthy child, and was ſo ſtrengthened, as to be able to nurſe this laſt, as ſhe had done the eight preceding, (for we had three that died in infancy.) And as a token of God's goodneſs in hearing prayer for her at this time alſo, and of her dedicating the child in a peculiar manner to the Lord, ſhe named him *Samuel, heard of God.* In Auguſt next year, viz. 1800, according to the appointment of Conference, we removed to London, ſince which time her health continued to decline more and more, and her gradually increaſing weakneſs gave us too great reaſon to apprehend the time was approaching when we ſhould be called to ſuffer her removal from us Her unblamable conduct, however, and pious life, continued to evidence the reality and increaſe of her religion.

In the ſummer of 1805, a complaint, with which my dear wife had been long occaſionally and ſeverely afflicted, greatly increaſed upon her. This was frequent and exceſſive ſickneſs and

their faces were not aſhamed. This poor man cried, and the Lord heard him and ſaved him out of all his troubles. The eyes of the Lord are over the righteous, and his ears are open to their prayers. They cry, and the Lord heareth them and delivereth them out of all their troubles Many are the afflictions of the righteous, but the Lord delivereth him out of them all.' I now found a ſtrong confidence that the Lord would relieve my wife, and was led to deſire that he would do it this day. This I earneſtly and repeatedly aſked of him, with ſome expectation, that my requeſt would be granted. I then roſe from my knees, and ſat down reflecting on the paſſages above quoted. After taking a little breakfaſt I went into her room. Immediately upon my entering, ſhe ſaid, "My dear, be not diſcouraged, I believe, I ſhall be delivered ſoon." I replied; "I believe you will, for my ſoul has been wonderfully refreſhed in praying for you." In a few minutes after this, bleſſed be God, ſhe was ſafely delivered, and divers circumſtances with regard to the help ſhe unexpectedly had, manifeſted ſtill more the Providence of God over us for good. Oh that we may henceforth live to his glory!"

pain in her ſtomach, attended with a bad, and apparently conſumptive cough. It continued till the latter end of Autumn, and reduced her exceedingly. And although by being removed into the country and the help of medicine, her life, through the divine bleſſing, was ſpared at that time, and her health in a degree reſtored, ſhe never recovered the ſtrength ſhe had before, but ſince that time, lived a kind of dying life, being very ſeldom well two days together. It is true in the July following, when the Conference was laſt at Leeds, having a great deſire to ſee her ſiſters, and ſome other friends once more, ſhe undertook, with me, a journey into Yorkſhire. And although ſhe was weak and poorly both in going and returning, and even during the time ſhe was at Leeds, yet, upon the whole, the journey ſeemed to be of ſervice to her even with reſpect to her health. And at the ſame time it afforded her the ſatisfaction of ſeeing her ſiſters and enjoying their company for a few days once more, in this vale of tears.

October 28 laſt, ſhe attended, as ſhe generally did, the Saturday-night meeting in the morning chapel at ſeven in the evening. And there being then an exceſſive thick fog in London, and the evening being remarkably raw and chill, ſhe found her feet very cold, and ſaid afterwards ſhe feared ſhe had taken a little cold. She attended divine worſhip, however, at the chapel, as uſual, next day, and did not feel much, if any inconvenience from the cold ſhe thought ſhe had taken: But on Monday, Oct. 30, ſhe begun to have a cough, which increaſed upon her next day, and the day following. By this cough ſhe was much incommoded, and ſoon began to be troubled with phlegm which ſhe was not able to expectorate without great difficulty; and in the evening of Tueſday, Dec. 5, in conſequence of having ventured to walk out a little way that and the preceding day, ſhe became much worſe, feeling unuſual wearineſs and fatigue. The morning following, after having had a reſtleſs night, ſhe roſe very poorly; nevertheleſs her ſpirits were ſo good, that ſhe was enabled to attend to family matters, and was occupied in preparing dinner. In the afternoon, however, her wearineſs returned, and her cough became more troubleſome.

On Thurſday ſhe coughed ſo inceſſantly, and found her breathing ſo much affected, that ſhe expreſſed ſome fears leſt an inflammation ſhould take place in her lungs. From this day ſhe began to anticipate death, and, with uplifted hands and eyes directed heavenward, was almoſt continually engaged in prayer. That night, her reſt was more diſturbed than before, and at her deſire I afterwards ſlept in another room. On Friday morning ſhe coughed almoſt continually, and breathed with ſtill greater difficulty, which, with her increaſing weakneſs, and fever, made us ſeriouſly apprehend ſhe would ſoon be taken from us, and drew many tears from our eyes. My ſon Joſeph was ſent for, that, if poſſible, he might give her

ſome

ſome relief. She roſe, however, generally about 10 or 11 o'clock, and came down ſtairs.

Next afternoon, my ſon's wife and my own daughters being preſent, finding my dear wife under many apprehenſions, that her faith would fail her at a dying hour, and that ſhe would be forſaken of God, for what ſhe termed her unfaithfulneſs, I endeavoured to encourage her, referring her to a variety of paſſages of Scripture, which fully and explicitly teſtify the willingneſs of God to ſhew mercy to, and pardon the moſt abandoned, upon their repentance; and endeavoured to convince her that it was utterly inconſiſtent with the character of that gracious Being, who receives the vileſt, to reject or forſake one who had, even in youth, made choice of him as her portion, and had, for at leaſt 36 years been ſincerely engaged in his ſervice. I ſuggeſted, that her ſincerity had been manifeſted by her forſaking the world, when its company and pleaſures moſt ſtrongly allured her affections, and when both her age and connexions in life united to attach her to it. I ſhewed it was not poſſible that God, who had drawn her to himſelf when young, and kept her in his love and fear to the cloſe of life, and brought her thro' a variety of difficulties and trials, ſhould caſt her off, and not afford her protection and grace, when entering on, and enduring the laſt ſtruggle. Altho' this converſation conſiderably encouraged and raiſed her mind, ſhe was not yet fully delivered from the fear of death.

On Sunday 24, having to preach at Hammerſmith, I was obliged to leave home early in the morning, and learned little more concerning her, before I ſet out, than that ſhe had had a reſtleſs and diſtreſſing night. In the forenoon our eldeſt daughter Ann, having been engaged in the Sunday Schools, on her return went into the parlour to ſee her mother, and perceiving an alteration for the worſe in her countenance, ſaid, "Oh! mother, I am ſorry to ſee you ſo much worſe." To which ſhe replied faintly, "I am very ill." Ann then, taking up Mr. Weſley's collection of Pſalms and Hymns which lay on the mantle-piece, read from the 121ſt Pſalm, as follows,

"Faithful ſoul, pray always, pray,
And ſtill in God confide;
He thy feeble ſteps ſhall ſtay,
Nor ſuffer thee to ſlide;
Lean on thy Redeemer's breaſt,
He thy quiet ſpirit keeps;
Reſt on him, ſecurely reſt,
Thy watchman never ſleeps.

"Neither ſin, nor earth, nor hell
Thy keeper can ſurpriſe;

Careleſs ſlumber cannot ſteal
On his all-ſeeing eyes:
He is Iſrael's ſure defence,
Iſrael all his care ſhall prove;
Kept by watchful Providence,
And ever-waking love."

She read alſo the next verſe, with which my dear wife was particularly affected, and which ſhe appeared to receive in faith.

"See the Lord, thy keeper, ſtand,
Omnipotently near;
Lo! he holds thee by thy hand,
And baniſhes thy fear;
Shadows with his wings thy head,
Guards from all impending harms,
Round thee and beneath are ſpread,
The everlaſting arms!"

Her mother now ſaid, "Oh! what a bleſſed pſalm! Read it again." But being overcome with tears, Ann could not comply with her requeſt. Immediately after dinner, however, Iſabella, our ſecond daughter, came to her, and ſhe had no ſooner aſked her how ſhe was, than her mother ſaid, "Iſabella, read the Pſalm which Ann has been reading,—'See the Lord—omnipotently near.'" While it was read, her mother evinced that it was the language of her heart, by frequently adding, *Amen*. When it was finiſhed, ſhe ſaid, "Read it again," which Iſabella accordingly did; tho' with ſome difficulty, being exceedingly affected by it: when ſhe came to the end of the laſt mentioned verſe, ſhe was once more deſired to read that verſe. My dear wife now deſired Iſabella to read to her from the ſame book the Hymn on Reſignation, feeling, I believe, a meaſure of it, and longing for a greater degree. Iſabella, therefore, read as follows:

"Long have I view'd, long have thought,
And, trembling, held this bitter draught,
'Twas now juſt to my lips applied,
Nature ſhrank in; my courage died:
But now reſolv'd and firm I'll be,
Since, Lord, 'tis mix'd and giv'n by Thee.

"I'll truſt my great Phyſician's ſkill,
What he preſcribes can ne'er be ill:
For each diſeaſe he knows what's fit,
He's wiſe and good, and I ſubmit;
No longer will I grieve or pine;
Thy pleaſure 'tis, it ſhall be mine.

"Thy medicine puts me to great ſmart;
Thou wound'ſt me in the tendereſt part;

But

But 'tis with a design to cure,
I must and will thy touch endure:
All that I priz'd below is gone;
Yet, Father, still thy will be done!

"Since 'tis thy sentence I must part
With what is nearest to my heart,
I freely that and more resign,
Behold my heart itself is thine!
My little all I give to thee:
Thou hast bestow'd thy Son on me!"

All the time Isabella was reading, her mother continued to make what was spoken, the matter of most fervent supplication, often most heartily saying, *Amen.* Isabella could not proceed without much interruption, being overcome with grief. But this her mother did not regard, her whole attention being taken up with the important and most suitable matter of the hymn, and the devotion of her own heart, except that she continually urged her to go on. When she came to the end, her mother bid her read another, of which the following verse seemed particularly to strike and affect my dear wife;

"Defil'd, and loathsome as we are,
Thou mak'st us white, and call'st us fair:
Adorn'st us with thy heavenly dress,
Thy graces and thy righteousness."

All the family, except Ann, who was obliged to attend the Sunday-School, were now called in, as was usual on Sunday afternoons, to read the Scriptures, and be spoken to on subjects that concerned their salvation, and several chapters were read, to much of which, however, my dear wife was unable to give attention, thro' weakness and the increasing fever. Isabella and Sarah, who remained with her thro' the afternoon, were also desired to read a sermon of Mr. Wesley's, but their mother became so ill, that they were soon obliged to desist. Mrs. Griffith, however, who kindly came in to see her, was desired to pray with her; about an hour after which she was put to bed.

(To be concluded in the Appendix.)

DIVINITY.

A PLEA FOR CANDOUR.

"Learn then what morals Critics ought to shew
"In all you speak, let Truth and Candour shine."—*Pope.*

AMONG many excellent precepts given by Archbishop Fenelon to the christian Orator, is the following, founded on the confidence which the hearer should ever have in the preacher's probity

bity and learning. "Take care not to deſtroy this confidence, "without which you never will prevail over the hearer's mind, "by a deſire of exceeding the truth in every thing you ſay, which "is a miſtake that many every day fall into." This remark is juſt, for we frequently behold the fact. But not Preachers alone appear to need this caution; perhaps of all characters, the reviewers of books, and the cenſors of public manners, are eſpecially concerned in ſuch an admonition, being ſometimes defective in this point. This is the occaſion. Their buſineſs is to correct faults, and the world will always find employment for them. Nor may it rationally be expected to be ſoon otherwiſe. Man, in his beſt eſtate is encompaſſed with infirmities. Beſides, there is a pretty ſtrong propenſion in the human mind to criminate. It may alſo be obſerved, that with leſs uſe of our eyes, a blemiſh may be detected, ſooner than with all our perſpicacity, excellencies can be diſcovered. And, finally, we can cenſure with facility, where we cannot rectify without long and fatiguing toil; and toil too of that kind which does not ordinarily fit the temper when employed upon ſubjects of crimination; it is what the Scripture calls *the labour of love*.

Bad as the world is in general, and defective as many chriſtians, thoſe who are ſelected out of the world, may appear, yet it is poſſible to form notions of both, which are not warranted by the caſes we beſtow our animadverſions upon. Were theſe notions mere matters of opinion, having no more effect than reſults from maintaining a mathematical fact, as that two and two do not make five, but four only, it might be ſcarcely needful to employ a moment on the ſubject. But if moral and intereſting effects flow immediately and neceſſarily from imbibing ſentiments, and holding them forth to public notice, then, it may not be denied, the caſe aſſumes an importance that demands inveſtigation; then, "The deſire of exceeding the truth" becomes greatly injurious, not only to the animadverter himſelf, but alſo to others. The culprit, who is conſcious of being leſs culpable than the indictment ſets forth, who is arraigned on a charge of grand larceny with malice aforethought, when he is aware that his offence is only of the petit ſort, will plead, "Not guilty." Offended at his proſecutor, acquitted by the jury, diſcharged by the court, he retires "an acquitted felon," abandoning himſelf, out of ſheer ſpite, to the habitual practice of thoſe things, into the commiſſion of which he had, in all probability, at firſt fallen inadvertently. The miſchief ſtops not here. Others, out of pure ſympathy, partaking of the like feelings, proceed to ſimilar, if not more criminal courſes.

But it is not the deſign of this paper to point out the extremes of evil: For will ye not ſay unto me this proverb, "Phyſician, heal thyſelf." On the contrary, the ſpecific object is to advocate the cauſe of candour, to attempt a vindication of thoſe principles to which

which the writer himself, one of the frail progeny of Adam, has deemed it proper, not to say necessary, in every period of his life, to refer his ingenuous scrutators; and they are principles, which any one christian, claiming the honour of having performed a work of Supererogation, may apply to the character and conduct of another, in perfect harmony with truth and justice.

In like manner, as, according to Lord Bacon, "There is a superstition in avoiding superstition," so the giving criminal appellations to mere improprieties, is a greater evil than those improprieties themselves. The attaching to things very severe and stigmatizing epithets, altogether beyond their complexion, is not many removes from "*false accusation*," and is seldom followed by the benevolent offer of "restoring four-fold" to the sufferer. Things that are really indecorous, may not be "abominable;" an imprudent practice may not be "impious." The application of terms in this way, approximates very nearly to "railing accusation." Angels do not dispute in this manner; nor ought human beings, who every day express their desire to their common "Father," that his *will may be done on earth as it is in heaven.*

At the root of this evil, will generally be found, with a few exceptions, an imputation to principle of those improprieties that arise merely from circumstances. Many a thing, the result of fortuitous circumstances, is gravely, not to say grievously, attributed to principle. To entertain a doubt of the existence of wrong principles in the censured party, is apprehended by the censurer to be incompatible with the duty he owes to integrity, which he measures by the proportion of his invective. He proceeds to cauterize; he is intent on the effect of his operation, which he performs without losing a moment, and is almost dying with grief for his beloved patient, before the latter has found out that he ails any thing.

To apply the preceding observations. The frequent remarks lately made on the attitudes of some people while performing their devotions demand, for their importance, to be brought to some touchstone. Those animadversions are either true or untrue. We grant they are true. Are then the practices they condemn indifferent only, or are they sinful? These distinctions should be attended to. There are many intermediate degrees between things which are merely indifferent, and those that are morally evil. Things may be improper, indecorous, unbecoming, censurable; all these are shades between indifference and sin. And let it be observed, either or all of them may result from circumstances to which the mind has no advertency, or to which it adverts, in a greater or less degree, without indicating a bias from moral principle; although it is not hereby denied that a person acts wrong, who is swayed by circumstances when the discharge of duty required a due recurrence to principle. We might be justified in going to a greater length—There may be actions apparently

parently blameable, which are the positive effect of imperious circumstances, contrary to the dictates of the judgment in its relation to principle. So much as this we may require from truth and justice, without appealing to candour, because we allude to matter of fact. It will be sufficient, if the reader be only reminded of a few things.

Methodism originated with men conscientiously tenacious of the forms of the Established Church. Its rubrick enjoins *standing to sing*, and *kneeling at prayer*. These customs they inculcated, and practised. Standing to sing, was the uniform usage of the preachers, and people; but they were, however, obliged sometimes to dispense with kneeling at prayer, for instance, when preaching was in the open air. In later times, some have acquired the custom of sitting to sing. Perhaps the using Hymn-Books, which is now become general, may have taken off that attention to the preachers giving out portions of each verse, which was heretofore necessary, and may have been the occasion of the congregation taking a less fatiguing posture. In some instances, parents are known to sit, that they may adjust themselves to the stature of their children, whom they have placed to stand near them, that they may the more easily accommodate them with the book they are using; and herein they may have deemed their conduct uncensurable. But sitting to sing, may, perhaps, be principally attributed to the influence of example set by dissenting congregations: with the Dissenters that practice is general, and it will probably be found that, wherever it prevails among us, it is in proportion to our intercourse with them. And from the same source is chiefly derived the practice of standing at prayer. But in many Methodist chapels, standing at prayer is frequently occasioned by local circumstances. "Kneeling ne'er spoil'd silk stocking," sung the divine Herbert. It should however be kept in mind, that the sentiment of the poet is found in his "Temple;" and as we are not treating of splendid and accommodating places, it may not reasonably be applied to those, where stockings manufactured of the plainest materials, might suffer considerable injury from the wearer's kneeling. In many places of worship, it may be added, there are only benches very closely packed together, to accommodate crowded congregations, where it would be impossible to kneel. And in many other places of worship, where there are pews, they are found to be so narrow, that they preclude the practicability of kneeling at all, or only with awkward and painful inconvenience, as is at present experienced by the writer and his family. Nay, there are even pulpits to be found in Methodist chapels, in which there is no convenience made for the preacher's kneeling, not so much as mat, stool, or hassock. Now in all these cases, both people and preachers are compelled to stand at prayer, however much they may prefer a kneeling posture;

posture; and they are compelled by mere circumstances. Whether, therefore, standing or kneeling be judged by their spectators as most eligible for the due performance of public devotions, there can be no moral deficiency imputable to them, for they have no alternative of position.

To discern the legitimate posture, proper to be used in public prayer, appeals have been made to the Scripture. Solomon, it has been said, kneeled when he prayed at the dedication of the temple: but on the same occasion, all the congregation stood. It has been said our blessed Lord knelt when he prayed: but we do not know that he ever knelt at public prayer. If regard be had to the modes practised by the Jewish Church, we shall find they practised standing at prayer. Appeals have been made to the customs of the ancient saints; and they sometimes knelt, at other times prostrated themselves, or sat down before the Lord. They seem to have been influenced by circumstances.

To determine the propriety of a particular posture in public prayer, references have likewise been made to the custom of early Christian Churches. But while the Western Church constantly insisted on kneeling, the Eastern Church required that none should kneel at prayer from Easter to Whitsuntide, as the standing posture was maintained to be a more proper indication of our Redeemer's Resurrection. And this canon, in Russia, is still tenaciously adhered to. The Church of England followed the Latin forms; while the Kirk of Scotland, copying the reformed churches abroad, adopted and strenuously recommended their usages.

The final appeal has been made to the human judgment, to decide which posture is fittest, and most becoming public prayer. But this standard is equivocal; nothing being more various than many minds, or more variable than the same mind at different seasons. The thing that is essentially important in the view of one man, shall be only a matter of opinion with another; while a third person will see it wholly improper, and contend for its being displaced, to be superseded by something else, which will be equally abhorred by a fourth party. And, amidst the fluctuations, by which human minds are frequently affected, it would not be surprising if all the parties change sides, each contend for the matters he had previously opposed, anathematizing his own darling opinions. Looking at the decisions of united bodies, we shall perceive the English Rubrick enjoins persisting to require kneeling, while the Scotch Directory recommends standing at prayer with equal solemnity.

A like variety of opinions will, and indeed does prevail on many other subjects. In England, the custom on entering the church, is to make a short prayer aside; while the Scotch divines request

that nothing of that kind may be practiſed in their places of worſhip: And their directory requires, that thoſe who come in after the commencement of public worſhip, ſhall ſit down quietly, and join in the ſervice of the Kirk, without praying by themſelves.

Neither the Engliſh nor Scotch formulary requires *ſitting* at prayer; but it is ſometimes practiſed in the Engliſh Church, and by ſome individuals in other congregations. It has been condemned in terms which always refer it with great ſeverity to a deficiency of devotional principle in the cenſured party. Nor ought any one to defend or even excuſe the practice, if the ſitting poſture be adopted for the purpoſe of conſulting bodily convenience; for if it be only to indulge an irreverent and undevotional habit, nothing can be pleaded in the extenuation of its guilt. Yet, in many inſtances, it is not only poſſible, but juſt, to refer the occaſion of this practice to inſurmountable circumſtances, or early inculpable prejudices, rather than to an undevout diſpoſition. There are ſome aged people, and others who are weak and infirm, that cannot kneel; others, who can place themſelves in a kneeling poſture, would be unable, through bodily weakneſs, to ariſe from their knees; there are others again, who can kneel a ſhort time, but are obliged, by pain and weakneſs, to take another poſture. Now if it be ſaid, "Let ſuch people ſtand, and not attempt to kneel," to this it may be replied, firſt, perhaps they can no more ſtand than they can kneel, and therefore muſt ſit, or not worſhip in public; or, ſecondly, they have not been accuſtomed to ſtand at public prayer, they have an early prejudice againſt ſtanding at prayer, having been taught to look on that cuſtom, as leſs reverent than bowing the knee, and they conceive they beſt diſcover the devout reverence of their ſpirit, by kneeling as long as they can, even though they be obliged when they can kneel no longer, to perform part of their devotions in a ſitting poſture; or, thirdly, if that poſture is uſed by them throughout the whole prayer, they may think their ſpirit is better qualified for the purpoſes of devotion, if they decline their body and bend their knees, which is a poſture not unfrequently taken by thoſe who either do not or cannot kneel, and are either unable or unwilling to ſtand. And, farther, often-times people of this way of thinking cannot meet with accommodations for kneeling in ſome pews, and therefore take the ſitting poſture, adjuſting themſelves as well as they can towards that of kneeling; while ſome pews are ſo narrow, that they will only admit this partial bowing of the knee.

Beſides the poſtures taken by people in performing public devotions, their religious habits in other reſpects have lately undergone frequent animadverſion. It has been ſtrenuouſly maintained, upon pain of forfeiting all claim to piety, that people ought to ſhut their eyes when they pray. This is a ſweeping cenſure. It

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is particularly obſerved by the Evangeliſt, that our bleſſed Lord on one occaſion prayed with his eyes open. We do not know that he prayed with them ſhut. If having the eyes open were totally to incapacitate for devotion, as ſome have maintained, then certainly there never was acceptable prayer made from a written or printed form; then the ſacred Scriptures were never read with devotion; then ſinging hymns or pſalms in a devout manner, neceſſarily requires, according to the judgment of Cowper's Lord Chief Baron, that the "eyes ſhall be ſhut."

Some have ſuppoſed it expedient to keep the body upright in the act of praying, as being favourable to the free exerciſe of the mind. But others recommend the bowing down of the head, as better diſpoſing the mind for prayer, by aſſociating the ideas of humility, reverence, and abaſement: and for this reaſon it was recommended by the late great and excellent Mr. Norris, in his treatiſe, "A Father's Advice to his Children." Some have reprobated in ſtrong language, the ſitting at table while a bleſſing is craved on the food. Yet our Saviour made the multitudes ſit, before he ſanctified the loaves and fiſhes; and in the act of ſitting or recumbency, he ſeems to have bleſſed the bread at the laſt ſupper. Looking into a bible when a miniſter delivers the text, and explains the context, has been condemned as a ſilly cuſtom, and impoſſible to be performed with due attention to what the preacher is ſaying. Yet in Scotland this very cuſtom was univerſally required of the hearers, and is ſtill by many miniſters, that their auditors may better underſtand and remember the ſermon.

What do we gather from this review of things? Why, truly, that many matters take a complexion, like the camelion, from the ſituation of the ſpectator, and the light in which they are ſeen. Some things are practiſed by many people conſcientiouſly, by others with indifference; but neither the ſame judgment nor the ſame feelings actuate the beholder, who views them with diſguſt, and ſpeaks of them with abhorrence. Let us not be forward, then, to impute to wrong principles, or to any principle at all, what may with truth and candour be allowed to ariſe from mere circumſtances. Even when we ſee things really culpable, let us not make the defect, or crime if it be one, worſe than it abſolutely is. To find fault is eaſy, it is natural to us, and may be indulged by tranſgreſſors themſelves. For inſtance, at the table of a ſtrong advocate for ſtanding while a bleſſing is craved at meals, the writer has ſeen the family frequently ſit.—A lady was once condemning the manner of a miniſter who prayed with his eyes open, when the writer, who pretends not to be a wit, felt himſelf diſpoſed to ſay, "Madam, who told you he keeps his eyes open during prayer?" The lady, ſomewhat addicted to animadverſion, had nevertheleſs retained good ſenſe enough to feel the force of the reproof, and it is hoped

ſhe may have learned to make a proper uſe of her own eyes for the future, when ſhe is engaged in prayer. An eminent diſſenting miniſter, Mr. ———, late of Cambridge, after preaching in a Methodiſt chapel, apologized to ſome friends for his ſitting during part of the time of ſinging, "becauſe it was exceſſively fatiguing to ſtand all the while," and wondered therefore how the Methodiſts ſhould practice the cuſtom of ſtanding to ſing. Yet he felt no inconvenience from ſtanding nearly half an hour at prayer, which tired many beſides the writer, who had not been accuſtomed to ſtand at prayer, nor to prayers of that length.

But the cuſtom of paſſing too ſtrong a cenſure, on things that are either indifferent, or but in a ſmall degree wrong, has a moſt injurious tendency. Many perſons are hereby led to entertain diſpoſitions of mind injurious to themſelves and others. It were unſpeakably preferable to think and ſpeak too highly of characters, than to exceed in our cenſures; and, in general, as it is better, ſo it is ſafer. Miſtakes on the worſt ſide are more common, and more difficult to be rectified. The cuſtom of violently condemning thoſe things that are merely cenſurable, of crying down practices indifferent in their nature, and of compelling matters, perhaps laudable, to be abrogated, becauſe inadmiſſible by our prejudices, is an evil big with moſt miſchievous conſequences. We become liable to tempers moſt unfavourable to the humane and ſocial virtues. We expoſe ourſelves to pride, ſelf-righteouſneſs, and an overweening conceit of our own wiſdom, to the danger of loſing that charity which is not eaſily provoked, thinketh no evil, doth not behave itſelf unſeemly, but covereth, believeth, and hopeth all things; a chriſtian grace, which rejoiceth not in iniquity but in the truth, and for which there is no ſubſtitute. Thoſe people alſo, whom we thus blame, we are apt to deſpiſe: and if they be weak, we turn them out of the way. But *let them rather be healed.*

The writer is not a latitudinarian. He has his own practices; to them he adheres, though he has beheld all the varieties alluded to in this paper, and witneſſed them extenſively in many parts of the United Kingdom. He himſelf and his domeſtics uſe the genuine Methodiſt forms; this they do, becauſe they are the forms of that body of Chriſtians to which they profeſs to belong, and are therefore influenced by a principle which they think ſhould, in general caſes, determine the conduct of all the members of a community, be it civil or religious. They ſtand to ſing. They kneel to pray. At all their meals, they ſtand both to crave a bleſſing, and return thanks. They are free from all thoſe charges ſo frequently brought againſt many, except this one—They uſe a bible to read the text, and ſometimes the context when the preacher expounds it; the uſefulneſs of which is with them a matter of fact, and they have no objection, any time after hearing a ſermon, to confront the reſult with a family who makes no uſe of the Scripture on the like occaſion.

CANDIDUS.

THE TRUTH OF GOD DEFENDED.

AN EXTRACT FROM MR. LOCKE ON TOLERATION.

TO THE EDITOR.

HAVING lately read, with pleaſure, Mr. Locke's Letter on Toleration, and, believing that the liberal ſentiments it contains are too little underſtood, I take the liberty of ſending you a few Extracts from that excellent little book, for the information of ſuch of your readers as have not had an opportunity of ſeeing the work itſelf.

Halifax, 1810. JOHN DONCASTER.

"Since you are pleaſed to enquire what are my thoughts about the mutual toleration of chriſtians in their different profeſſions of religion, I muſt needs anſwer you freely, that I eſteem *that* toleration to be the chief characteriſtical *mark* of the *true* church.

"For whatſoever ſome people boaſt of the antiquity of places and names, or of the pomp of outward worſhip; others, of the reformation of their diſcipline; all, of the orthodoxy of their faith: (for every one is orthodox to himſelf:) theſe things, and all others of this nature, are much rather marks of men ſtriving for power and empire over one another, than of the Church of Chriſt. The buſineſs of true religion is quite another thing. It is not inſtituted in order to the erecting of an external pomp, nor the obtaining of Eccleſiaſtical dominion, nor to the exerciſing of compulſive force; but to the regulating of men's lives according to the rules of virtue and piety. It is vain for any man to uſurp the name of Chriſtian, without holineſs of life, purity of manners, and benignity and meekneſs of ſpirit. No man can be a chriſtian without *charity*, and without *that faith which works*, not by *force*, but by *love*.

"Now I appeal to the conſciences of thoſe that perſecute, torment, deſtroy, and kill other men upon pretence of religion, whether they do it *out of friendſhip and kindneſs* towards them or not. I ſhall believe they do ſo, when I ſhall ſee them perſecute with fire and ſword the members *of their own communion*, that are tainted with enormous vices, and without amendment are in danger of eternal perdition; and when I ſhall ſee them thus expreſs their love of the ſouls of ſuch by the infliction of torments, and all manner of cruelties. For if it be out of a principle of charity, as they pretend, and love of men's ſouls, that they deprive them of their eſtates, maim them with corporal puniſhments, ſtarve and torment them in noiſome priſons, and in the end take away their lives; I ſay, if all this be done merely to make men chriſtians, and procure their ſalvation, why then do they ſuffer *whoredom, fraud, malice, and ſuch like enormities*, to predominate amongſt their flocks and people? Theſe things are certainly more contrary to the glory of God, the purity of the Church, and to the ſalvation of ſouls, than any conſcientious diſſent from Eccleſiaſtical deciſions, or ſeparation from public worſhip, whilſt accompanied with innocency of life. Whoever, therefore, is ſincerely ſolicitous about the Kingdom of God, and thinks it is his duty to endeavour the enlargement of it amongſt men, ought to apply himſelf with no leſs care

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and industry to the rooting out of these immoralities, than to the extirpation of sects.

"The toleration of those who differ from others in matters of religion is so agreeable to the Gospel of Jesus Christ, and to the genuine reason of mankind, that it seems monstrous for men to be so blind, as not to perceive the necessity and advantage of it. I esteem it above all things necessary to distinguish exactly the business of civil government from that of religion, and to settle the just bounds that lie between the one and the other.

"The *Commonwealth* seems to me to be a Society of men constituted for the procuring, preserving, and advancing of their own *Civil interests. Civil interests* I call life, liberty, health, and indolency of body; and the possession of outward things, such as money, lands, houses, furniture, and the like.

"Now *the whole jurisdiction of the Magistrate reaches only to these civil concernments;* and it neither can nor ought in any manner to be extended to the salvation of souls.

"First, Because the care of souls is not committed to the civil Magistrate any more than to other men. It is not committed to him by God, because it does not appear that God has ever given any such authority to one man over another, as to compel any one to his religion. Nor can any such power be vested in the Magistrate by the *consent of the people*; because no man can so far abandon the care of his own salvation, as blindly to leave it to the choice of any other, *whether Prince or Subject*, to prescribe to him what faith or worship he shall embrace.

"*In the second place*, The care of souls cannot belong to the civil Magistrate, because his power consists only in *outward force:* but true and saving Religion consists in the *inward* persuasion of the mind; without which nothing can be acceptable to God. It may be alleged, that the Magistrates may make use of arguments, and thereby draw the heterodox into the way of truth, and procure their salvation. I grant it. This is common to him with other men. But it is one things to persuade, another to command: one thing to press with arguments, another with penalties.

"*In the third place*, The care of the salvation of men's souls cannot belong to the civil Magistrate; because, though the rigour of laws and the force of penalties were capable to convince and change men's minds, yet would not that help at all the salvation of their souls. For there being but one truth, one way to heaven; what hope is there that more men would be led into it, if they had no other rule to follow but the religion of the court? In the variety and contradiction of opinions in religion, *wherein the Princes of the world are as much divided as in their secular interests*, the narrow way would be straitened. One country alone would be in the right, and all the rest of the world would be put under an obligation of following their prince in the ways that lead to destruction. And that which heightens the absurdity, and very ill suits the notion of a Deity, men would owe their eternal happiness or misery to the place of their nativity.

"Let

"*Let us now conſider what a Church is.* A church then I take to be a voluntary ſociety of men, joining themſelves together of their own accord, in order to the public worſhipping of God, in ſuch a manner as they judge acceptable to him, and effectual to the ſalvation of their ſouls. I ſay it is a free and voluntary ſociety. Nobody is born a member of any church. Otherwiſe the religion of parents would deſcend unto their children, by the ſame right of inheritance as their temporal eſtates, and every one would hold his faith by the ſame tenure he does his lands; than which nothing can be more abſurd.

"Thus, therefore, that matter ſtands. No church or company can hold together, unleſs it be regulated by ſome laws, and the members conſent to obſerve ſome order. Place and time of meeting muſt be agreed on. Rules for admitting and excluding members muſt be eſtabliſhed. Diſtinction of officers, and putting things into a regular courſe, and ſuch like, cannot be omitted. It neceſſarily follows that the right of making its laws can belong to none but the ſociety itſelf; or at leaſt (which is the ſame thing) to thoſe whom the ſociety by common conſent have authorized thereto. Some perhaps may object that no ſuch ſociety can be ſaid to be a true church, unleſs it have in it a Biſhop, or Preſbyter, with ruling authority derived from the very apoſtles, and continued down unto the preſent times by an uninterrupted ſucceſſion. I *anſwer, In the firſt place*, Let them ſhew me the edict by which Chriſt has impoſed that Law upon his Church. And I require that the terms of that edict be very expreſs and poſitive. Next, let them obſerve how great have always been the diviſions amongſt even thoſe who lay ſo much ſtreſs upon the divine inſtitution, and continued ſucceſſion of a certain order of rulers in the church. *And in the laſt place*, I conſent that theſe men have a ruler of their Church, eſtabliſhed by ſuch a long ſeries of ſucceſſion as they judge neceſſary; provided I may have liberty at the ſame time to join myſelf to that ſociety, in which I am perſuaded thoſe things are to be found which are neceſſary to the ſalvation of my ſoul.

"The end of a religious Society is the public worſhip of God, and by means thereof the acquiſition of eternal life. All diſcipline ought therefore to tend to that end, and all eccleſiaſtical laws to be thereunto confined. The arms by which the members of this Society are to be kept within their duty, are exhortations, admonitions, and advices. This is the laſt and utmoſt force of eccleſiaſtical authority.

"Let us enquire, in the next place, how far the duty of Toleration extends, and what is required of every one by it. *And, firſt*, I hold, that no church is bound by the duty of Toleration to retain any ſuch perſon in her boſom, as, after admonition, continues obſtinately to offend againſt the laws of the Society. But, nevertheleſs, in all ſuch caſes, care is to be taken that the ſentence of excommunication, and the execution thereof, carry with it no rough uſage of word or action, whereby the ejected perſon may any wiſe be damnified (injured) in body or eſtate. *Secondly*, No private perſon has any right in any manner, to prejudice another perſon in his civil enjoyments, becauſe he is of another church or religion. No violence or injury

is to be offered him, whether he be Christian or Pagan. What I say concerning the mutual Toleration of private persons differing from one another in religion, I understand also of particular Churches; nor has any one of them jurisdiction over any other, no, not even when the civil Magistrate comes to be of this or the other communion, for the civil Government can give no new right to the Church, nor the Church to the civil Government. So that whether the Magistrate join himself to any church, or be separate from it, the Church remains always as it was before, *a free and voluntary Society*. *Nobody*, therefore, in fine, neither single person, nor churches, nor even commonwealths, have any just title to invade the civil rights and worldly goods of each other upon pretence of religion. No peace and security, no, not so much as common friendship, can ever be established or preserved amongst men, so long as this opinion prevails, that *dominion is founded in grace*, and that religion is to be propagated by force of arms. No man, with whatsoever ecclesiastical office he be dignified, can deprive another man, that is not of his church or faith, either of liberty, or of any part of his worldly goods, upon the account of that difference which is between them in religion. For whatever is not lawful to the whole church, cannot, by any ecclesiastical right, become lawful to any of its members.

"*But this is not all.* He that pretends to be a successor of the Apostles, is obliged also to admonish his hearers of the duty of peace and good-will towards all men; as well towards the erroneous as the orthodox; towards those that differ from them in faith and worship, as well as towards those that agree therein. Oh that our ecclesiastical orators, of every sect, would apply themselves with all the strength of argument that they possess, to the confounding of men's errors! But let them spare their persons. Let them not supply their want of reasons with the instruments of force!

"*In the last place*, Let us consider what is the Magistrates duty in the business of toleration. Men are to enter into some religious society; and perform such other things in religion as cannot be done by each private man apart. *These religious Societies I call Churches: and these, I say, the Magistrate ought to tolerate. Concerning outward worship*, the Magistrate has no power to enforce by law, either in his own church, or much less in another, the use of any rites or ceremonies whatsoever in the worship of God. *But, farther:* Things ever so indifferent in their own nature, when they are brought into the church and worship of God, are removed out of the Magistrate's jurisdiction; because in that use they have no connection at all in civil affairs. *Again:* Things in their own nature indifferent, cannot, by any human authority, be made any part of the worship of God; for this very reason; because they are indifferent. *In the next place:* As the Magistrate has no power to *impose* by his laws, the use of any rites or ceremonies in the Church; so neither has he any power to *forbid* the use of such rites and ceremonies as are already received, and approved, and practised by any Church. Because, if he did so, he would destroy the Church itself; the end of whose institution being only

only to worship God with freedom, after its own manner. *Further:* the magistrate ought not to forbid the preaching or professing of any speculative opinions in any church; because they have no manner of relation to the civil rights of the subjects. The business of laws is not to provide for truth of opinions, but for the safety and security of the commonwealth, and of every particular man's goods and person. And so it ought to be. For truth certainly would do well enough, if she were once left to shift for herself. She has seldom received, and I fear, never will receive much assistance from the power of great men; to whom she is rarely known, and more rarely welcome.

"God Almighty grant, that the gospel of peace may at length be preached, and that civil magistrates, growing more careful to conform their own consciences to the law of God, and less solicitous about binding of other men's consciences by human laws, may, like Fathers of their Country, direct all their counsels and endeavours to promote universally the civil welfare of all their children; except only such as are arrogant, ungovernable, and injurious to their brethren; and that all Ecclesiastical men, who boast themselves to be the Successors of the Apostles, walking peaceably and modestly in the Apostle's steps, *without intermeddling with state affairs*, may apply themselves wholly to promote the salvation of souls."

THE WORKS OF GOD DISPLAYED.

ASTRONOMICAL OBSERVATIONS—ON COMETS.

(Concluded from page 391.)

THE number of Comets is supposed to amount to 450, but they do not all, after the manner of the Planets, revolve in the same direction; for nearly one half of them is observed to go agreeably to the order of the Signs, and the other half in a direction quite opposite. Their revolutions, for which according to the principles of gravitation and projection, it is scarcely possible to account, are known to be performed in very eccentric ellipses, the lower focus of each of which is in or near the sun. Throughout their courses, they are governed by the law of describing equal areas in equal times, which is known to regulate the motions of all the other bodies in the system. All their orbits have considerable inclinations to those of all the other Planets;—a circumstance which certainly could never have been the work of chance. Undoubtedly it has been so appointed by the wisdom of the Deity, to prevent a possibility of their collision with any of the other circumvolving bodies. This admirable contrivance is a convincing proof of the divine foresight; who has ordered all things well: for, were any of these Comets to move in paths coincident, or nearly coincident, with the paths of the planets, at the point of intersection,

terfection, they might, at ſome time meet, and then the conſequences of the ſhock would be fatal.

Sir Iſaac Newton was the firſt to deduce a ſeries of ſound reaſoning from the hypotheſis of gravitation, by which he clearly demonſtrated that one and the ſame principle, viz. the power of gravity, produced and regulated all the motions of the mundane ſyſtem.

Dr. Halley knew that on that principle, the time of a comet's return might be foretold almoſt as certainly as that of a planet, if its period could be but once deduced from previous obſervations.—To this arduous taſk he therefore applied himſelf, and from Hiſtory collected ſuch obſervations as ſeemed fully to ſatisfy him with regard to the periods of two of the Comets, viz. that of 1680, and that of 1682. The former, indeed, of theſe eccentric bodies proving a period of 575 years, put the obſervation of its return at ſo great a diſtance, as to make the certainty of its revolutionary period of no uſe for ſeveral ages to come. Its heat is ſuppoſed, when neareſt the ſun, to be 2000 times greater than red-hot iron; and that being thus heated, it muſt retain its heat till it comes round again, although its period ſhould be 20,000 years, inſtead of 575. How wonderful are thy works, O Lord God!

The Comet of 1682, having a period the ſhorteſt of all, this philoſopher, with a becoming confidence, predicted its return, and lived himſelf, within a few years, to ſee his own prediction accompliſhed. At the return of this Comet to the ſun, it came to Jupiter ſo near, and ſtayed in his neighbourhood ſo long, as to acquire an accelerated motion by the united forces of the Sun and Jupiter.

Owing to this cauſe, when it left the Sun, it, from neceſſity, went off with greater velocity than at any former period of the revolution, and ſhot forth into a wider immenſity of ſpace: conſequently, the time of its return was thereby made longer, and occaſioned the Doctor to ſay, that it probably would not return until the end of 1758 or the beginning of 1759. At this time it really did appear, and fixed the æra of perfection in this part of celeſtial ſcience.

B. R. Goakman.

THE PROVIDENCE OF GOD ASSERTED.

IN the 21ſt Number of the late Rev. Mr. Weſley's Journal, page 83rd, is the following paragraph. "Thurſday, Oct. 26, 1787. In returning to Canterbury, I called upon Mr. Kingsford, a man of ſubſtance as well as piety. He informed me, 'Seven years ago I ſo entirely loſt the uſe of my ankles and knees, that I could no more ſtand than a new born child. Indeed I could not lie in bed without a pillow laid between my legs, one of them being unable to bear the weight of the other. 'I could not move from place to place but on two crutches. All the advice I had, profited me nothing. In this ſtate I continued above ſix years. Laſt year I went on buſineſs to London, then to Briſtol and Bath. At Bath I ſent for a phyſician; but before he came, as I ſat reading the Bible, I thought, Aſa ſought to the phyſicians and not

to

to God, but God can do more for me than any phyficians. Soon after I heard a noife in the ftreet, and, rifing up, found I could ftand. Being much furprifed, I walked feveral times about the room; then I walked into the fquare, and afterwards on the Briftol road; and from that time, I have been perfectly well: having as full a ufe of all my limbs as I had feven years ago."

To the Editor.

Dear Sir,

At the requeft of the Preachers and many of my friends in Derby, I fend you the following Anecdote of our dear departed fifter Bilfborough, which fhe related to me about two months previous to her laft illnefs. Should you judge it worthy a place in your valuable Mifcellany, the infertion of it will oblige,

Dear Sir,

Derby, Aug. 3, 1810. } Your's, affectionately
George Milner.

"THE eyes of the Lord are over the righteous, and his ears are open to their cry."

This fcripture (faid fhe) has very ftrikingly been accomplifhed in my experience. About ten years ago, I had a prayer-meeting every Sunday afternoon in my houfe in the Full-Street, which principally confifted of our young friends, and it was at this time that my foul profpered in the Lord. I may fay that my peace flowed as a river. "Jefus all the day long, was my joy and my fong." However, my temporal affairs were at this time very diftreffing, fo much fo, that I ftood in need of the common neceffaries of life. The fociety at that time did not know my real fituation, and my not having a friend in the world to whom I could freely open my mind, added ftill more to my afflictions. I remember one day I was quite deftitute of food, I had not a morfel of bread to eat, nor money to purchafe any with. On former occafions I had trufted in the Lord, but now I thought he had forfaken me. I remembered to have read the words of David, "Once I was young, but now am old, but I never faw the righteous forfaken, nor his feed begging their bread." "Ah," thought I, "this will be my cafe. I am now forfaken of friends, and forfaken by the Lord." Thus reafoning and murmuring againft God, my foul was brought into very great heavinefs. However, I determined to lay my wants before him and pray that he would undertake my caufe and deliver me. I did fo; but it feemed as if it were to no purpofe. I had no accefs, my prayer returned to me void, and I thought the Lord had forgotten me. I did not totally defpair, but I thought I would go to the Lord again, and tell him my wants, and plead his promifes, and while I was at prayer a fecond time, it was fuggefted to me to open the Scriptures, and fee if I could derive any comfort from them. I opened upon that remarkable paffage, "They that fuffer with me, fhall reign with me." I clofed the Bible, clafped my hands together and cried out, "Well, Lord, that is enough!" Immedi-

ately my doubts and fears fled away, and never in the course of my spiritual warfare did I receive so great and so glorious a manifestation of God's love, as at this time. I was enabled to trust in God, and fully to rely upon him, and I think in less than half an hour after this, my temporal wants were richly supplied with a loaf of bread and half a crown in money; and this supply came from a quarter which I never could have expected: it came from a gentleman, who if he had met me in the street would not have spoken to me; and from this time to the present, I have never wanted. Glory be to God!

THE GRACE OF GOD MANIFESTED

In a short account of Mrs. Eleanor Hulett, *of Brompton, in Kent, who fell asleep in Jesus, on the 23d of June*, 1808, *aged* 67.

SHE was in the habit of writing some account of her christian experience at different periods of her life in her diary, from which the following lines, describing the commencement of her christian course, are an extract.

"For many years I worshipped an unknown God. I was kept by restraining grace, from outward evil, for which I have great cause to be thankful: Though, I say it with shame, I loved what the world calls pleasure. I frequently bowed my knees before God, and was diligent in attending the church and sacrament. These were my delight long before I sought the Lord. I once heard Mr. Fletcher at Spitalfields chapel on a Good-Friday, I think from Matthew xxvii. 30. and three following verses. I admired this sermon much, but it was not sufficient truly to convince me of sin: however, I had always afterwards a desire to hear such preachers, but knew exceeding little about them, or where to hear them. One day, I think in the year 1760, I was called upon to hear a Mr. Bradbury, who preached on Proverbs viii, and two last verses, "For whosoever findeth me, findeth life, and shall obtain favour of the Lord. But he that sinneth against me, wrongeth his own soul: all they that hate me, love death." This was a blessed sermon to me, as it was the means of convincing me of the necessity of finding Christ to be my Saviour, and of finding salvation from sin. The word was with power. I believe that I shall have reason to bless God to all eternity for that sermon. I continued to attend the ministry of Mr. Bradbury, and the Lord opened the eyes of my understanding more and more. The first promise I remember being applied to me was, Isaiah xlii. 16, "I will bring the blind by a way that they know not." Blessed be God, he has been faithful to his word.

"About the year 1762, I was persuaded to go to hear Mr. Wesley's preachers, and to meet in class. Blessed hearing, and blessed class-meeting for me; for I have never since had a desire of leaving them. When I took my first ticket, I believe, my prayer to God was, that I might never be separated from this people, either in time or in eternity. I know the Lord heard, and I believe he will answer the prayer. I think it was not many months before I could say, "Jesus is mine

and I am his." I held him, tho' often with a trembling hand, sometimes believing and sometimes doubting. I had not such deep convictions of sin as some have: neither were the manifestations of pardoning love so exceeding great as those which some enjoy. I had many outward trials and many inward conflicts, but the Lord still kept me in his church, tho' in heart I have often backslided from him. I have had very many manifestations of the love of God to my soul, since I first believed My shallow memory can scarce recollect one in a hundred of the mercies and deliverances which the Lord has wrought for me an unworthy creature:

"I'll praise him while he lends me breath;
And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past
While life, and thought, and being last,
Or immortality endures."

The above extract was intended, I suppose, as introductory to her diary, from which also, the following extracts are added.

"1786. Jan. 29. I bless the Lord, his name is a strong tower. I run into it and am safe. My soul crieth after the living God. I want more faith and all the mind that was in Christ. I know I am in the Lord's hands, and I believe none shall pluck me thence: but I want to be much more spiritual, much more holy, as I am every day drawing nearer death. I trust I can truly say, that it has lost all its sting, for he that hath begun the good work will perform it unto the day of Christ.

"1792. Jan. 22. Glory be to the Lord, he is with me. His loving kindness is better than life itself. In finding Christ is life, yea, eternal life. I feel my soul gasp after more of this knowledge. I come to him, I trust, who is able and willing to give me more. I see much need to be found ready for death, and I think I am not entirely so, tho' I hope I am labouring and striving after it. I believe I shall come to the grave as a shock of corn fully ripe, and be accepted by God, not for the sake of my doings, but for the sake of my great atonement. In him alone is all my hope: by this will I abide, till he shall lift his servant up, and seat me by his side."

From the year 1762, to the period of her death, she continued a steady member of the Methodist society. She was sincerely and firmly attached to the whole system of Methodism, in doctrine and in discipline. For its venerable Founder, the late Rev. J. Wesley, and for all the ministers who laboured with him, and in the same cause, since his death, she had an unfeigned regard. She did not willingly violate any of their rules, which have been found to have so happy a tendency to keep us in close connexion with each other, and in particular was much attached to that useful means of grace, Class-meeting. While a leader, she was very attentive to the spiritual interests of her charge; visiting them when they did not attend steadily, or were confined by sickness: and when a private member, never absenting herself, except

when

when unavoidable engagements or bodily infirmities prevented her enjoyment of this privilege.

While she was thus cordially united to the Methodists, and gave a decided preference to this system, as it respected her own faith and practice, she felt a sincere regard for all that love our Lord Jesus in sincerity, and give evidence of their love by a holy conduct. She was fully disposed to say, "Whosoever doeth the will of my Father in Heaven, the same is my brother, and sister, and mother."

Her moral conduct was altogether conformable to her profession. She adorned the doctrine of God, her Saviour. Her ornament was that of a meek and quiet spirit, in which she was eminent. Very seldom was any thing at all exceptionable seen in her conduct. During a religious profession of forty-six years, rarely was any temper manifested by her which was dishonourable to God, or unfitted her for communion with him. In a few instances, on some very trying occasions, she may have been overcome with hastiness, so as to speak unguardedly with her lips; but, oh! what deep repentance and humiliation always followed these instances of unwatchfulness.

While her devotedness to God was manifest to all that knew her, and her communion with him at times very deep, as appears from several passages of her diary, she was very mean in her own eyes, and thought very little of her attainments. She appeared to herself to be but, as it were, setting out in her christian life. She had such deep views of the holiness of God, as humbled her in the dust before him, and led her continually to flee for refuge to lay hold on the hope set before her, Jesus Christ. Her language frequently was, "O what should I do without the atonement." She felt herself a poor needy sinner, all whose dependance for acceptance, was the mercy of God, through Jesus Christ: hence Jesus was in her eyes, the chief among ten thousand, and altogether lovely and precious. At the same time, she longed after increasing conformity to the divine image. And nothing could satisfy her, short of a conformity to her living head in all things.

Of these her views of the necessity of entire holiness, Satan indeed at times, took advantage, so as to occasion distress to her mind, and weaken her confidence in him, through whom she had received the reconciliation. Hence, her head was occasionally bowed down under the sense of her unworthiness and infirmities, and she would frequently lament the prevalence of unbelief, and pray to be delivered from it.

A few traits in her conduct deserve to be distinctly noted: among these was, first, Habitual attention to the improvement of time: she could never bear to be unemployed, but always wished to be doing something for herself, her friends, or the Church of God. She had no time, even in her health and strength, to spend in useless chit-chat, idle gossiping, or tatling; nor did she in any other way, waste that important talent. When disengaged from the duties of retirement, and not employed in taking necessary refreshment, her hands were always occupied. Her constant wish was, (and God answered her desire,) to "cease at once to work and live."

The characters of others were ever held sacred in her eyes. She could

could not be prevailed on to ſpeak of the faults, real or ſuppoſed, of the abſent. This was a ſubject which did not ſuit her charitable diſpoſition. She truly "believed and hoped all things," which might be favourable to the perſon accuſed, and would never give way to acrimonious reflections, even on thoſe who had pained and grieved her, but was inſtantly diſpoſed to forgive them.

Her non-conformity to the world in ſpirit, words, and dreſs, and her habitual attention to ſeaſons of retirement, may, I think, cloſe her character. In the latter ſhe was exemplary.

Her ſeaſons of retirement were punctually attended to. Communion with God in private was her element. Here her ſoul fought its God and Redeemer, and found him. Nothing was ſuffered to interfere with theſe ſeaſons. As far as ſhe could command her time, (and ſhe generally could do this for the laſt twenty years of her life,) every thing was made to bow to the important duty and privilege of waiting upon God at the ſtated hours of private devotion. Theſe were generally, it is believed, three times a day, beſide her morning and evening devotions. It is not meant by this relation, to hold forth her example, in this reſpect, as neceſſary to be followed by all chriſtians, whatever their ſituations may be, but to ſhew that ſhe enjoyed a good meaſure of the ſpirit of him, who ſpent whole nights in prayer to God, and who roſe up a good while before day, for the ſame delightful exerciſe. It was about an hour after one of theſe ſeaſons, that of the evening, that ſhe was attacked by that paralytic ſtroke, which was the appointed meſſenger for diſlodging her holy, happy ſpirit from this cumbrous clay. It was likewiſe a fixed practice with her to retire for a ſhort time, after returning from the public means of grace.

Such were the outlines of the character of this ſaint of God. I ſhall add the laſt paſſage which I find in her diary, in her own words.

"May 30, 1808. I think it my duty to write a few lines, though I have ſo little opportunity, acknowledging the goodneſs of my God to me an unworthy creature. Since I wrote laſt, I have experienced much peace and heavenly conſolation, though prevented from ſome opportunities of private prayer. I have been mercifully kept much from hurry of ſpirit, though I have many times been full of buſineſs and care, but not anxiety. Bleſs the Lord, O my ſoul. I beſought the God of love to keep me in what lay before me, and he has heard and anſwered to my ſoul's comfort."

The circumſtances attending her departure prove, that in the midſt of life we are in death, and that we know not what a day may bring forth.

On Tueſday, June 21ſt, ſhe was as well as uſual, and intended to go to London on the following day, for the purpoſe of making an annual viſit to her ſiſter. She retired for about half an hour, between ſix and ſeven in the evening, as was her uſual cuſtom. After her ſeaſon of devotion was over, ſhe began, with the aſſiſtance of a dear and kind friend, to prepare her clothes for her departure: while doing this, ſhe complained of a ſtiffneſs in her fingers, and ſoon after, that it had ſpread over the whole of her ſide. She ſunk down in her chair and

and appeared to faint away. After a time, ſhe was a little recovered, and medical aid having been obtained, ſhe was juſt enabled to ſay to the doctor, "My kind friends are too much alarmed; it is only a gentle viſitation from the Father of mercies." After this, ſhe could articulate very little, only replying, "Yes," to a friend that aſked her if her mind was happy, but gradually ſunk lower and lower, till, about half paſt ten in the evening of Thurſday, June 23d, her happy ſpirit took its flight into the arms of her God and Saviour.—May all her family, and all who read this account, follow her, as far as ſhe followed Chriſt.

Her funeral ſermon was preached by Mr. Entwiſle on Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life."

MISCELLANEOUS.

AN EXHORTATION TO THE CHRISTIAN LAITY.

MR. EDITOR,

AN ardent deſire to contribute towards the diffuſion of noble ſentiments and uſeful admonitions, is the only reaſon of my forwarding you the ſubſequent Piece, tranſcribed from a ſcarce and valuable Work, which, I conceive, is entitled, for its intrinſic worth, to a place in your widely circulated Repository of real knowledge.

I remain, Sir, your's, reſpectfully,

W. S.

"THE general unconcernedneſs of Chriſtians in a matter which, upon the ſuppoſition of the truth of Religion, they muſt own to be of the greateſt importance of any thing that can employ their thoughts, is a moſt abſurd conduct, and a melancholy ſymptom of an approaching deſtruction. As the generality of *private* Chriſtians imagine that the *Propagation* of religion is not their buſineſs, any further than to *wiſh* and *pray* for it; ſuffer me to ſhew, that *every* Chriſtian, however low in his capacity, may yet do *ſomething*; and that all perſons of parts, literature, power, and wealth, may do a *great deal* towards it. The miſtaken notion of *comparative* duties of *Clergy* and *Laity*, has led ſome well-meaning men into this infamous indifference. If infidelity and irreligion abound, they are very ſorry for it, but no way concerned to put a ſtop to them, *that* being the appointed province of the Clergy. But this is a grievous error; it is in the Church, as in the State; there are Officers, civil and military, who have their particular provinces, which private ſubjects are not permitted to execute; but will it follow from hence, that no private perſons are obliged to do any thing, towards the ſupport of the government? There are many ways by which we may ſerve our King and Country, without a poſt of authority. Thus it is in the Church, the Clergy are the officers, but the Laity have various opportunities of promoting the Chriſtian faith without getting into the pulpit; and the honour of our Saviour, without waiting at the altar. 1. It is as much

much the duty of the Laity, as of the Clergy, to defend Religion, either by writing, or in converſation, if they have equal abilities. 2. Such as have not a capacity to argue for it, may yet have the honeſt zeal to aſſert its truth by expreſſing their abhorrence of infidel converſation. If Chriſtians in general would agree openly to declare their faith, it would contribute greatly to its ſupport. But ſuch a coldneſs as men generally expreſs for that God who made them, that Redeemer who died for them, and for that Religion by which they hope for eternal happineſs, is enough to confirm infidels in their infidelity, and to ſtagger the faith of ignorant believers. 3. We may ſerve the intereſts of Chriſtianity, by being careful to encourage its real friends. This would make them more open for Chriſtianity, and inſpire them with a becoming zeal to ſerve its intereſts. But whenever, for private or party conſiderations, we diſcourage the advocates for true religion, by not taking proper notice of them, and giving them their due rewards, and thereby rendering them leſs uſeful to the Chriſtian cauſe, the world will ſuſpect the ſincerity of our faith, while we *deliberately* act in oppoſition to the plain intereſt of it, to ſerve our own temporal purpoſes. 4. Conſidering what numbers of us who *profeſs* Chriſtianity, have ample fortunes, how eaſy it would be for us to keep a large ſtanding fund, to ſupport ingenious and neceſſitous Preachers and Writers, and to diſperſe uſeful writings. The Infidels take counſel together, and not only join hand in hand to write wicked books, but purſe to purſe to circulate them: And if we had a true ſpirit of piety, and our hopes were full of that immortal happineſs, which will be the reward of *zealous* chriſtians, we ſhould be, at leaſt, equally ready to enter into concerted meaſures for the defence of religion, and not think any labour or expenſe within our power, too much for carrying it on.

OBITUARY.

JANUARY 6, 1810, died Mr. John Marlow, of St. Neots, Huntingdonſhire, aged 52. It appears he became acquainted, in ſome meaſure, with the religion of Jeſus Chriſt, thro' hearing the Methodiſt Preachers, when he was about 23 years old. At which period he begun earneſtly and diligently to ſeek ſalvation through the merits of Chriſt, ſo that when the Preachers could not viſit St. Neots, he would walk many miles to hear the word faithfully declared. I cannot learn the exact time when he found the pearl of great price. But it ſeems he had not been joined many months with the Methodiſts, before, in one of their meetings, he was ſo filled with the love of God, that he wanted words to expreſs the joy he felt.

Methodiſm at this time was in its infant ſtate in St. Neots. The Preachers could ſeldom preach there. It was therefore thought adviſable to have public meetings; and Brother Marlow aſſiſted much in the conducting of them.

About nine years ago, however, God was pleaſed to own the labours of his ſervants in that town, in a remarkable way, and while many open ſinners were awakened, brought to repentance, and obtained pardon through the blood of Jeſus, ſeveral who had long experienced a ſenſe of forgiveneſs, were excited earneſtly to ſeek a greater conformity to the image of God. Among theſe was our brother Marlow, who with ſeveral others met together for the expreſs purpoſe of pleading with God, in prayer, to fulfil his

his promise of circumcising their hearts that they might love him with all their hearts, &c. And at one time while they were thus engaged, the Lord answered for himself with respect to our brother, who was then enabled to witness with St. John, that the blood of Jesus Christ cleanseth from all sin. The change soon became visible to all around him, and even some who knew nothing of vital religion, were constrained to acknowledge he had been with God. About two months before his death, when he was much distressed with a complaint in his breast, and a cough, which prevented him from joining with others in singing the praises of God which had been his delight, he said, while I was conversing with him, "I was always happy in singing my dear Redeemer's praise; but, Oh! I must be forced to give it up; it hurts my breast so much." He continued to go about his business till the 23d of Dec. 1809, when he began to be confined to his room. On the 18th I called upon him, and found him much reduced in body. In answer to my inquiries concerning the state of his mind, he said, "I feel all peace within, and am resigned to the Lord's will. I have a hope beyond the grave." He signified to different friends during his sickness, that tho' he had no ecstacy of joy, he felt a solid peace, and said, "Though I walk through the valley of the shadow of death, I fear no evil: for God is with me." To another friend who asked him if the fear of death was removed, he said, "It has been for years." And the same person inquiring if he found Christ precious, he said, "Christ is my only foundation, a sure foundation." I shall only add, he appeared, thro' the whole of his sickness, to be fully delivered from all anxious thought and care about the world, and to have his anchor cast within the veil, where, no doubt, he is now with Jesus.

J. WARD.

FEB. 9, 1810, died, at Dunstansteads, near Alnwick, Mrs. Isabella Morrison, relict of the late Mr. Humphrey Morrison, of the same place. In life she proved an "help-meet" for a husband, who was much interested in her happiness: her hopes, her fears, her joys, and sorrows, having the same sources and objects with his own. In her natural temper she was mild and affable, which rendered her dear to her particular friends, respected by her servants, and agreeable to all that knew her. She was what is termed a domestic woman: a lover of home, of neatness and regularity in her family. From what she was naturally or externally, she drew no favourable conclusion with respect to the state of her soul; having been convinced, in the early part of her life, that a "death unto sin and a new birth unto righteousness," are essentially necessary to present and eternal happiness. Hence, in all her deportment as a wife, a mother of many children, a widow, and a mistress, to live the christian, appeared to be the great object of her desire. She was deeply conscious that the Lord, in the dispensations of his providence and grace, had been kind; and, that as to religious privileges especially, the lines had fallen unto her in pleasant places, having long been favoured with the gospel preached at the place of her abode: but she was humbled under a sense of the small progress she had made in the divine life, and often regretted her want of an assured confidence in God's mercy through Christ Jesus. When taken with her last illness in the autumn of 1809, she appeared apprehensive that her change was approaching: and, at the call of God, felt a willingness to leave the world; but earnestly desired, and fervently prayed, for that confidence in the Redeemer, which enables the soul to rejoice in hope of the glory of God.

A few days before her departure, I saw her: when, in answer to my inquiries concerning the state of her soul, she said, "I feel my heart much softened," adding, "I feel nothing but love! love to friends and love to enemies!" On my exhorting her to commit her all to Jesus, she expressed a confidence that he would save her to the uttermost. On my praying with her, she seemed heartily engaged with God for the blessings requested. I expressed a hope that we should meet in a better world; to which she answered, "I trust we shall." A day or two after her brother, Mr. John Morrison, from Shilbottle, called to see her, to whom she said, "O what hath the Lord done for me since I saw you!" and told him that her soul was filled with the love of God. In conversing about their respective families, she encouraged him to hope in the divine goodness; and expressed a confidence that they would be brought to God, and meet in heaven. He prayed with her, and she seemed to join with great fervour: frequently saying, "Come Lord Jesus, come quickly." From this time the wheels of life began to move slowly, and she spoke little; but at intervals

fervals she seemed still engaged in prayer. Thus, after long supporting an unblemished character, as a wife, a widow, and mother in Israel, she left this world, to enter the mansions of bliss, aged 73 years.

ALNWICK,
April 12, 1810. W. WELBORNE.

RELIGIOUS INTELLIGENCE.

A Copy of a letter from Mr. Asbury, to Mr. Zachary Myles, of Baltimore, dated Shippinsburg, Aug. 9, 1810.

My dear Brother,

The God of all grace and consolation be with, and bless you and yours. Our Minutes were sent late to the press, and are not yet in circulation. We have stationed at the Western Conference 82 Preachers;—at the Southern, 72;—at that of Virginia, 75;—Baltimore, 85;—Gennassee, 63;—New York, 84;—New England, 85;—and Philadelphia, 73: In all, 619 Preachers. The annual duty of our Superintendants (i. e. the Bishops) is great. They have to visit eight Conferences; and make arrangements for near 620 Preachers. They have to ride near 6000 miles in eight months through wildernesses and devious lonely wilds: sometimes are water-bound, but never weather-bound. We added 99 Preachers this year, 51 have located. I do not doubt but some of our preachers labour and suffer as much as ever, but I fear others of us are growing slothful. I rejoice that we hold the Truth of the Gospel. I know not a man in the ministry among us that holds the unconditional, infallible perseverance of the saints. Sabbath-meetings, quarter-meetings, and camp-meetings are very numerous, and of building preaching-houses there is no end. Other denominations are imitating us in Watch-night-meetings, Society-meetings, and Women's prayer-meetings. I expect this Fall will be a time of great ingathering. I must smile at the strictures of men of small and four minds upon our administration. What was America 200 years ago? What was Methodism 40 years ago? There was every thing to be done, things were not made ready for our hands. Could the Preachers come from Cumberland and Kentucky to Baltimore Conference? Or from Georgia and South Carolina to old Virginia? Or from Boston and the District of Maine to New York? Or from Upper Canada to New York? Or from Lake Ontario to Philadelphia or the Eastern shore? These questions must be answered in the negative. It was no small task for young men to go among the Indian depredators; and from fort to fort, as Wilson Lee did, with his life in his hand, to preach the Gospel. I thank you for your European information. Present me to your Brother. Write to me whenever you please, as most of the letters fall into my hands. I have no retreat. I cannot do what I wish, i. e. answer all the letters sent me by preachers. But I do not write, save on special occasions, to any but those that write to me. Bishop M'Kendree is not in good health. He had taken the North-West-Route, intending to go to the banks of the Missouri, from whence he was called by his Episcopal office. We hope to meet at the Western Conference. I commend you to God, and the word of his grace.

Your's, in Jesus,
FRANCIS ASBURY.

MISSIONARY INTELLIGENCE.

IRELAND.

Although some of the following Letters were written some time ago, we believe they will be acceptable to our readers, as they contain important information which has not heretofore been laid before them. We are sorry we could not insert them sooner.

Extract of a Letter from Mr. Andrew Taylor, Missionary in Ireland, to the Rev. Dr. Coke.

SOON after the Conference in 1808, I spent about a week, in Passage, near Cork. We were very much distressed for a large place to preach in, for a great number were willing to hear. Mr. Parker, the owner of the Baths, gave us the large sitting-room, which we considered to be a most providential thing. I continued to preach every night to a large congregation, many of whom I perceived much affected, while hearing. I was greatly pleased to see so many respectable people attend, but much more to find the word reaching their hearts. We had a very blessed time in the county of Kerry, and were it not for the disturbed state of that county, I think we should have a much greater work; for there are many parts that we cannot go to at all. In Miltown our preaching, both in the house and in the street, I think, was attended with a blessing

bleſſing to many. The firſt Sunday that we preached in the ſtreet, we had the Church and the Maſs-people. This was owing to the prieſt's going to ſay maſs in another place the ſame day, and his people ſtayed behind, many of whom paid great attention; but when we returned again, the prieſt ſtayed to ſee his people out of town, and by that means we were not favoured with their attendance; and, though we were praying for all denominations of people, and often named them in particular, the prieſt gave us, and thoſe of his flock that came to hear us, many curſes, on the Sunday morning! The laſt Sunday we were there was a day of inſpection, on which the yeomen were all put on permanent duty, and by that means we had the honour of having the Col. of the Kerry Militia, being alſo Captain of the Miltown Yeomen, one of our hearers in the ſtreet, while his lady ſat in a window over our heads; we had alſo his brother and his wife liſtening, together with the officers of town and county, all the Yeomen, and thoſe that attended the church; all put together made a great congregation. All were attentive and ſtill, and many of them wept on our leaving the town. We propoſed to thoſe whom we judged to be convinced of ſin to join in ſociety, and twenty-two came forward, and many of them with their eyes ſtreaming with tears, and offered themſelves to God. I was greatly affected in ſeeing old Captain ——, who is not able to dreſs himſelf, attend the morning preaching; and when I ſaw him weeping like a child, and offering himſelf to God, it was as moving a ſcene as I ever beheld. This ſurely is the Lord's doing, to him be all the glory! When we were leaving them the ſecond time, we propoſed, as before, and nearly the ſame number came forward and joined the ſociety; this made forty-two in all. We got nine in ungodly Tralee, and more in Kilarny and Caſtle-Iſland. And we got a ſociety of thirteen, the moſt of whom are ſoldiers, in the town of Milſtreet; but they have no preaching at all. I find, however, by a late account which I received from them, that they are going on well. Though the county of Kerry is perhaps one of the moſt popiſh in Ireland, yet I think there is no part in which the Proteſtants are ſo little prejudiced. From the higheſt to the loweſt, they are inclined to hear us. In Blennerville, I can truly ſay we had a good time. At Ballyſeedy a large congregation attended, many of them were Papiſts, two of whom, I think, received ſome benefit; and one of them ſaid, no one ſhould prevent him from hearing what he knew to be the truth. We had a good time in Caſtle-Iſland, but were much oppoſed by an unruly mob, whoſe ſhouts and hallooing, I think, exceeded any I had been witneſs of: though we were to dine at the magiſtrate's houſe, it was with difficulty we could get to it, they were ſo daring. This may be much wondered at; but the wonder will ceaſe when I tell you that the White Boys, ſo called, were out every night there, without any interruption; for, in general, the magiſtrates were inactive, as if they were afraid to meddle with them. Another thing that I think greatly encourages them is, that there are but very few of the army in that country; and, what is infinitely more wanting, there are few, if any, Goſpel miniſters, the want of which has cauſed a vaſt number of Proteſtants to turn to the Maſs. Though the Popiſh prieſts are bad enough, I think ſome of the clergy of the Church of England are much worſe; in conſequence of which, the prieſts take occaſion to reprobate Proteſtantiſm and recommend popery. We were lately on the Skibbereen circuit, and had the happineſs of preaching in Cork haven, and, thank God, there is a bleſſed proſpect of good there. I have ſpent a week in this place, I am greatly encouraged both in the congregations, and by an increaſe in the Society. A great many were under the neceſſity of going away laſt night; they could not by any means get in. Thank God the new houſe is nearly finiſhed. I think there will be a great work here when it is opened. Now, my dear Sir, I muſt conclude. That you may have all the bleſſings neceſſary for time and eternity, is, Rev. and dear Sir,

Mallow, Dec. 12, 1808. } the prayer of ANDREW TAYLOR.

Extract of a ſecond Letter from Mr. Andrew Taylor, to the Rev. Dr. Coke.

Bandon, April 25, 1810.

Dear Sir,

IT affords me great ſatisfaction to inform you, that there are many in this Diſtrict now happy in the peace of God, who in July laſt, were ſlaves to ſin and Satan. Indeed, I can truly ſay, this is the beſt year we have had in this County. I am juſt returned from Bear-Iſland, ſeven leagues from Bantry, where we have now a proſpect of a precious work.

Previous

Previous to my visit to that Island, I was informed that there were many hundred persons residing on it, who for some years had no opportunity of hearing a sermon, until a detachment of soldiers was sent thither, among whom were four or five lively, zealous young men, one of whom is a local preacher. This determined me to go over and help them. On the 6th inst. I went on board a vessel bound for that place. On the passage I took the first opportunity of entering into conversation with the soldiers and their wives, and endeavoured to shew them the many evils which attend a life of sin, and the great happiness they would obtain in consequence of being devoted to God. Never did I see greater attention, and nothing like an oath was heard along the passage. I can say further, that some of those who heard me in the vessel, are now converted to God.

At 7 o'clock that evening I preached, and I hope not in vain, for on the Monday following I received a note from a serjeant, informing me that he had been a backslider for more than 20 years, and that the Lord was graciously pleased to awaken him that night. I have good reason to believe that he remembers from whence he is fallen, and is fully resolved to repent and do his first works.

Having obtained permission to preach to the soldiers on Sunday, as soon as the parade was over, the drum was ordered to beat for Church; the men had collected a good many seats, to accomodate the hearers, and while I was preaching, I trust the Lord was silently speaking to their hearts. I have formed a class of new members, amounting to forty in number. I have reason to hope that they are all truly awakened, and some of them rejoicing in the Lord; and I believe there are as many more who are almost persuaded to become Christians. At present I am at a loss to know how the Island shall be regularly supplied with preaching, but I hope the Conference will take the matter into consideration: and indeed, I know of no other place where there is a greater prospect of doing good to the souls of men.

During my stay in Bear-Island, I preached at an early hour in the morning. From that time till breakfast, I endeavoured to talk to every one I met. After breakfast, I went, in God's name, into the barrack-rooms, and endeavoured to persuade all to turn to the Lord; so that I went from garrison to garrison, and from house to house: and although I had but little sleep, and was engaged in speaking the greater part of the day, yet I never felt myself tired: but, on the contrary, found my strength continually increasing. How easy it is to work when God helps! To his adorable name be all the glory! I remain,

Rev. Sir, your's affectionately,
ANDREW TAYLOR.

Extract of Letters from Mr. G. Ousely, Irish Missionary, to the Rev. Dr. Coke.

LETTER I.

Dunmore, May 2, 1810.

Rev. and dear Sir,

I sincerely thank you for your kind Letter last winter; it was a great encouragement to us in the midst of our difficulties and trials in this weary land. Lately I escaped a plot that was laid for me in the county of Tipperary: The Priest in that neighbourhood being informed that I had talked to his flock on a sabbath-day, who were waiting for him, and that they heard me with great attention, and that some of them came to hear me in the house where I lodged, was greatly irritated against me, and excited a number of men to watch for me in a wild and lonesome road. But happily the plot was timely discovered, and I avoided the snare.

Our Circuit is now extended to a six week's one, so that I visit each place only once in three weeks, except Ennis, the county town. We have a blessed prospect in several places. In one place two or three hundred Protestants hear us very attentively. A few days ago, after preaching, we formed about fifty into a class; and as many more went away in tears, not understanding what they ought to do; but I trust, through the divine blessing, they will heartily embrace and adhere to the Truth. On the Sabbath and market-days I generally preach in the street, and notwithstanding all the opposition the priests can make, the people hear me with great attention and apparent satisfaction. Had we a larger place to preach in, I have no doubt but it would be constantly filled with serious hearers. We have now about 200 in Society, including 40 of the Militia, and a prospect of more. We have had several happy conversions this year, thanks be to God; and I hope out of this wilderness a people will be found who shall return to Zion with songs and everlasting joy upon their heads.

Your's, affectionately
G. OUSELEY.

LETTER II.

Ennis, Sept. 25, 1810.

Rev. Sir,

On my return from the Conference into this Circuit, I travelled for near a month with Brother Rielly, and truly the Lord was with us. We have obtained an entrance into some new places in the county of Tipperary, and more are in our view. In all probability we shall have as many places to labour in this year, as we can possibly supply;—surely this is saying much, in such a land as this, that is covered with popery and gross darkness. About five weeks ago I went, on the Sabbath-day, into Kilrush, amidst a multitude of Romanists. I began to sing and preach; but a gentleman's servant in livery, excited the mob to oppose me; and presently the missile weapons flew around me in all directions. A piece of hard turf struck me on the right temple, which staggered me, but I soon recovered, although the effects of the blow I felt for two or three weeks after. Some gentlemen at length interfered, or I cannot say how it would have ended. Previous to my entering into the place, I had a presentiment that some danger was nigh, but through grace, I found myself resigned to suffer or to die for the sake of my blessed Lord and Saviour. I preached again that evening and the next morning. I likewise wrote to the gentleman whose servant began the disturbance, and informed him of the circumstances. The gentleman was highly offended with the conduct of his servant, and gave orders that we should not be interrupted any more. He likewise gave us the use of the upper part of the market-house to preach in for the future. So that upon the whole, I trust, much good will ensue from the unkind treatment we at first met with in this place.

From Kilrush I went to another wild town, about 30 miles off, where I met Brother Rielly. At this place, about 18 months ago, Brother Hamilton and I were persecuted; but now, some of the army were there, and I stood up and preached to the multitude in Irish, without interruption. From thence, (visiting some other places in the way,) we came to Gort, 30 miles further, where I preached in the street, to a multitude of people. The soldiers stood round about me, and kept the persecutors quiet. In Galway, we obtained the use of the Court-House for two evenings. It was well filled with Romanists. On Sunday the congregation, I suppose, was not less than 3000; and they heard with the deepest attention. While I endeavoured to overthrow the Popish doctrine of *Absolution*, and proving from Scripture, that none but God could forgive sin, not one seemed offended, and the tears of repentance flowed freely from many eyes. I was informed that some base fellows had laid a plot to do us mischief; but the Lord preserved us from their hands. The people in this town, notwithstanding all their priests can say, continue to hear us in the streets without molestation. About 40 here joined our Society. At a place called Burse-Kane, in the county of Tipperary, we have a congregation of about five hundred, of whom seventy meet in class. This place was notorious for drunkenness, and all sorts of wickedness, till last winter; but now the face of things is changed; many profligate persons are changed, and they are beginning to live to the glory of God.

I remain, &c.

G. OUSELEY.

Extract of a Letter from Mr. James Olliffe, to the Rev. Dr. Coke.

Newton-Stewart, Sept. 27, 1810.

Rev. Sir,

It is not an easy matter to form an adequate idea of the importance of the Irish Missions, except by those who are eye-witnesses of the blessed effects that are thereby produced, in the conviction and conversion of sinners, the restoration of peace to families, and the reformation of villages. Our labours, during the two last years, in the counties of Tyrone and Donegall, have been blessed of the Lord far beyond our earnest expectations. When we first entered on this Mission, after the Conference in 1808, we were unacquainted with the people among whom we were appointed to labour, yet we proceeded in the name of the Lord, notwithstanding the many difficulties that presented themselves in our way. However, in a short time the people began to attend the preaching; they approved of what they heard, which brought others under the Word: convictions followed, invitations to fresh places were given, and received by us: we entered their dwellings, and salvation came with us to many. Persecutors, who before stood at a distance, now came near, and divine grace reached several of their hearts, which constrained them to fly to the Friend of sinners for

the

the balm of life. This year we added two hundred members to the society.

After the Conference in 1809, I was sent back to the same Circuit, and I bless God for it. Never was I a witness of such power attending preaching and prayer. Many times it seemed, as if a nation were about to be born in a day, or righteousness to overflow the land; it was common to hear of three, five, ten, and twelve persons converted at a meeting. This work continued till the Conference of 1810, when we gave to the Newton-Stewart and Ramelton Circuits four hundred and forty members. Of the above number, two hundred, we trust, are converted to God, and many deeply convinced of sin. Since our last Conference of 1810, we have not laboured in vain. Blessed be the Lord, new places are opened, and the work continues to prosper. I trust the Lord will be with us this year also, and make it as the former, and strengthen us to labour, and never to faint. Thro' divine grace, I can testify, for my own part, that

"Labour is rest, and pain is sweet,
When thou, my God, art near."

I am, &c. JAMES OLLIFFE.

Extract of a Letter from Mr. Henry Deery to the Rev. Dr. Coke.

Cork, Oct. 9, 1810.

Rev. and dear Sir,

In compliance with your request, I transmit to you an account of the Mission on which Brother Harman and I labour. Our predecessors left us a plan of a circuit, on which we travel in regular succession after the manner of preachers on established circuits. This was deemed the most judicious way for us on which to proceed, in order to mature the results of their labours. Some societies had been formed and returned to us, the state of which were laid before the last Conference.

I have found this Mission like unto an extensive garden newly broken up, but not entirely enclosed with hedges of discipline; much labour has heretofore been employed, in clearing, fallowing, fertilizing, and planting it. In some parts the soil is light and unproductive, and in others stubborn and unyielding, apparently baffling the tiller's toil; and other parts again are so overspread with a complete rock, that we have scarcely any hope of succeeding: for if the good seed falling thereon spring up for a while, having no deepness of earth, it soon withereth away. In some of those places, however, we have encouraging appearances. A few love the Lord Jesus in sincerity, and bid fair for being fruitful trees of righteousness, through the supply of the Spirit of God: yet even these are young and very tender, and require our constant care. In Millstreet the work was very low, in Haulbolin some are removed, and the rest have died entirely away. In Carlisle Fort and at the Powder-Mills the hand of persecution is against us, the commanding officers not allowing any meetings of the kind; some tender plants in those places are scorched up, while others bleakly endure. We have taken in a large range, and are labouring in several *new places*, but cannot as yet give you any positive information concerning the fruit of *our labours*. We feel our good Master, however, comforting us, and lifting up our heads with cheering prospects; we are entreating the great Husbandman to instruct us fully, to assist us powerfully, and make our feeble endeavours this year gloriously successful, through every part of our Mission. O may the Sun of Righteousness arise with healing in his wings, and continually visit us with his light and heat! then shall our garden flourish and bring forth abundantly.

In Cove, our new Preaching-House has been got forward most wonderfully. Not a stone was laid previous to Conference, and it is now nearly finished. It stands in a very eligible situation, and the work is well executed; its dimensions are 42 feet in length, and 28 in width, and sufficiently high for a gallery when it shall be necessary to erect one. It will cost about 500 guineas to finish it decently without galleries: we needed something of this kind in order to give us an establishment in Cove. Very handsome subscriptions have been made by many persons of respectability in the vicinity of Cove and in Cork. And we hope to be able to collect the most of that sum in this country. We have in contemplation the building of another house in Passage, and some subscriptions have been already made. Thus, my dear Sir, I have endeavoured to send you as just an account of this Mission, as my present knowledge of it will allow. I hope in my next, I shall be able to send you still better accounts. We *claim*, and *believe we share* an interest in your prayers, and we have no doubt but the great Superintendant of all Gospel Missions, pleads for us before the throne of love. I remain, &c.

HENRY DEERY.

POETRY.

ODE TO WINTER.

The leaflefs grove, and yellow mead,
No more my lightfome footfteps lead,
Intent on harmlefs fong:
Stern Winter, with his freezing gale,
Has blafted o'er the primrofe vale,
And hufh'd the feather'd throng.

The unfhelter'd choir, benumb'd with cold,
Seeks refuge in the farmer's fold,
To pick the fcatter'd grain:
Ungrateful man the boon denies,
Tho' Heaven his fpacious ftore fupplies;
Unpitied ye are flain.

The herds, with dangling beards of fnow,
O'er whitened paftures wand'ring, low
To meet the jolly hind;
Who, tottering 'neath his trufs of hay,
Comes whiftling o'er the frigid way,
Nor heeds the bellowing wind.

The Sylvan rills' impetuous flood,
Now thunders down the fhatter'd wood,
And fpreads with fpoils the plain:
The fouthern gale diffolves the fnows,
Like Nile unchain'd Sabrina flows
Exuberant to the main.

Ah happy he, of peace poffefs'd!
No Winter's horrors fhake his breaft,
But flowery tranfports bring:
And ever, whilft the Seafons roll,
Content fhall blefs the virtuous foul,
With everlafting Spring.

EMMANUEL.

Mr. Editor,

I here prefent to you, for infertion on the poetical page of the Methodift Mifcellany, a moral *Eclogue*, or *paftoral* poem, after the manner of the Meffiah.

J. FIELDEN.

I came that ye might have life, and that ye might have it more abundantly.—JESUS.

Lo! a new æra unto mortals given!
The dove-like fpirit now defcends from heaven;
The day-fpring now hath vifited the earth,
And teeming nature owns her fecond birth!
The living verdure of the vernal year,
Compar'd with this, a defart fhall appear:
To this bright fun the paler ftars give way,
'Tis heaven's own light, and fhining reafon day!
The fmall, ftill vocie, confufion now muft hear,
And heavenly mufic footh the opening ear,
While young Experience the dumb doth te
To vent their tranfports in melodious fpeec
And abject minds in fenfual fetters bound,
Now rife exulting at the joyful found.
Where *Dragon paffions* fpread their brutal rage,
Where *thorny Cares* th'unftable mind enga
Where *Serpent craft*, low, cunning, bent guile,
Where *Lion tempers* urge the haughty fmil
Where *wolfifh avarice* would feize its prey,
Where *afpifh flander* would its fting conve
Each nobler view oppos'd, its power doth prove;
Or new defires infufe, or generous love.
Like this bleft lore, the healthful bree blow,
The ftarry orbs not with more brilliance glo
Lefs conftant not the parent planets fhine,
Nor light's fair efflux from its fource divi
Not more delectable the flowery hue
That decks the Summer, or Autumnal vie
Nor richer plenty in her golden years,
Nor more harmonious Heaven's immor fpheres.
But aid no more the Muſe exhaufted brings,
From Nature's ftores, or pomp of Memph Kings;
For regal thrones and empires meet their fi
Once like the Sun in his meridian ftate,
Their Moons and Stars, each tributary bea
Fleet thro' expanfion like a morning drea
Yet tho' the nobleft works of man decay
And Time's rude hand each veftige fweep away,
Tho' here he fees his utmoft wifh prevail,
Fall'n Grandeur frowning thro' Oblivi mail;
Tho' monumental ftone and letter'd page,
Lie fcatter'd victims to his ruthless rage—
Unvarying ftill, GOD's faving power *rema*
"HIS REALM FOR EVER LASTS,—HIS OWN MESSIAH REIGNS!"

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Mr. Josh. Wilson:
Preacher of the Gospel:

APPENDIX

TO THE

METHODIST MAGAZINE,

FOR 1810.

BIOGRAPHY.

MEMOIR OF MR. THOMAS MILL.

MR. THOMAS MILL, the ſubject of this memoir, was born, February 1, 1783, in the pariſh of Phillick, in the county of Cornwall. At an early period he appears to have had ſerious thoughts of Divine things, and when but a child, would frequently aſk very pertinent queſtions reſpecting the Supreme Being. Mrs. Mill encouraged theſe queſtions, and very properly made them occaſions of impreſſing his infant mind with the obligations he was under to love and obey his Creator, from whom he had received his being, and on whom he was dependant for all his enjoyments. Alas! how often is this neceſſary part of parental duty neglected even by religious people, and their children ſuffered to remain ignorant of the plan of ſalvation and their duty to God; the conſequence of which too often is, they grow ſelf-willed, become diſobedient to their parents, ruſh early into the paths of vice, and bring upon themſelves and their friends a variety of ſorrows.

About the age of fourteen, Mr. Mills joined the Methodiſt Society at the Copper-houſe, and, for ſome time, walked ſteadily; but unhappily aſſociating with ſome young perſons, unacquainted with religion, he loſt his ſerious impreſſions, relaxed in the ſtrictneſs of his religious deportment, and left the Methodiſt Society. How requiſite it is for religious youths to be particularly careful not to form habits of intimacy with thoſe who know not God!—The awful conſequences of ſuch a line of conduct are, lukewarmneſs, neglect of private devotion, abandoning public worſhip, and entirely loſing the ſavour of religion. Sampſon like, they are

ſhorn of their ſtrength; their eyes are put out, and they become the ſport of the Philiſtines. Mr. Mill lived in a backſliding ſtate till he was about ſixteen years of age, when it pleaſed the Almighty to viſit him with a ſevere fever, which brought him near to the gates of the grave. This affliction, joined with the death of his father, (which happened before his recovery,) through Divine grace, wrought powerfully upon his mind, and occaſioned him to reflect on his ſpiritual ſtate. Divine light now broke in upon his mind; his paſt miſconduct was acknowledged by him, and he felt that melancholy truth, *The heart is deceitful above all things, and deſperately wicked.* His convictions were deep, and his guilt preſſed heavily upon his conſcience. He now joined the Methodiſt Society at the Copper-houſe, and ſought the Lord with all his heart.—After he had been about four months labouring under a deep ſenſe of his ſinful condition, one Sunday morning at his claſs the Lord was pleaſed to ſcatter his darkneſs, to remove his guilt and condemnation, and to fill his ſoul with peace and joy unſpeakable. When he returned home, he communicated the glad tidings to his mother, ſaying, "I have found the pearl of great price." He now devoted himſelf to that gracious God who had healed his backſlidings, and his character and deportment evidenced the ſincerity of his Chriſtian profeſſion. Mr. Mill was remarkably careful to improve the ſabbath. On this holy day, in the ſummer, he roſe with the ſun, and in the winter before it was light, that he might pour out his ſoul in prayer, read the ſacred Scriptures, and, by theſe means, honour God and profit his own ſoul.

He began to act as a local preacher in the year 1802, which office he filled about two years. In the year 1804 he was recommended by Mr. Owens as a fit perſon to travel, and was appointed by the Conference to the Northampton Circuit. Mr. Mill's character, and the real ſtate of his mind while in this circuit, may be diſcovered in the following extracts from his letters to a friend:

"*Northampton, Oct.* 8, 1804. A kind Providence has brought me to my circuit, and, I bleſs God, I feel a degree of that religion in my ſoul which I enforce on others. I feel more love to God and man. The people are remarkably kind; but I do not covet the praiſe of the people; I wiſh to work the work of God with all my heart.—I ſee the need of diligence; may he bleſs my endeavours!" April 10, he writes—"I bleſs God I ſee more beauty in religion, and find an earneſt deſire in my ſoul to experience more of it. I am happy to inform you the work of God is ſtill going on in the circuit; we had an increaſe of fifty members laſt quarter. My colleagues are very uſeful, and, I bleſs God, I hope my labour has not been in vain. A conſciouſneſs that he would have me to be thus employed, bears me up under the trials incident to an itinerant life."

At

At the Conference in 1805, Mr. Mill was appointed to the Banbury Circuit, in conjunction with Mr. Leggat and Mr. Waller, where he finiſhed his miniſterial work. After his removal to Banbury he writes thus:

"Auguſt 6. I have been very ill ſince I wrote laſt. I was fearful I ſhould not be able to remove; but I thank God I am much better, and hope my ſpared life will be all ſpent to his glory. I truſt my colleagues and I ſhall be made a bleſſing to each other, and to the people among whom we labour. We go on hand in hand; a brother or father cannot be more affectionate than they are to me."

When Mr. Mill found himſelf very ill, he particularly wiſhed to go home to his mother in Cornwall. He therefore left Banbury, and after a tedious journey, arrived at his mother's houſe on the 19th of February, 1806, remarkably unwell, the hand of death being upon him. A little time after his arrival at home, Mrs. Mill thus addreſſed him: "You know what your views were in going out as a preacher, whether you had any views of ſelf-intereſt, of bettering your condition in the world, or whether they were for the glory of God." He replied: "Mother, my ſole end was to be inſtrumental in bringing ſouls unto God; and, I bleſs God, through my weakneſs, ſome have been converted, whom I truſt I ſhall meet in heaven. I have the abiding witneſs that I am accepted of God. I carried it with me when I left you, and have brought it with me now I am returned. I ſhall not be many days with you, mother; but do not mourn for me, for I ſhall be with my father (adverting to Mr. Mill, who died when this his ſon was about ſixteen years of age) and my God." About twelve o'clock the ſame night, Mrs. Mill obſerving he was near death, approached the ſide of his bed. He aſked, "Mother, what is the matter with me? What is this?" She replied, "My dear, you are dying." He anſwered, "Then ſing praiſes to God! ſing praiſes to God!" Mrs. Mill, not diſtinctly underſtanding him, aſked, "What do you ſay, my dear?" He, with a loud voice, repeated, "Sing praiſes to God! ſing praiſes to God!" She aſked, "Are you willing to go now?" He replied, with a loud voice, "Yes: Glory be to God! Glory be to God! I am ready and willing to go now." About five o'clock in the morning of the 20th of February, 1806, he entered into the Redeemer's kingdom without a ſtruggle or a groan.

Mr. Mill was a truly pious young man, poſſeſſed of an excellent ſpirit, and as a preacher, his abilities were conſiderable. He was much reſpected at the place of his nativity. A great number of people attended his funeral, and a crowded audience filled the Copper-houſe chapel, where a ſermon was delivered on the occaſion

ſion from Numbers xxiii. 10, "Let me die the death of the righteous, and let my laſt end be like his!"

J. GILL.

MEMOIR OF MRS. BENSON.

(Concluded from page 461.)

IN the evening of Dec. 25, having ſuffered much during the day of a violent complaint in her bowels, ſhe became ſo weak that ſhe fainted away; and, upon going to bed, was ſo ſenſible of her exceſſive debility, that ſhe afterwards ſaid to Iſabella, whilſt ſupporting her head, "Pray for me: I ſee I muſt reſign myſelf into the hands of the Lord. There is nothing but death before me." She then intreated Iſabella to prepare for the ſame event, and to be more faithful to God than ſhe had been. When I returned from Southwark chapel, where I had been preaching, I was exceedingly concerned to find her ſo much worſe, and went up ſtairs to ſympathize and pray with her, and to encourage and ſtrengthen her. Before bed-time I endeavoured to prepare my daughters for the awful event of her death, giving them more fully to underſtand that all hope of her being ſpared to us was now taken away; when we all wept and prayed together. In the night her cough became ſo bad, and her breathing ſo difficult, that ſhe was obliged to be continually ſupported by pillows; and at about three in the morning the complaint in her bowels returned. Her patience, which had been exceedingly remarkable from the beginning of her illneſs, had not yet had its perfect work. Her ſufferings continued to increaſe every day: her cough became more frequent and ſevere, and her reſpiration more difficult; of courſe, ſhe became weaker daily. On Wedneſday night, however, ſhe had more ſleep than ſhe had had for ſeveral nights; but ſhe ſeemed next morning to be very little, if any thing, ſtrengthened or relieved thereby.

On Thurſday evening, whilſt inclining on chairs, ſhe deſired Iſabella to read ſome hymns to her on "Believers ſuffering:" but ſhe ſaid, as was uſual with her, "Read the Scriptures firſt." Iſabella read the fourteenth chapter of St. John's Goſpel, and afterwards two hymns, during the reading of which her mother ſeemed, as before, to be entirely engaged in prayer. The two firſt verſes of the ſecond hymn eſpecially were the language of her heart, and greatly affected her. She now told Iſabella that the fear of death was in a great meaſure taken from her, for which ſhe expreſſed great thankfulneſs, and ſaid, in the language of David, "Though I walk through the valley of the ſhadow of death, I will fear no evil for thou art with me: thy rod and thy ſtaff comfort me." Her ſon Joſeph and Mrs. Mortimer coming in afterwards, ſhe informed

Mrs.

Mrs. M. that it had pleaſed God to remove her fears and inſpire her with confidence. She ſaid, ſhe had been thinking much on her ſins, and particularly on her unfaithfulneſs to Divine grace, when ſhe recollected that paſſage, "I am black, but comely," and her doubts vaniſhed. For, ſhe ſaid, although ſhe ſaw herſelf covered with guilt, ſhe believed ſhe was *accepted in the Beloved*, who was *made of God unto her righteouſneſs*.

On Saturday at noon, I was ſpeaking of the immortality of the ſoul and the reſurrection of the body; upon which ſhe obſerved, that "ſhe thought it would appear to her but a moment after ſhe was gone, before ſhe ſhould ſee us all again." And in the evening ſhe ſpoke with great compoſure on the manner in which ſhe would wiſh ſome things to be arranged after her death, and particularly reſpecting her funeral. Seeing her daughters to be in great trouble in the proſpect of that event, ſhe expreſſed her aſſurance, that God would ſupport them in bearing their loſs of her. Whenever any thing of a temporal nature was ſpoken of before her, ſhe always manifeſted the greateſt indifference, as about that with which ſhe had no concern. Her converſation was truly in heaven, whither ſhe expected to be ſoon removed.

Dec. 31, her weakneſs was ſuch that although ſhe was got down ſtairs into the parlour, ſhe was quite unable to ſit up to take any nouriſhment, which ſhe had always been able to do till that time. As ſhe found her remaining ſtrength gradually diminiſhed, ſo that ſhe became leſs able to do any thing for herſelf than before, ſhe obſerved to Ann with great ſweetneſs, "You have a deal of trouble with me, my dear, but you will not have it long." But ſhe expreſſed no complaints on account of her own ſufferings, and no diſtruſt of the care and goodneſs of God. When I returned from preaching at Spitalfields in the forenoon, I ſpent an hour with her in converſation and prayer, and found her graciouſly raiſed above the love of life and fear of death, and enabled to commit her body and ſoul into the Lord's hands, with ſweet reſignation. She related to me, at large, God's dealings with her from a child, and the various and diſtreſſing temptations wherewith ſhe had been aſſailed from time to time, to doubt of the mercy and grace of God towards her on the one hand, and the ſupports afforded her on the other, very much to my ſatisfaction. We then had a precious ſeaſon in prayer. In the afternoon, Ann ſitting by her on the ſofa, ſhe took her by the hand, and ſaid to her and Iſabella, "Live near to God. I have been unfaithful and uſeleſs; but it is my greateſt ſupport that I made choice of religion in my youth. Indeed I ſhould have been aſhamed to turn to God in the time of ſickneſs and diſtreſs, if I had ſlighted and neglected him in my health." Iſabella having left the room, ſhe continued to addreſs Ann, at intervals, as ſhe was able to ſpeak, ſaying, "Mind you uſe private prayer every

every day, and read the word of God. Make the Scriptures your rule. Be not anxiouſly careful about the things of this world:—you'll ſoon paſs out of time into eternity." Several of the Pſalms were read to her in the afternoon, and other parts of the word of God. She continued to poſſeſs a comfortable perſuaſion of the favour of God to her, but complained to Mrs. Mortimer that ſhe was unable to keep her thoughts collected in prayer, and could not kneel becauſe of weakneſs. I preached at Spitalfields in the evening, and mentioning her ſituation in the congregation, they joined in moſt fervent prayer to God for her with many tears. She was alſo kindly remembered by Mr. Johnſon, in prayer, at the New Chapel, City-Road, at ſix o'clock, and by Mr. Griffith at the meeting held from ten to twelve for the concluſion of the year.

She had a very diſtreſſing night through her cough and difficulty of breathing, and was afraid ſeveral times that her breath would be ſtopped altogether. She was of courſe much weaker the next day, which was Monday, Jan. 1. In the morning her ſon Joſeph called to ſee her, to whom ſhe ſaid, "I ſhall not be long with you now:" and to him and Iſabella, "Prepare to meet me at the right hand of God: follow me, as I have followed Chriſt." This affected Joſeph very much. After he was gone, I went into the room to her, and converſed and prayed with her with much confidence. I then ſaid, "My dear, do you think of being helped down ſtairs when you get up?" She ſaid, "No; I ſhall go down ſtairs no more, alive: I will go into your ſtudy (a room on the ſame floor with the lodging-room). Oh! thank the Lord: I have not thoſe fears which I uſed to think I ſhould have on a death-bed." She then mentioned ſome poor women whom ſhe had either weekly or occaſionally relieved, and deſired that ſome money ſhe had by her might be given them at different times. She alſo expreſſed a great deſire that our ſon John (curate with the Rev. Mr. Robinſon of Leiceſter) might be ſent for immediately, and alſo her ſiſter Smith at Leeds, that, if poſſible, they might arrive in time to ſee her alive.

Her ſufferings were now much increaſed, becauſe, added to her almoſt uninterrupted ſhort cough and difficulty of reſpiration, ſhe had much pain in her ſide and back; and I begun to condole with her, reminding her of the path through which the Lord had led us, and of ſome of the many painful afflictions through which he had brought her ſince we were united; when ſhe ſaid, "Oh! I have not had one affliction too much. They were all needful, and, I truſt, uſeful." In the afternoon Mrs. Mortimer called again, and ſpent near an hour with her in converſation and prayer, and found her in poſſeſſion of great peace and tranquillity of mind, and ſaved from all fear of death.

This day ſhe only continued up whilſt her bed was made, and

ſat,

ſat, as ſhe had propoſed, in the ſtudy. Whilſt ſhe was in bed in the evening, Ann, at her requeſt, read the following verſes, to her great comfort:

"By death and hell purſu'd in vain,
To thee the ranſom'd ſeed ſhall come;
Shouting, their heavenly Sion gain,
And paſs through death triumphant home.

The pain of life ſhall then be o'er,
The anguiſh and diſtracting care:
There ſighing grief ſhall weep no more,
And ſin ſhall never enter there.

Where pure eſſential joy is found,
The Lord's redeemed their heads ſhall raiſe,
With everlaſting gladneſs crown'd,
And fill'd with love, and loſt in praiſe."

Upon this ſhe ſaid, "Oh! what a bleſſed hymn! Let me hear it again." Afterwards ſhe ſaid, "Tell your father, leſt I ſhould forget it, to let me have a narrow oak coffin; and don't let me lie in the front ground, but bury me behind the chapel; and let all my children follow my body, and ſee it put in the ground."

About nine o'clock we ſpent ſome time in prayer with her, and found it, although an affecting, yet a precious ſeaſon. She added a hearty *Amen* to every petition, and afterwards gave her benediction to each of her children, requeſting that they would live to God, and pray for divine ſupport for her and themſelves. Hitherto Iſabella had ſlept with her every night ſince ſhe was taken ill; but, leſt ſhe ſhould be quite worn out, Ann now took her place, and witneſſed the very diſtreſſing night which her mother had through her cough, difficulty of breathing, and pain in her ſide, not being able to reſt long in any poſture. A cold ſweat came over her about one o'clock in the morning, which continued and increaſed till her death. After breakfaſt my daughters and I joined in prayer for her with many tears and much confidence, that the Lord would ſupport and be with her in this her laſt trial. Mrs. Dickinſon, with whom ſhe had met in claſs, called to ſee her in the forenoon, but finding her ſo very weak, did not ſpeak much to her. She prayed with her, and then ſaid, "I wiſh I were going with you." My dear wife replied, "You will not be long after me. I ſhall be ready to welcome you." Mrs. Mortimer alſo called, and it being the day on which they met their claſſes, they all joined in fervent prayer for her: and their prayers, and the many other prayers put up for her, were graciouſly anſwered: for in the afternoon, while Ann was ſtanding at the foot of the bed, her mother looked

looked earneſtly upon her, and ſaid, "Ann, the fear of death is ſo entirely taken away, that I am only afraid I ſhall not have patience to wait till my change come. I deſire to depart and be with Chriſt." Ann ſaid, "Mother, you now prove that God is love." Aſſuredly," replied ſhe; adding, "I have long known it; but I want to love him more. I uſed to think I ſhould never be brought to deſire to die; having, through my great timidity of mind, always had an averſion to it. But now I long for it." She ſpake to the ſame purpoſe to me, when, a little after, I went into the room; adding, "I have been thinking what a glorious company I ſhall ſoon be in." "Yes, my love," ſaid I, "you will ſoon join the ſpirits of the juſt made perfect, thoſe of patriarchs and prophets, apoſtles and martyrs." We now all joined in prayer and thankſgiving with her, and were comforted in her conſolation. A little after, ſhe ſaid to Iſabella, "Read me the chapter that ſpeaks of the "earthly houſe of our tabernacle being diſſolved, and the building of God not made with hands."

To Mr. Griffith, who afterwards called, ſhe ſaid, "Here I lie, to riſe no more." "Yes," ſaid he, "but you ſhall riſe in another and better ſtate." He alſo prayed with her. After I went up to her again, among other things, I ſaid, "My dear, you expect to ſee us all come after you to glory?" She replied, "I hope you all will; I leave you very comfortably. The Lord will take care of you." This was on Tueſday evening, when before and after chapel ſeveral kind friends called to enquire after her; but on account of her great weakneſs and difficulty of breathing, it was not judged proper to diſtreſs her unneceſſarily by introducing many perſons into her room. Our ſon Joſeph and his wife being with us, we all went into her room about nine o'clock, to join in prayer for her and ourſelves, and in thankſgiving for the Lord's goodneſs to her, thinking, perhaps, as was indeed the caſe, it might be the laſt time. Five, therefore, of her ſix children, and her daughter-in-law, kneeled round the dying bed of their moſt kind and tender mother, whoſe attention and care ſeveral of them had experienced above twenty years, and, with floods of tears, joined me in giving God thanks that he had ſo long ſpared her to us; that he had ſo frequently brought her back from the gates of death, for the ſake of her then helpleſs offſpring, and for the comfort of her diſconſolate huſband; and that now ſhe had the comfort of ſeeing moſt of them, not only grown up, but making a ſincere and deliberate choice of their mother's God for their God, and thoſe who had been her people, for their people. We prayed moſt fervently that thoſe two who were yet but children, for whom ſhe ſeemed to be the moſt concerned, might, as they grew up, chooſe the good part, and tread in the ſteps of ſuch as were elder. We alſo prayed that the Lord would ſupport her with faith and patience to the laſt, and

fill

fill her more abundantly with immortal hopes, and bleſſed anticipations of future felicity; and that it might pleaſe him graciouſly to ſhorten the time of her ſuffering, and give her immortal ſpirit an eaſy paſſage to the Paradiſe of God. As ſhe had the perfect uſe of her underſtanding, memory, and all her faculties, as alſo of her hearing, ſpeech, and eye-ſight, ſhe joined with us moſt heartily, ſaying *Amen* to every important petition, in a moſt ſolemn and impreſſive manner. It was the moſt affecting time I ever witneſſed, and I ſtrongly hope the prayers then addreſſed to *the God of all grace*, for our dear ſix children, (for we did not forget our abſent ſon, who though ſent for, had not arrived), were anſwered, and that my dear departed wife and I ſhall have the unſpeakable conſolation of receiving them all into everlaſting habitations. Then indeed ſhall we be glad that we ever knew each other in the body, and were united in ſo near a relation! Otherwiſe, *Vanity of vanities!*—even the ſacred inſtitution of marriage itſelf, if the fruit of it do not extend beyond the preſent life, is a fleeting and tranſitory vanity! But if a married couple are inſtrumental not only of helping each other to everlaſting glory, but of giving living members to the church of Chriſt on earth, and glorified ſaints to his church in heaven; of training up for God intelligent and immortal beings, who ſhall be as the angels of God for ever and ever, a glorious end of marriage is indeed anſwered; and in expectation of this end, the moſt tender and ſympathizing huſband may bear to ſee the beauty of his wife fading, and her health and ſtrength declining, more and more, by every ſucceeding child, as was the caſe with my once moſt amiable, and, to the laſt, my moſt beloved, and now departed wife. But to return.

As ſoon as we aroſe from our knees, calling her eldeſt ſon, Joſeph, (who, with his wife, were going home for the night, and who could not expect to ſee their mother alive any more) ſhe took hold of his hand, and ſtroking his face, ſaid, "See that you meet me at the right hand of God. You know the way—walk in it. Shun all ſin, and turn to the Lord. Be not diſcouraged, my dear, the greateſt ſinners may find mercy." And not ſatisfied with bidding him farewell once, when he had left her bed-ſide, and was going out of the room, ſhe called him back, and took hold of his hand a ſecond time. She ſpoke alſo to Samuel, the youngeſt, and exhorted him to fear the Lord, and to be obedient to his ſiſters.

The cold ſweats which had ſeized her in the morning now began to increaſe much. Her cough had ceaſed for ſome hours, but her difficulty of breathing cauſed her to ſuffer exceedingly. Her ſpeech alſo began to faulter a little, but ſhe was perfectly ſenſible to the laſt moment; when exhauſted nature, after lying quite ſtill a few moments, ſighed deeply three times, and breathed its laſt, ten mi-

nutes before four, on Wednesday morning, Jan. 3, in the 52nd year of her age.

On the morning of Tuesday, January 9, her body was committed to the dust, in the burying-ground belonging to the New Chapel, City-Road; six preachers, with the Rev. Mr. Creighton, preceding the corpse, and all her children, with myself, and a great number of people, following. The same evening, Mr. Griffith delivered a discourse suitable to the occasion, to a very crowded congregation, on 2 Cor. v. 6—8. The following lines have since been inscribed on a plain stone erected to her memory:

Of softest manners, unaffected mind,
Lover of God, and friend of human kind;
Go live! for heav'n's eternal year is thine;
Go! and exalt thy human to divine!

DIVINITY.

On the IMPORTANCE of SEARCHING the SCRIPTURES.

Mr. Editor,

I WAS pleased, some time ago, to see in your useful Magazine, and in the Methodist Pocket-Book, some Remarks on Reading the Scriptures. This is acknowledged to be a subject of high concern. Is it enlarged upon, and urged on the people sufficiently? Should not some of your ablest correspondents be requested to communicate to you their observations upon it frequently? Are not many of our people in danger of placing too much dependance on *hearing* the Word of God in public, and of neglecting a careful perusal of it in their families and closets? If you think these queries unnecessary or improper, or that the following remarks are not likely to be useful, you are perfectly at liberty to lay them aside.

Your's, respectfully,

July, 1810. JUNIOR.

"*SEARCH THE SCRIPTURES.*"

Imposture and deceit shrink from investigation; but the *truth* will always invite and endure the light of the strictest trial. Our Lord's frequent appeals to the sacred volume in justification of himself, affords a strong presumption, if not a decisive proof, of his being the true Messiah. He invites his enemies to examine the various sources of evidence on this subject which came within their reach, and especially to *search the Scriptures*. This exhortation deserves the attention of both the enemies and friends of Jesus Christ.—

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Juſtice demands that Infidels ſhould ſearch the Scriptures, and examine with the utmoſt care all that is ſaid in them of the Son of God; but were this practice to become common, what would be the reſult but a general decline of the intereſt of their cauſe—an effect which muſt engage the devout wiſhes of every ſincere Chriſtian. If the enemies of Chriſt ought in juſtice to read the lively oracles, how culpable muſt thoſe be who profeſs to be his friends, and yet neglect this practice! As many of theſe read their Bible very little, or read it to little purpoſe, for want of propoſing to themſelves an *object* and *method* in reading, it may not be amiſs to enquire, for what *purpoſes*, and in what *manner*, the Scriptures ſhould be read. Firſt, for what purpoſes? Should they not be read for the improvement of the mind? An unimproved mind is fitly compared to uncultivated land, which produces at leaſt what is uſeleſs, and, generally, what is injurious. By a diligent uſe of proper means, we may acquire numerous, extenſive, and correct ideas; and exhibit in our converſation the uſeful and pleaſing fruit of a mind well ſtored, and well regulated. But to what ſources ſhall we apply for our information? Shall we go firſt to the poets, hiſtorians, and philoſophers of heathen Greece and Rome?—Shall we regard theſe as the beſt teachers, and receive them as our ſtandards and models?—Has not this practice done incalculable miſchief in the Chriſtian world already? Let us rather go to the BIBLE, and let us receive this bleſſed book as the only ſure and ſufficient rule of what is true and right. Here we ſhall find inſtruction, at once pure and infinitely valuable.

Here we ſhall find a great variety of momentous ſubjects, on which to exerciſe our thinking powers. In this *Book* we ſhall find recorded a vaſt number of *facts*, with which our memories ſhould be ſtored, and our minds rendered familiar. The events recorded in Scripture Hiſtory are by no means trivial, nor merely curious, but of unqueſtionable intereſt to mankind, and ſuch as ſhould have a place in the underſtanding and recollection of every one that names the name of Chriſt. In the *Bible* we find alſo a variety of ſolemn declarations of the mind of God, all of which are by us to be cordially embraced. We ſhould acquaint ourſelves with all the information which God has been pleaſed to give us concerning himſelf; eſpecially as our Maker, Preſerver, Redeemer, and Sanctifier. We can never know with too much accuracy what the Scriptures ſay of Chriſt. Of his perſon—his offices—his original glory—his humiliation—and his love—words—works—ſufferings, and victory. Nor ſhould we be ignorant of what God has declared concerning *man*. His primitive—his preſent—and his future condition. Here we read alſo of *benefits* to be received; the names, the number, and the nature of which we ſhould endeavour to underſtand with the moſt perfect exactneſs. Without ſuch a knowledge,

eſpecially of the nature of Goſpel bleſſings, we are not likely to ſeek them in a proper manner. But there is another ſubject, which it becomes us well to underſtand, and concerning which the Bible affords us certain information, and that is what we ſhould *do*. A perſon who hears the Word of God read or preached, may form a general idea of his duties to God, his neighbour, and himſelf; but the man who would have juſt conceptions of his various obligations, in every ſituation, relation, or circumſtance, muſt ſearch the Scriptures. It highly behoves all Chriſtians to ſee to it, that they not only labour to acquire an acceſſion and expanſion of their ideas, on the ſubjects which have been briefly mentioned, but alſo that all their views of thoſe ſubjects be ſcriptural; and whatever ideas they may have received from any other ſource, they muſt all be tried by this infallible and unalterable ſtandard.

Another important purpoſe for which we ſhould read the Scriptures, is, the regulation of our diſpoſitions and conduct. The man who contents himſelf with *underſtanding* the truth, while it has no root in his heart, nor any influence on his life, may be a good talker, or an able controverſialiſt, but cannot, with propriety, be called a *Chriſtian*. The Word of God is deſigned, through the divine influence, to ſet right all the propenſities of our hearts, and all the actions of our lives. If we would read the Word profitably, we ſhould always keep this in view; we ſhould determine, by the grace of God, that every feeling and thought ſhall die, which that Word condemns; that every forbidden path ſhall be avoided, and every injunction fulfilled. There is yet another purpoſe for which we ſhould ſearch the Scriptures, and that is, for our *ſupport* and *comfort*. Various are the difficulties which beſet the Chriſtian in his journey to heaven, and numerous cauſes will almoſt inceſſantly conſpire to pain and deject his mind. Where ſhall he go for ſuccour? Let him apply to the *throne of grace*; but let him alſo *ſearch the Scriptures*, and here he will find truths ſufficiently encouraging and conſolatory, to make a hero of the man whoſe timidity in time paſt cauſed him to tremble at the ſhaking of a leaf.

We ſhall now enquire, *in what manner* thoſe lively oracles ſhould be read, and likewiſe make a remark or two on the *ſpirit* in which we ſhould perform the duty of reading them.

And, Firſt, ſhould not the Book of God be read regularly through? Many people, it is to be feared, read this book in a deſultory manner, and, of conſequence, never become acquainted with the whole. Had the Bible been much larger, it would have been difficult, if not impoſſible, for many labouring people to read the whole; but as it is, almoſt any perſon that can read, might peruſe the whole, at leaſt, every two or three years; and many, were their diſpoſitions equal to their opportunities, much oftener.

I would not recommend the plan of beginning at Geneſis, and going

going regularly through the Bible, as the moſt excellent plan. Rather I would adviſe all, particularly the young, to begin two or three parts of it the ſame day. Suppoſe, for inſtance, the Hiſtorical and Prophetic parts of the Old Teſtament, and the beginning of the New. A ſlight digreſſion, however, from this plan, might do good. The devotional parts of the Old Teſtament, and eſpecially the Pſalms, ſhould be often read by Chriſtians. By this, or ſome other ſimilar method, people would obtain a much more juſt and extenſive view of the Revelation which God has, in mercy, given of himſelf, and of his will to man, than by reading inſulated paſſages, by mere accident. But even this regular method may prove, in a great meaſure, uſeleſs, unleſs we read with diligent (and I had almoſt ſaid, with laborious) attention. All this is implied in the term "*ſearch*," which conveys the idea of perſons digging, or, in ſome other way, ſeeking, with great eagerneſs, for ſomething which they eſteem highly valuable. With regard to the *diſpoſition* in which we ſhould "ſearch the Scriptures," we ſhould ever begin, continue, and conclude this work in the ſpirit of humble faith and prayer. Theſe exerciſes are always neceſſary and important; but if they are more proper at one time than another, ſurely it is when we are ſitting at the feet of our infinitely great and wiſe Teacher, and liſtening to the gracious words which he has to ſpeak to us.

Is it neceſſary to ſay any thing more to perſuade men, and eſpecially profeſſing Chriſtians, to "*ſearch the Scriptures?*" Are we fond of reading antient, well-authenticated records?—Here is the oldeſt book in the world, the authenticity of which is eſtabliſhed beyond all reaſonable doubt. Do we love to hear of wonderful events?—What wonders of *creating*, *preſerving*, and *delivering* power, wiſdom, and goodneſs, as well as of redeeming grace, are here recorded! Are we pleaſed with variety, ſublimity, pathetic narratives, acts of beneficence, things of vaſt import?—Or, in ſhort, do we wiſh to know more of Chriſt and the way to heaven?—Let us ſearch the Scriptures.

I ſhall conclude theſe remarks with a quotation from Dr. Doddridge's Preface to his Family Expoſitor.

"I have long been convinced, that if any thing can ſtop that progreſs of infidelity and vice, which every wiſe man beholds with ſorrow and fear; that if any thing can allay thoſe animoſities, which (unnatural as they are) have ſo long inflamed us, and pained the heart of every generous *Chriſtian;* in a word, that if any thing can eſtabliſh the purity and order, the peace and glory of the church, or ſpread the triumphs of perſonal and domeſtic religion amongſt us, it muſt be an attentive ſtudy of the Word of God, and eſpecially of the *New Teſtament;* that beſt of books, which, if read with impartiality and ſerioufneſs, under the influences of that bleſſed Spirit by whom it was inſpired, would have the nobleſt tendency

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to enlighten and adorn the mind, and not only to touch, but to animate and transform the heart."

MEDITATION ON THE LAST DAY OF THE YEAR.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE following short Meditation on the Last Day of the Year, is taken from the Rev. Daniel Turner's "Meditations on select Passages of Scripture." Thinking it might be useful to your numerous readers, if inserted in the Methodist Magazine, at the proper season, has induced me to transcribe and forward it to you, for that purpose.

I am, dear Sir,

Weymouth, July 24, 1810.

Your's respectfully, JOHN TOWNSEND.

"*But the end of all things is at hand: be ye therefore sober.*"

THE year is now drawing towards its close—let me pause a little, and consider:—I am a rational and immortal creature, borne along on the rapid current of *time*, towards the amazing world of ETERNITY. *The end* even of ALL *things*, the Apostle tells me, *is at hand*—the period then of my life cannot be far off—*This* may, perhaps, be the last year of it. But, Oh! how surprisingly different the *manner* of my existence when this present mode of it is ended! As a sinner against a good and gracious God, my own heart tells me, that I have nothing to expect in that state but the most painful destruction! Tremendous thought! But is there no hope for sinners? Adored be the Divine grace, there is.—JESUS, the Son of GOD, appears in the character of a Saviour, *able to save unto the uttermost* ALL *that come unto* GOD *by him*. These are *glad tidings* indeed; *words worthy of all acceptation!* If I have any just sense of my condition, as a sinner, any relish for the pleasures of the Divine friendship, they will be so to me. Let me then, while the moments are passing swiftly on, lay hold on this hope, and improve it to the best of purposes. But to this end I must BE SOBER—must think seriously of my guilt, and repent of it, with that contrition of heart which the gracious God will not despise—think what it cost the Lord Jesus to redeem me to this blessed hope—think how many and great the dangers are that attend me, from my ignorance, weakness, depravity, and the power of my spiritual enemies—and think too, how shameful is my sin, and how fearful will be my punishment, if, with this hope before me, I should *neglect so great salvation* as the Gospel of Christ proposes to me! In order to be *sober*,

I muſt think alſo on the great end of my being, and keep it ſeriouſly in view; and muſt be *moderate*, not only in the indulgence of my bodily appetites, but in reſpect of all the affections of my mind; even my *zeal for* GOD, and the *faith of the Goſpel*, muſt be *according to knowledge*; and be always tempered with BENEVOLENCE and CANDOUR, and that CHARITY that *hopeth all things*: free from all bigotry and perſecution. In a word, if I would be indeed *ſober*, in the Apoſtle's ſenſe, I muſt ſit looſe to this world, fear GOD, and maintain daily communion with him; *ſet my affections on things that are above*, and remember the great and awful account I have to give to *Him, who ſhall judge the quick and the dead!*

I hope, through Divine grace, I have been enabled to live thus ſoberly in the main. But is there no room for improvement?—Are all the lower powers of my nature ſo *entirely* under the control of grace as they ſhould be? Amidſt the more gay and cheerful ſcenes of life, do I ſtill preſerve my reliſh for the pleaſures of Religion in its ruling power? Amidſt the afflictions of life, are my ſorrows moderated by juſt ideas of the future world, and my hope in his bleſſedneſs.

O ETERNITY! How amazing, how awful, how delightful, thy greatneſs! May I think on thee, and the infinitely important concerns I have in thee, with the higheſt *reverence*, and yet with pleaſing *hope!* JESUS lives; to him I have committed all my immortal intereſts; he is able to ſave me from the ruin that threatens me in the inviſible regions! in HIM, therefore, I rejoice, while at *thy darkneſs I tremble!* May then all my *new years* and *days* of continuance here on earth be ſpent in true *evangelical ſobriety*, a *cheerful ſeriouſneſs*, every way becoming my preſent frailty, and the *good hope I have, through grace*, of a happy immortality! And when the ſolemn cloſe of my time, my life, and every mortal intereſt, comes, may I be *found in Chriſt*; enjoy the comforts of his redeeming love; find an abundant entrance into his heavenly kingdom, and in the *viſions* of HIS *glory*, poſſeſs indeed BEATITUDE PAST UTTERANCE. Amen!

THOUGHTS ON FILIAL DUTY.

THE Author of our being has united his works to each other by numerous and powerful ties: the interruption of theſe is diſorder and miſery. The ſtrongeſt bond of rational beings is love. The firſt exerciſe of reaſon is to diſcover the obligation we are under to our parents: every day increaſes the conviction; and, if our parents are wiſe and good, our earlieſt and deepeſt impreſſions muſt be thoſe of gratitude and eſteem for them: obedience, grateful, reverential obedience, follows. And, whilſt parents act with dig-

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nity and love, intelligent and affectionate children increaſe in their deference and veneration.

What is generally ſuppoſed to have been the caſe in the Antedeluvian world, will illuſtrate the principle which ſhould influence common life. When the lives of holy men were prolonged to the period of 6, 7, 8, or 900 years, they ſaw around them a numerous body of deſcendants, who were attached to their perſons, ſubmitted to their authority, and revered their counſels. Then their influence bore ſome proportion to the obligations their connections were under to them, for the wiſdom of their counſels, the purity of their example, or diſinterſted bounties. Thus the obligations children are under to their parents, were deſigned by the Creator, as the foundation of their obedience.

Obedience to parents is at once a cement of civil ſociety, and a pledge of ſubordination and union in its diverſified claſſes. Obedient children generally become faithful ſervants, loyal ſubjects, good citizens, and affectionate parents. That principle which was familiar to their earlieſt judgment, and regulated their ſtrongeſt paſſion, becomes correct in its application to every ſituation in life, which they are called to ſuſtain. Experience has taught them its true nature, and they cannot eaſily be miſled, in eſtimating the effects it ſhould produce in every ſituation.

So important is filial affection and obedience to civil ſociety, that, without it, order is deſtroyed in its birth. The chief ſource of diſtracted communities, may be traced to a neglect of thoſe principles which ſhould govern families. Infidels are aware of this: nor is it among the ſlighteſt cauſes of their oppoſition to Revelation. Conſcious that, whilſt Chriſtianity places kings and ſlaves before the judgment-ſeat of Chriſt, it moſt effectually guards againſt all want of ſubordination in the various claſſes of life. Infidels ridiculouſly attempt to remove the bounds which the Bible ſets to their levelling principles; and, as Infidelity increaſes, parental authority is deſpiſed, and civil ſociety diſorganized.

The Divine command, as it ſtands revealed in the twentieth chapter of Exodus, forms the ſureſt baſis for all human government. The ſame precept which enjoins to honour parents, requires alſo ſubmiſſion to maſters and magiſtrates: and the ſame effects ariſe in larger or ſmaller communities, from a regard to, or contempt of, this great principle.

The ground then on which this duty reſts, is nothing leſs than the will of the Creator and Judge of men. And this will is manifeſted, not only by plain and poſitive commands, but in the nature of the relation itſelf. Children being ſo circumſtanced, that, till a depraved nature prevails, they are continually prompted to conſider their parents as their kindeſt benefactors, and wiſeſt inſtructers.

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The confuſion ariſing in communities from a want of ſubordination, is a farther proof of the will of the ſupreme Law-giver. Natural affection, the welfare of ſociety, and the Divine command, unite in proving the neceſſity of filial obedience.

Having thus noticed the grounds of this duty, let us examine its extent.

1. Parental authority may ſafely be diſregarded, when it requires any thing contrary to the Divine command. Jeſus Chriſt hath taught us, that "if we love father or mother more than him, we are not worthy of him:" and, "it is better to obey God than man," is a precept which commends itſelf to every man's conſcience.

2. When children arrive at the years of diſcretion, the ſentiments of parents may interfere with the proper diſcharge of their other obligations in life: in ſuch caſes, parental authority ceaſes.—To point out ſome particulars:

1. Parents may require children to marry thoſe for whom they want affection; and, as they cannot fulfil the relation of marriage without affection, obedience to a parent would be injurious to the perſon they are united with, and to their offſpring, and would render their whole lives a ſcene of diſcomfort.

2. Children ought to pay great deference to parental judgment, in entering into the marriage-ſtate. Few caſes will juſtify connections formed in direct oppoſition to parental authority; becauſe the experience of mature age enables parents to judge better than children, what is moſt likely to promote their comfort. On the other hand, ſo much of the happineſs or miſery of life depends on this ſtate, it is highly improper that one perſon ſhould abſolutely chooſe for another. Hence, *prudent parents*, however they may adviſe, caution, or entreat their children, will not haſtily attempt to uſe authority, in what others muſt feel the conſequence.

3. Marriage is not the only ſubject in which limits are ſet to the interference of parents. When children arrive at maturity, as they have to fill up their ſtations in life, they muſt do this for themſelves, and, conſequently, cannot be under thoſe reſtraints they were during their minority.

Though parents may, and ought to have a watchful eye over every part of their offſpring's intereſt, yet they ſhould only attempt the exerciſe of authority when it can avail.

4. The providence of God has placed an unalterable bound to the authority of parents. Age weakens the intellect, waſtes the ſpirits, and deſtroys the ſtrengtn of parents; whilſt theſe ſucceſſive years increaſe the experience of their children, and diſpoſe each party to meet the diſſolution of that tie, which has anſwered the great deſign of the Creator. Children often learn from the expectations they have from their own offſpring, the tenderneſs and

reſpect with which they ſhould treat their parents in the laſt ſtages of life.

It would be proper, in conſidering the ſubject farther, to ſhew how filial love will manifeſt itſelf.

1. In obedience to all known and lawful commands;
2. In courteous and reſpectful manners;
3. In a conſcientious attention to every thing which will promote a parent's intereſt and comfort.

Inſtead of attempting to prove what is ſo obvious, I will cloſe this Eſſay with the Reflections of an affectionate Child on his Duty to his Parents.

"REFLECTIONS.

"Never can I repay the obligations I owe to my parents.—Every comfort I poſſeſs is the fruit of their parental love. Under God, my ſupport, my health, my inſtruction, have been owing to their affection, care, and prudence. For me they have riſen early, and late taken reſt. What expenſe, trouble, and care, has my education coſt! And what cauſe of gratitude have I for the inſtruction given me! Whilſt many of my early companions were expoſed by their unnatural or ignorant parents to every ſort of wickedneſs, I have, as it were, had an hedge ſet about me. My parents, by their counſels, reproofs, and conduct, have uniformly ſtrove to convince me, that my beſt intereſt was ſerved by fearing God, reverencing his word, and regarding his law.——Can I then forget, or, remembering, can I be ungrateful, to ſuch parents?

"How ſhall I diſcover the gratitude I feel? I am ſo fully convinced that my happineſs promotes theirs', that if I truly regard my own intereſt, I ſhall gratify them.

"If I honour thoſe from whom my life is derived, it muſt be by 1. 'Shunning the ways of ſinners, avoiding evil men, and evil works.' 2. By purſuing, with all diligence, my learning, and lawful calling in life. 3. And, chiefly, by being upright and kind to my fellow-creatures, and diligently ſeeking my ſalvation. This conduct, I am ſure, will afford them pleaſure. Let me not, however, be ſatisfied in having my conduct blameleſs, let it be amiable in their ſight. I may be free from groſs immoralities—may abſtain from ſeducing company—be diligent in buſineſs, and in attending religious ordinances—yet, at the ſame time, I may be gloomy, impatient, impertinent, and, for want of affable and courteous tempers and conduct, may frequently grieve and vex, inſtead of ſoothing and delighting my affectionate parents. Let me not only ſhew a cheerful obedience in important matters, but ſtudy unweariedly, in minute and common things, how to give pleaſure to thoſe to whom I owe ſo much. Whatever weakneſs and infirmity I may diſcover,

diſcover, if I cannot interfere to remove them, in a manner becoming a child, let me not unneceſſarily reveal them to others—let theſe faults be covered with the mantle of piety.

"Let me cultivate, not merely external obedience, but inward reverence and affection, conſtantly remembering the obligations I have received, and the authority of the Divine command, which requires me to

"'HONOUR MY FATHER AND MOTHER.'"

THE WORD OF GOD ILLUSTRATED.

TEXTS RESPECTING THE FORGIVENESS OF INJURIES, EXPLAINED.

"He that is cruel to another cannot expect mercy; but in every prayer to God indites himſelf, and virtually pronounces his own condemnation."—*Bates.*

IN all promiſes of pardon, repentance is always either expreſſed, or underſtood. By this is meant not a bare ſorrow for having offended, but by true repentance is always meant an actual forſaking of the fault repented of; and it includes alſo ſuch a diſpoſition of ſoul as becomes a penitent, and one who is forgiven his offences. This diſpoſition of ſoul is ever deſirous to ſhew forth the ſincerity of its repentance, by univerſal obedience, and by imitation of that Saviour, whom we adore, and for whoſe ſake we are forgiven; one principal part of which obedience and imitation, is our being ready, upon all occaſions, to forgive others, even as Chriſt has freely forgiven us. "Forbearing one another, and forgiving one another; if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye. Walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God, for a ſweet-ſmelling ſavour." To God himſelf, who is infinitely ſelf-ſufficient to his own happineſs, we are incapable of making any recompence—any adequate return for the numerous benefits which he has favoured us with. Hence, he is pleaſed to accept our kind and benevolent acts towards each other, as a regard paid immediately to himſelf; and he requires this of us, as the moſt proper and ſuitable evidence of our having a due ſenſe of his mercy and goodneſs towards all men. "If thy brother treſpaſs againſt thee, (ſays our Saviour) rebuke him, and if he repent, forgive him; and if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent, thou ſhalt forgive him; and not until ſeven times only, but until ſeventy times ſeven." Nay, our Saviour carries the matter ſtill further, in commanding us to "love our enemies, to bleſs them that curſe us, to do good to them that hate us, and to pray for them which deſpitefully uſe us:" which duty the Apoſtle Peter enforces likewiſe from the example of Chriſt; "not rendering

evil for evil, or railing for railing; but contrariwise, as Christ did; who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." The meaning of all these, and similar precepts, is, not that Christian magistrates are to neglect the punishing of dishoneſt men, or that Christians are to forbear bringing public offenders to justice. Neither do they insinuate, that it is not lawful for men to recover their private just dues, by such methods of law and equity, as, in wise and Christian countries, are appointed for the administration of justice: nor, lastly, that in common life, we are in such a sense to forgive those who continue to wrong us, as that we should needlessly and carelessly trust them, and, as it were, tempt them to a continuation of dishonesty; but we are to forgive until seventy times seven, (that is, perpetually) those who do repent; and for those who do not show evident signs of repentance, but even persist in injuring us, we are to pray; and not only so, but also to be willing to do acts of charity and benevolence to them, as opportunity serves. The true Christian disposition will not induce a man to seek revenge, but rather to desire the amendment even of his most inveterate enemy. And if, at any time, he should be compelled, by the necessity of things, to have recourse to the magistrate, for the recovery of his right, he even then will desire only equity for himself, and not vexation and needless damage to his adversary. In a word, it is the duty of the disciples of Christ, to have universally a kind and charitable disposition; dealing with others, in all cases, and in all circumstances, as they desire, and in their daily petitions are taught to pray, that God would be pleased to deal with them.

In this sense, and according to this explication of the nature and limitations of the duty of forgiveness, the practice of it may be enforced upon all rational creatures, by many strong arguments, and most powerful motives. It is equitable, in the nature of things, that men, conscious of their weaknesses, and of their aptness to be too soon and too much provoked, should be very ready to forgive, and be reconciled to others, "considering (as the Apostle Paul argues upon another occasion) themselves, lest they also be tempted." It is desirable, for the inward peace of men's own minds, that they should not be under the power of fretful passions, and the lasting resentments of a revengeful spirit; but that they should be meek and gentle, peaceable, and easy to be reconciled; which sweetness of disposition, improved by religious principles into a habit of meekness, is a virtue producing that calm and sedate satisfaction which is, in a peculiar manner, a reward to itself. Nor is it less beneficial to the public, as being the great preservative against the beginning of strife, which Solomon elegantly compares to the letting out of water, Prov. xvii. 14. —that is, it is the opening of a breach which no man can close, till it proceeds to the most fatal and calamitous events. There is another motive by which we might urge the practice of this duty, and that is, that it is the most effectual way of doing ourselves justice. The Apostle Paul at once comprehends and illustrates the idea when writing to the

Romans,

Romans, he adds, "Dearly beloved, avenge not yourſelves; for it is written, Vengeance is mine, I will repay, ſaith the Lord. Therefore, if thine enemy hunger, feed him; if he thirſt, give him drink; for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." The meaning is, gentleneſs and meekneſs, and a readineſs to forgive, is the moſt probable way of working upon men, if they be at all reaſonable, and willing to amend; and if, on the contrary, they be altogether incorrigible, then it is the moſt certain and effectual means of having God finally to judge our cauſe. That this phraſe, "heaping coals of fire upon his head," ſignifies the judgments of God falling finally upon thoſe who maliciouſly and obſtinately perſiſt in oppreſſing the charitable and well-diſpoſed, and ſuch as never gave them any juſt provocation, is evident from the preceding words, "Vengeance is mine, ſaith the Lord"—And from the manner in which the whole paſſage is expreſſed in the place whence St. Paul cites it—"If thine enemy be hungry, give him bread to eat; and if he be thirſty, give him water to drink; for thou ſhalt heap coals of fire upon his head, and the Lord ſhall reward thee." And from other paſſages of Scripture, in which the very ſame phraſe is uſed, "Let burning coals fall upon them;" (and according to the verſion of the LXX.) "They ſhall be as ſtubble, the fire ſhall burn them—for thou haſt coals of fire to heap upon them." The laſt and moſt powerful motive to the practice of this duty now in conſideration, is that argument urged by the Apoſtle, "Forgive one another, even as God, for Chriſt's ſake, has forgiven you." That the Apoſtle's argument is equitable, in the nature of things, cannot be denied; for if we ſhew no mercy, then may we expect judgment without mercy; but if we are merciful, then may we reaſonably expect to be dealt with mercifully. Our Lord himſelf, in that prayer which he taught his diſciples, inculcates the ſame—"Forgive us our treſpaſſes, in like manner as we forgive them that treſpaſs againſt us;" and at the concluſion of that divine form, he enlarges upon the reaſon of that petition; "for (ſays he,) if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you; but if you forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes." The ſame thing is enforced in the Parable of the King, who having forgiven a ſervant ten thouſand talents, revoked the favour again, upon that ſervant's refuſing to forgive his fellow-ſervant one hundred pence.—"Shouldſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee?" Nay, ſo far does our Saviour carry this matter, as to adviſe—"If thou bring thy gift to the altar, and there remembereſt that thy brother hath aught againſt thee, leave there thy gift before the altar, firſt be reconciled to thy brother, and then come and offer thy gift."

CONCIONATOR.

THE

THE GRACE OF GOD MANIFESTED, IN A MEMOIR OF MRS. NEAL, OF HULL.

TO THE EDITOR OF THE METHODIST MAGAZINE.

Dear Sir,

I SEND you the following ſhort Memoir of Mrs. Sarah Neal, for your inſpection; if you judge it calculated, in any degree, to comfort and encourage the pious, ſuffering reader, its inſertion in your extenſively uſeful Magazine, will oblige

Your affectionate friend,

JAMES NEEDHAM.

MRS. NEAL was convinced of ſin at a very early period; ſo that it might be ſaid ſhe feared the Lord from her youth. The reſtraining grace of God being foſtered by moral inſtructions, ſhe was preſerved from many of thoſe evils, ſo prevalent among youth, and which diſgrace thoſe families where moral and religious inſtruction are with-held or neglected. Her ſpirit was meek and quiet, her manners condeſcending and obliging, ſo that ſhe became agreeable to, and was much reſpected by, thoſe who were of her acquaintance.

But, about twenty years ſince, ſhe was made ſenſible that neither natural goodneſs of temper, nor a performance of any moral or religious duties, would be of any avail, without the teaching of the Holy Spirit, and the power of godlineſs. She ſaw the pollution of her nature. Conſcious guilt became intolerably oppreſſive; and ſhe was fully perſuaded, that if ever ſhe were ſaved, it muſt be "by grace through faith," according to the mercy of God in Chriſt Jeſus. Her convictions were deep, and produced that repentance which is unto ſalvation. She with a penitent heart, ſought mercy, and aſked, "What muſt I do to be ſaved?" and God, who never fails to help them that call upon him in truth, heard her prayer, and gave her the *knowledge of ſalvation by the forgiveneſs of her ſins.* This happy change from darkneſs to light, from bondage to liberty, and from a ſtate of ſorrow, to that of holy rejoicing, took place while hearing the late Rev. Mr. Collins preach, when on a viſit in Hull.

She now went on her way rejoicing, having received the ſpirit of praiſe for that of heavineſs, and felt,

> "What nothing earthly gives, nor can deſtroy,
> The ſoul's calm ſun-ſhine, and the heart-felt joy."

At this time ſhe attended the miniſtry of the Rev. Mr. Milner, and found his word (through the bleſſing of God,) to be ſpirit and life to her ſoul.

After the death of Mr. Milner, ſhe began to attend the miniſtry of the Rev. Mr. Dykes, whoſe word was frequently made a great bleſſing to her, and for whom ſhe retained a particular regard to the day of her death.

In the year 1803, she was married to Mr. Joseph Neal, one of our respectable Local Preachers in Hull; and, as she wished to share in those religious privileges which her partner enjoyed, she joined the Methodist Society, and found union of spirit, and increasing consolation with that people. Her delight was in the saints of the earth, and in such as excelled in virtue. She highly valued the means of grace, and saw it a duty and a privilege to use them at every opportunity. But as she enjoyed only a poor state of health, she was often the Lord's prisoner at home; yet she did not complain, for, as her afflictions increased, her consolations abounded. She viewed all her afflictions as the salutary chastisements of her heavenly Father, and patiently endured them, under a Divine persuasion, that they would "work out for her a far more exceeding and an eternal weight of glory."

For a number of years she had suffered much from frequent attacks of an inflammatory swelling in her throat; and, about six months previous to her death, she had a return of this fatal complaint. At its commencement, there were no alarming apprehensions of danger, but, on the contrary, hopes encouraged, that by an application of the usual remedy, she would soon recover. But, in a little time, it appeared that this attack was more serious in its nature, and more dreadful in its consequences, than any before; therefore medical aid was called in, and it was thought that her case was not only dangerous, but her recovery very doubtful; she, however, made use of medical prescriptions, but soon found her complaint was too malignant and obstinate to be removed by human means, and that nothing but,

> "The hand divine, by means of equal power,
> Could ease her of her pain."

When the Apothecary and Physician gave it as their opinion, that there was no hope of her recovery, she received the intelligence with that firmness of mind, and resignation to the Divine will, which mark the character of the true Christian, and dignify the religion of Jesus Christ.

During the last three or four months of her life, her sufferings were exceedingly great; her pain was so violent and unremitting, that she scarcely ever got uninterrupted rest for one hour together. All this time she was in a state of pregnancy; but such was her resignation, that she was never heard to utter a complaining word, or express a wish that her sufferings were less! She was enabled to say, as her Lord said, when in the Garden, "Father, not my will, but thy will be done!" Her experience in the things of God was steady, and less varying than that of many: she had neither those ecstacies of joy, which mark the experience of some of God's people, nor those painful depressions of which many complain; but her mind was generally kept in a state of peace and happy assurance.

I had the mournful pleasure of visiting her a number of times during her last affliction, and always found her steadily trusting in God, and patiently suffering his will. At one time, when I called to see her,

she

she observed, "I have no doubt of my acceptance through Jesus Christ, I rest assured that God, my heavenly Father, will do all things well; and, should He call me to suffer greater afflictions still, I believe he will give me grace to bear them with patience." At this time her mind seemed in the most humble and heavenly frame; while with her, I found it good to "converse with those who sit in the shades of death!" At another time, when I called upon her, and asked after the state of her mind; she said, "Since I saw you last, I have felt my mind variously exercised; I have sometimes viewed life as desirable, not on my own account, but for the sake of my husband and dear children; nevertheless, if the Lord be about to take me, I believe he will enable me to give up all, and to say, 'Thy will be done.'"

The last time I saw her she was exceedingly weak, so that she was not able to say much; but with the little remaining strength she had, she spoke of the mercy and love of God to her soul, in the most confident and satisfactory terms. She had no doubts of her acceptance with God: her mind was kept in perfect peace, and she knew to die would be her gain.

Ten days prior to her death, she was delivered of a living child; and God was eminently present with her in this time of great need: for, considering her weakness of body, there were reasons to fear she would not be able to endure the painful struggle; but God was better to her than the boding fears of her friends.

After she was delivered, there seemed a considerable change in her for the better, and some of her friends began to encourage hopes of her recovery; but it did not appear that she had any expectation of the kind, but rather a persuasion, that the time of her departure was at hand; yet the near approach of death did not appal or discourage her; she knew whom she had believed, and rested assured, that though her heart and flesh should fail, God would be the strength of her heart, and her portion for ever.

A day or two before she died, she observed to her mother, "You must not be surprised if you find me dead in the morning." She now seemed to have arrived at that point, where

"Faith almost changes into sight,
While from afar she spies
Her fair inheritance in light,
Above created skies."

Early in the morning of the day on which she died, those who attended her, called her distressed partner to witness the last struggles of nature, in a part of himself. After he had been in the room a few minutes, she recovered a little, and, perceiving she was still sensible, he asked, if her soul was happy in God; to which she answered in the affirmative. In a short time she changed again, and seemed just about to take her flight to the heavenly world. Mr. Neal now requested, that if she were still happy, she would give them the comfort of knowing it, by lifting up her hand. After a few moments, during which her soul was like the "bird that's hampered, and struggles hard

hard to get away," she lifted up her feeble hands, in compliance with the wishes of her weeping husband and friends, and, as a token of victory over her last enemy. She died in the 36th year of her age, twenty-one of which she had spent in the service of Him whom her soul loved, and into whose presence she has entered, to possess fulness of joy, and pleasures for evermore.

That Mrs. Neal had her weaknesses and imperfections, will readily be admitted; and, perhaps, that kind reproof which our Lord addressed to Martha, would have applied to Mrs. N.; yet it was evident she had chosen the good part, and possessed the "one thing needful." To conclude; I can say, from the best information, she was a condescending and an obliging wife, a tender and an affectionate mother, a prudent and sincere Christian. May all women, professing godliness, follow her, as she followed Christ!

HULL, *June* 27, 1808. J. N.

AN ACCOUNT OF MRS. MARY MONK, LATE OF TABERNACLE-ROW, LONDON.

TO THE EDITOR.

THE following Narrative, I hope, will not only be gratifying to the Friends of the deceased, but acceptable to many of your numerous readers.

Old street-Road. THOMAS COLLING.

MARY MONK was born in London, about the year 1732. Her parents were pious members of the Established Church; but their daughter being naturally of a lively disposition, every thing of a serious nature was burthensome to her, and she was led away by gay and trifling company. About the 24th year of her age, she was convinced of her fallen state by nature, and began to seek the Lord in earnest. A friend prevailed with her to hear the Rev. George Whitefield, and she was much profited by his ministry. One day, while receiving the Lord's-supper at the Tabernacle, her soul was fully set at liberty, and she went on her way rejoicing. Soon after this blessed deliverance, a member of the Methodist Society invited her to hear the Rev. John and Charles Wesley. But some ignorant persons having spread a report that they preached justification by works, her mind was prejudiced against them. However, the importunities of her friend so far prevailed, that at length she consented; when, to her great astonishment, the doctrine of salvation by faith in Jesus Christ, was more satisfactorily explained and inculcated than she had ever heard it. Her mind now became settled, and her language was, "This people shall be my people, and their God shall be my God."

Having joined the Society, she was appointed a Band-leader; but soon after, was obliged to remove into Wales, where she remained about eight years, with credit and esteem, and sincerely loved by the people of God, among whom she was a Class-leader. At the expiration of that period, she returned to London again, and had the care of two classes and a band, the duties of which she conscientiously and faithfully discharged for about forty years, to the satisfaction and comfort of numbers; many of whom, I have no doubt, will rise up at the last day, and call her blessed.

It may now be expedient to subjoin the testimony of some of Mrs. Monk's surviving friends. One of them observes, "I have been intimately acquainted with Mrs. Monk about ten years, and have found her a friend indeed, always ready to share in my sorrows and joys. Her public and private conversation has often been made a blessing to me, and I praise God for placing me under her care. She constantly entertained very humiliating views of herself, often saying in her class, "I am saved for Christ's sake." And when any of us expressed our gratitude for the benefit we received from her exhortations or reproofs, she immediately subjoined, "Glory be to God!—Give him the praise." She excelled all I ever knew in resignation to the Divine Will, particularly in her last illness. One day I said to her, "You will soon be in heaven with your friends who are gone before,

'To shout by turns the bursting joy,
And all eternity employ,
In songs around the throne.'"

The last two lines she repeated several times, adding,—"I shall! I shall! Glory be to God, he is mine: I trust in him, and know in whom I trust."

Another friend writes, "I became acquainted with Mrs. Monk about 27 years ago. Her memory will ever be revered by me. She was a sincere follower of the Lord, and well qualified for the instruction of those under her care, whom she watched over with a parent's eye and heart, tenderly sympathizing with the distressed, and encouraging and animating all of us to follow on to know the Lord."

Another friend testifies, "For near forty years I have known Mrs. Monk, and we have kept up an unshaken friendship. She was a person of solid piety and devotedness to God. I always found it both pleasing and profitable to spend an hour with her, and our meeting was generally crowned with the Divine presence. She constantly attended the means of grace, and was well acquainted with the doctrine of the Fall of Man, and the gospel plan of restoration to the favour and image of God, through faith in the great Mediator."

I cannot close this narrative without adding my testimony to the preceding, and altho' my acquaintance with Mrs. Monk has not been of so long standing as that of some, yet in other respects I have the advantage.

tage. For about 20 years I have been intimately acquainted with her, during several of which she formed a part of my family. Her affectionate attachment to our family, I think, could not be exceeded by the tenderest parent. She manifested on all occasions an ardent desire for our eternal happiness, and justly merited the esteem of a mother in Israel. Her love to the cause of God, she evinced by contributing to the support of it, to the utmost of her ability. In relieving the distressed, she sometimes gave away her last shilling: and when her own means were insufficient to relieve suffering humanity, she solicited aid for them from those with whom she was intimate. It may truly be said of her, that she laid up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; her highest gratification being to do good to the bodies and souls of men. And yet she was so far from expecting to merit the happiness prepared for the saints in glory by her good works, that she frequently exclaimed, "Alas! what am I, a poor vile sinner! all my salvation is of mere mercy and divine grace. O Lord, crown my life of mercies with a triumphant end."

I shall here add a short extract from one of her letters, written about 20 years ago to a particular friend.

"The pain in my head has been very bad for a considerable time.* I continue very languid. But shall a living person complain? No: by the Grace of God, I trust I shall be made as willing to suffer, as to do his will. My eye is upon his word, 'In the world ye shall have tribulation.' And, blessed be his glorious name, that he doth so lightly afflict me. I hope you rise early, that you may have time to read and pray. O do not forget the one thing needful."

Of late years, notwithstanding extreme weakness, and the infirmities incident to age, yet she continued to hold fast her confidence in the Lord, and enjoyed a comfortable sense of his favour; although, at some times, it was with difficulty she could pray, or even think; yet under these afflictions she was enabled to cast herself on the mercy of God, and found support at all times. As her dissolution approached, all fear of death was removed, and she longed to be dissolved and to be with Christ. When asked how she found herself, the answer was, "I am very weak, but almost at home." To a friend who sat up with her one evening, she said, "In my poor measure I have been endeavouring to live the life of a Christian; and now I shall die the death of a Christian." The weary wheels of life stood still, Dec. 30, 1808, in the 76th year of her age.

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* Mrs. Monk was afflicted with a nervous head-ache from her infancy, which at times was so violent as almost to deprive her of reason.

MISCELLANEOUS.

TO THE EDITOR.

THE enclosed letter was written when I expected every hour would be my last, being extremely ill of the gout in my stomach. To-day, looking over some papers, I met with, and read it even to my own comfort and advantage, as though I had not myself written it; and judging by the effect it had upon me, I thought it might be useful to others, and therefore have sent it to you, that, if you think proper, you may publish it in your useful and extensively circulating monthly Miscellany. Through divine mercy, I am favoured with tolerable health again, and the attacks of the above-mentioned complaint are trifling. May God, our blessed Saviour, bless you and yours for ever, Amen! From your unworthy servant,

J. HOLLOWAY.

A FATHER'S ADVICE TO HIS CHILDREN.

My dear Children, *Highgate, July* 13, 1805.

AS the complaint I carry about me threatens, at times, to put an abrupt period to my existence in this state of things, I am induced to leave you a few directions for your guidance, both in faith and practice, while it shall please God to continue you inhabitants of this lower world.

1st. As it regards your faith.—Never call in question the truth of any doctrine of Christianity which is evidently taught in Scripture. Through not observing this rule, my mind, for some years, was perpetually turning towards the fatal pole of Scepticism.

All things relating to the peculiar and essential doctrines of Christianity, such as the trinity, the fall of man, the atonement, regeneration, the resurrection, the immortality of the soul, future rewards and punishments, are to be received, because they have the sanction of—"Thus saith the Lord." And here let me observe, that when the man becomes a child, the humility and simplicity of the heart confidently resting upon so sure a basis as the truth of God, secures to the soul an indescribable contentment and satisfaction; yea, a peace which passeth all understanding, with the perfect love which casteth out fear.

In the full assurance of faith, I include the piety implied in, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength." To suppose this is not attainable, is only owing to the subtle reasonings of some theological schools. The experience of the Psalmist will be sufficient: "Whom have I in heaven but thee, and there is none upon earth I desire besides thee. As the hart panteth after the water-brooks, so panteth my soul for the living God." Experience this, and you will put to silence religious scepticism.

Prayer is essential to the life of God in the soul; not the dull round of tedious formularies, but the perpetual tendency, the constant ascent of the heart towards God. I have been favoured with this unspeakable

ſpeakable privilege for many years, and therefore, as a living witneſs before God, I declare its attainment poſſible, and, O, let me add, if any thing is pre-eminently deſirable, that THIS is.

As the chief part of my enjoyment has ariſen from mental prayer, I ſhall moſt cheerfully acknowledge my obligations to my bleſſed God for leading me gradually to this heavenly ſtate, and enabling me, at every opportunity, as well among the buſy crowd, (when no one could perceive how my heart was occupied) as during the watchful hours of the night, (and hundreds of theſe have I been previleged with) to put up fervent petitions, as circumſtances relating to my own wants, or as the wants of others have ſuggeſted.

The painful cries of infancy, and perſons in want or diſtreſs, have drawn out innumerable petitions. The poor have never been paſſed by unnoticed. Some reprobate and diſſipated characters, I hope, may have received mercy in anſwer to the prayer of faith. And as to you, my dear children and grand-children, whom I have preſented ſo conſtantly by your reſpective names to the Father of mercies and Saviour of ſinners; Oh what pleaſure have I enjoyed through the confidence I have had that what I have prayed for will be accompliſhed. Conſider, however, what follows, and be not diſappointed. Should any of you be poor and afflicted, ſay not within yourſelves, "What, did my father pray for this?" Moſt aſſuredly I did; but not abſolutely. I reſigned you to the will of God, that he might chooſe that portion for you which he knew to be beſt. Hence I can have no will. Whatever may promote and ſecure your ſalvation, and what you yourſelves will be moſt thankful for in eternity, has always been implied in my prayers for you, and will be implied while I have breath and a heart to feel.

If the experience of age, if a ſober judgment, if either of theſe have fallen to my lot, then the beſt aſſiſtance you can receive in your journey to heaven, next to prayer, praiſe, and obedience, is to attend that preaching which repreſents *God not willing that any ſhould periſh*, which *publiſhes ſalvation to the moſt guilty*, which points out the *great bleeding Victim* as the propitiation for the ſins of the *whole world*. How many years did the oppoſite doctrines diſtreſs me! Prejudice deeply rooted requires unuſual efforts to get it eradicated.

Many of you have experienced a heaven upon earth in attending the Chapel in the City-Road. I can aſſert that I have no language to deſcribe how bleſſed has been that Bethel to me.

2nd. As it reſpects your practice.—The greateſt defender of the Divinity of our Saviour, does not half ſo honour him as the ſimple ſoul who, incapable of reaſoning upon it, *is moſt careful to imitate him*. In his example, the whole plan for practice is unfolded; here is the path in which God is honoured and the ſoul made happy. And obſerve eſpecially, without univerſal benevolence of temper, preferring others to ourſelves, ſhewing mercy on all occaſions in our power, uſing our influence, our talents, our property, to relieve the afflicted, calling nothing on earth our own, anticipating even the wants of others—*without this*, whatever profeſſion a man may make, let him ſet himſelf down as a deceived character.

Never

Never, my dear children, be afraid of having it faid, when you are in Abraham's bofom, nay, while fojourners on earth, "When the ear heard him, it bleffed him, when the eye faw him, it gave witneſs to him, becauſe he delivered the poor that cried, the fatherleſs, and him that had none to help him." Always ſuſpect that ſomething is wrong within you, if you are weary in well-doing, and when the doing good ceaſes to conſtitute the luxury of your life.

In your conduct to each other, eſpecially when your pecuniary aſſiſtance is neceſſary, call to mind the generous recommendation of our Lord, "Let not thy left hand know what thy right hand doeth." Act in the ſame way to ſtrangers. An approach to oſtentation will greatly ſubtract from even the comfort you might have in well-doing; while your conferring a favour with a view to lay the party under an obligation, would take away all its value. The former of theſe directions, however, does not extend to public acts of liberality and munificence. For it may be rather neceſſary to ſhew, that you have light, and to let it ſhine. To give at public collections is a different thing from doing private acts of beneficence. Be not aſhamed of doing good openly, it would diſcourage the weak in faith if, on public occaſions, you were to be ſo ſecret as to render yourſelves liable to the ſuſpicion of being covetous, and with-holding more than is meet. In all give God the glory; and I think it is perfectly juſt, that while you have all the comfort of doing good, the fountain itſelf from whence all good flows ſhould have all the praiſe.

Thus believe, and thus act, until the voice of mercy is heard at the laſt, "Well done, good and faithful ſervant, enter thou into the joy of thy Lord."

I am now expecting the ſummons of my Lord. I anticipate what is called death, with great calmneſs of mind, often with unſpeakable pleaſure and delight. Death has no horrors in my view; the tomb for my body is no longer a terrific object. The anticipation of future bleſſedneſs diſſipates all fear. Hear it, thou man of the world! Hear it, thou unhappy, coveteous profeſſor, and let the ſolemn declaration tend to awaken thy conſcience. I rejoice, notwithſtanding a numerous family, that I die not rich. I leave my dear wife, and my dear children, a portion more ineſtimable than thouſands of gold and ſilver; even the ſure promiſes of God: "I will be a huſband to the widow. I will be a father to the fatherleſs."

Should I ſurvive, after writing this, a few months or a few years, may God make my life more uſeful. "Thy will be done on earth as it is done in heaven!" Amen and Amen! So prays your affectionate father,

J. HOLLOWAY.

TO THE EDITOR.

THE following extract from the celebrated Hannah More's Strictures on Female Education, appears to me to contain ſome uſeful

ful hints to Parents; if you suppose they may be of any considerable use to your readers, you have it in your power to bring many acquainted with them, through the medium of the Methodist Magazine. Your's respectfully,

JOHN DONCASTER.

ON TEACHING CHILDREN TO PRAY.

THOSE who are aware of the inestimable value of prayer themselves, will naturally be anxious, not only that this duty should be earnestly inculcated on their children, but that it should be taught in the best manner. Yet children of decent and orderly (I will not say of strictly religious) families, are often so superficially instructed in this important business, that it is not unusual, when they are asked what prayers they use, to answer, "The Lord's Prayer and the Creed." And even some who are better taught, are not always made to understand with sufficient clearness the specific distinction between the two; that the one is *the confession of their faith*, and the other *the model for their supplications*. By this confused and indistinct beginning, they set out with a perplexity in their ideas, which is not always completely disentangled in more advanced life.

An intelligent mother will seize the first occasion which the child's opening understanding shall allow, for making a little course of lectures on the Lord's Prayer, taking every division, or short sentence, separately; for each furnishes valuable materials for a distinct lecture. The child should be led gradually through every part of this divine composition; she should be taught to break it into all the regular divisions, into which indeed it so naturally resolves itself. She should be made to comprehend, one by one, each of its short but weighty sentences; to amplify and spread them out for the purpose of better understanding them, not in the most extensive and critical sense, but in the most simple and obvious meaning. For in those condensed and substantial expressions, every word is an ingot, and will bear beating out; so abundant is the expository matter which this succinct pattern suggests.

When the child has a pretty good conception of the meaning of each division, she may then be made to observe the connection, relation, and dependance of the several parts of this prayer, one upon another; for there is great method and connection in it. We pray that the "kingdom of God may come," as the best means to "hallow his name;" and that by us, the obedient subjects of his kingdom, "his will may be done." A judicious interpreter will observe how logically and consequently one clause grows out of another, though she will use neither the word logical nor consequence; for all explanations should be made in the most plain and familiar terms, it being words, and not things, which commonly perplex children, if, as it sometimes happens, the teacher, though not wanting sense, wants perspicuity and simplicity.

Children will not attend to their prayers if they do not understand them;

them; and they will not underſtand them if they are not taught to analyze, to diſſect them, to know their component parts, and to methodize them. When they clearly comprehend, that adoration, ſelf-dedication, confeſſion, petition, thankſgiving, and interceſſion, are diſtinct heads, which muſt not be involved in each other, you may exemplify the rules by pointing out to them theſe ſucceſſive branches in all well written forms.

OBITUARY.

JULY 17, 1809, died Arabella Ridge, of Newark, in which town ſhe was born in the year 1792. Her mind was early impreſſed with the divine goodneſs. Under the miniſtry of the Methodiſt Preachers ſhe was brought to ſee her true ſtate by nature, and to lament over the ſins of her heart and life, which appeared to her to be greatly aggravated; but, I believe, her diſtreſs did not continue long before ſhe was enabled to "believe on the Lord Jeſus with her heart unto righteouſneſs," and felt that ſhe was "accepted in the Beloved," and had "redemption through his blood, the forgiveneſs of ſins." From this time ſhe felt in her heart an unſpeakable attachment to the people of God, with whom ſhe often "took ſweet counſel." With her it was a ſmall thing to forſake ſinners, and the ſinful pleaſures of the world; and though ſhe met with ſome perſecution for the ſake of Chriſt, yet ſhe was not hereby diſcouraged, or grew faint or weary in her mind, but went on her way through evil report and good report, having an aſſurance of the love of God, and "walking in the light of his countenance."

Early in the year 1809, her health began to decline, and it was ſoon perceived that ſhe was ſwiftly paſſing into eternity. For more than five months ſhe was ſeverely afflicted; and then ſhe experienced more than ever the value of religion. Her confidence in God was unſhaken, her reſignation and patience were conſpicuous, and it was evident to all who ſaw her that ſhe "had been with Jeſus." In this ſtate ſhe continued until the time above-mentioned, when ſhe finiſhed her courſe in the full triumph of faith. JOHN CULLIN.

April 20, 1810.

DEC. 3, 1809, died Mrs. Mary Cartwright, of Quarndon, in the county of Leiceſter, where ſhe was born. Her maiden name was Sculthorp. At 14 years of age ſhe loſt her mother, and at the age of 22 her father. About the age of 30 ſhe entered into the marriage ſtate, and was nine years a widow. Thoughts of death and judgment, and a great deſire after happineſs in God deeply impreſſed her mind when ſhe was very young. Indeed her convictions for ſin were ſo deep, and her grief ſo poignant, that ſhe was brought to the very borders of the grave. One of the people of God, a poor but very pious man, took knowledge of, and frequently converſed and prayed with her; but, to her very great grief, he was forbid ſpeaking to her any more upon the ſubject of religion. She was then ſent from home for change of air, &c. and, as ſhe obſerves in her Diary, through the bleſſing of God, ſhe recovered her bodily health, but her convictions for ſin were much abated, though they never entirely left her. She ſtrove to live to God without being connected with his people, until ſhe attained the 44th year of her age, when ſhe became a widow; ſhe then joined the people of God, which ſhe had long conſidered a duty and privilege, but had been withheld from it by a variety of hindrances. She now conſtantly attended the public and private means of grace; her convictions returned, and ſhe ſoon obtained peace with God through faith in our Lord Jeſus Chriſt; and was inſtantly filled with love to God and all mankind. "This ſeaſon," ſays ſhe, "I ſhall never forget." It appears, from the remarks made in her Diary at different times, that ſhe never gave up her confidence in God, or wickedly departed from him, from the time ſhe firſt received a ſenſe of his pardoning love, to the time of her death, although ſhe was a ſubject of peculiar affliction, temptation, and trial. She was confined to her houſe

for

for the two laſt years of her life by a dropſy, which at length put a period to her mortal exiſtence. About three weeks before ſhe died, ſhe felt herſelf much worſe, and was very apprehenſive that the time of her departure was near at hand. She had long given up all expectation of recovery, and committed her ſmall family into the hands of God: but ſhe longed for a larger communication of his Spirit, which the Lord condeſcended to give her, ſatisfying her fully that the blood of Chriſt had cleanſed her from all ſin. From this time ſhe was not only delivered from every appearance of murmuring and impatience, but ſhe exulted in the God of her ſalvation, and experienced the ſtrongeſt conſolation through believing. When her daughter-in-law, by her requeſt, had read to her the fourteenth chapter of John's Goſpel, ſhe exclaimed, "O what promiſes are theſe! How different they appear to me now!" She frequently repeated theſe lines, "Not a cloud doth ariſe," &c. and alſo, "When life ſinks apace, and death is in view," &c. She left the world in the full aſſurance of faith, juſt as ſhe had been praiſing God, and pronouncing bleſſings upon thoſe that ſurrounded her. A ſermon was preached on the occaſion, from Eph. v. 1, 2, at her requeſt.

Z. TAFT.

MISSIONARY INTELLIGENCE.

Extract of letters from Mr. JAMES BELL, Iriſh Miſſionary, to the Rev. Dr. COKE.

Cork, March 29, 1809.

Rev. and dear Sir,

Brother Taylor and I have judged it the moſt eligible and uſeful plan to ſeparate, ſo as to take two directions, following each other in rotation. By this plan we attend our new claſſes oftener, hoping before Conference, that we ſhall, under God, have them more firmly eſtabliſhed in holineſs and increaſed in number. Feb. 25th, I viſited our claſs raiſed laſt year in Mill-Street, partly compoſed of the inhabitants, and partly of the Longford Militia, quartered there. Serj. John Furry, of the ſaid Militia, died happy, and was interred laſt week, in that delightful place called Killarney, celebrated indeed for natural beauties, but infamous for ungodlineſs. I could ſee and hear ballad-ſingers in their ſtreets, but could not ſtand up to ſing hymns, ſongs, or ſound the name of Jeſus. You may think how popery reigns, when I tell you that a guard of the Longford Militia were attacked in the ſtreet, becauſe they were playing ſome tunes which diſpleaſed the mob. However, vaſt numbers of the army and others have lately joined our Society. Many Romaniſts hear, and there is a cry amongſt the people for the word of God. This day I hope to get ſome dozens of the Aſſociation Teſtaments ſent them. I viſited Miltown, and find the greater part of the new members, which brother Taylor and I admitted laſt Sept. there, ſtand firm, many of whom had been very ungodly. I viſited Tralee, the town where the Aſſizes are held, Lord's day, March 12th. We met oppoſition when brother Taylor and I were there laſt September. But as there was a ſpecial commiſſion laſt winter for the purpoſe of trying ſome White-Boys, 7 or 8 of whom were executed, and a pit dug in the jail-yard where their bodies were thrown in lime, this has greatly ſuppreſſed nightly depredations. The prieſts have prevented their flocks as much as poſſible from hearing us. However, many of them do hear when we preach in the ſtreets, thro' their partiality for the Iriſh language.

On Saturday night, March 4th, brother Peacock was ſeized with a ſevere illneſs. I was ſent for, and called out of bed at my lodging, about 2 o'clock in the morning to go and viſit him. I found him very ill and quite delirious; but after we prayed he became able to ſpeak, and knew us. Thank God, he is now quite well and able to keep his circuit.

Brother Taylor and I have hopes reſpecting the Cove of Cork, that infamous ſink of ſin, where ſailors, ſoldiers, and mobs, every day fill their ſtreets; where, if you walked on the beach on the Lord's day, your ears would be ſtunned with oaths, muſic, dancing, and helliſh ſwearing. However, I hope Chriſt will ſubdue their hearts. About 50 proteſtant families live contiguous to this place, moſt of whom are well affected to the Methodiſt doctrine and diſcipline. The new claſs in Paſſage proſpers, thank God. Some of them enjoy the power of real godlineſs, and feel a ſure confidence in Chriſt Jeſus, and can teſtify that he has pardoned all their ſins. They regularly meet in claſs on the Lord's days, and we have pleaſing hopes of a new preaching-houſe being built there ſhortly. I received a pleaſing letter from Charlyville, March 12, written by a Serj. Ditty. He ſays 20 members now meet in the claſs of the Londonderry Militia quartered there. It is

is remarkable, I was greatly insulted the Thursday before last Christmas day, in that town, while preaching in English and Irish, in the market. A soldier standing near me was struck in the breast, and another man was struck on his arm by something thrown over a house opposite. Thank God, I got full satisfaction; for 17 of the soldiers, on Christmas day evening, were formed into a new class in the Barrack-Room. The following is part of the Serjeant's letter; "You have laboured among us with success; for we have now 20 members in our society, concerning whom I have good hopes, as they are forsaking the evil of their ways. And several of our men, who, a few weeks ago, were blasphemers, are now praying in our meetings and are giving evident proofs of their sincerity, and of their determination, through divine grace, to walk according to the gospel of God their Saviour. Several of the men attend our meetings, altho' not yet joined to the society: we make them welcome, and try to recommend our Saviour to them. And I can testify myself, that although my religion is but in embryo, I find more happiness in the service of my dear Redeemer than I ever had or could have had in the drudgery of Satan. We hold our prayer-meetings three evenings in each week, and our class-meeting regularly each Lord's day morning: three or four of our members pray in succession, all which we finish in one hour, and the Lord deigns to vouchsafe his presence, and bless our feeble efforts. Glory be to God!"

Believe me, as ever,
your's in Christ Jesus,
JAMES BELL.

LETTER II.

Rev. and dear Sir,

Since I wrote last to you, I visited Mallow and the Londonderry Militia class, which I formed last Christmas day, 17 in number. It is increased to 28. About six months ago they had about 8 in that regiment: now they have 58 in all. It is remarkable, the regiments from the northern part of this Island are, in general, more susceptible of good impressions than any others in Ireland. April 21, and 23, Br. Charles Graham stood upon one table, and I on another, and we declared the counsel of God both in English and Irish. Hundreds of the Military and of the inhabitants heard attentively. Monday, April 24, I visited a town called Kilfman, and had good meetings. The members which joined in Society some months ago, have stood firm since I left them. On the Lord's-day, April 30, I preached in English and Irish, 4 miles from Cork, in the street of Riverstown: it is a new place. About 150 wild, raging creatures shouted loudly, threw different things, sounded a horn, and made various efforts to disturb the people. However, thanks be to God, I continued. The Irish language had some weight in silencing them, and at last many of them heard patiently. I hope we shall have a pious class there. I find the oftener I preach in the streets, and in new places, the public persecution decreases. The Lord shews himself by bridling the jaws of our enemies, and by raising friends in various ways to support his work and people. Wednesday, May 3, I preached in Black Poole street, in the north end of Cork. I was heard with more attention than ever before there. And if tears and prayers, flowing from the poor Catholics, are marks of good, we saw them evidently. I was in Spike Island yesterday morning the 6th inst. and preached to a few attentive hearers. There are a few still on that island who wish to fear and serve God, but they have no class-leader. I came to ungodly Cove, and, as the people were returning from Church and Mass, about two o'clock, I stood in the street on a chair, near a new building. A drunken young man, a Romanist, soon came into the crowd, resolving to drive me off the chair. I reasoned with him in vain, and he was pushed back repeatedly, while I addressed the crowd, giving them to understand that I was fully authorized to preach the Gospel, and would declare the counsel of God. He then climbed up a scaffold on the rear of the building behind me, and pulling down stones and lime, threw them with violence at me; my face was cut a little. That evening at six, the Lord opened a door for preaching at a house where a few religious friends lodged, waiting for a passage to Tortola. They had a religious, Methodist servant, a black woman, who joined the people in Tortola six years ago, and has stood faithfully. Mrs. Tyre, her mistress, had letters to the Preachers in Dublin, from Messrs. Taylor and Toland. I hope, before Conference, to have a blessed new class formed in Cove.

Your's respectfully,
Cove of Cork, JAMES BELL.
May 8, 1809.

LETTER III.

October 24, 1809.

Dear Sir,

ACCORDING to your requeſt, I will endeavour to give you an account of the work in Munſter. I thank God, the Bible has found its way into this country, and is cordially received, and read very much both by Proteſtants and Romaniſts. Hundreds are bleſſing the Lord with grateful hearts, and praying for the preſent and eternal proſperity of our honourable Bible Society.

On the Lord's day, Sept. 24, I preached in Kerry, three miles from Tralee, in a country church-yard, after divine ſervice, both in Engliſh and Iriſh. The poor Romaniſts ſtood on the outſide of the church-yard wall, and heard attentively; but were afraid of their teachers, which is the cauſe why they cannot hear always. It was a ſolemn place, and a good time, while we could read from every ſculptured ſtone a lecture of mortality. I viſited Tralee, and met with no public oppoſition. Some of the Militia attended the preaching, a few of whom have lately joined the ſociety. Our claſs-leader in Mill-town told me, that he never ſaw a Bible till he was twenty years old, although a Proteſtant. When our brother Charles Graham, about twenty years ago, went as Miſſionary into Kerry, he was told in his firſt exertions, that they would kill him, and make whiſtles of his bones. But he is highly eſteemed to this day by numbers, who under his miniſtry, have been brought to the knowledge of the truth. On the 12th and 13th inſtant, I preached at Macroon, 18 miles weſt of Cork. There are many hundreds of Romiſh families in the town. When ſome who were on the outſide of the houſe heard me explaining a part of their Iriſh catechiſm, they came in, and heard with great attention.

I am, &c.

JAMES BELL.

LETTER IV.

Rev. and dear Sir,

I Have formed a new claſs, twelve in number, near Mallow. In Mill-ſtreet the new claſs is doing well.—Three ſoldiers of the South Cork Militia joined them lately. In Macroon, I have a good congregation, and hope ſhortly to form a new claſs. Some time ago I was informed, it would be a vain attempt to think of preaching there; but I hope never to be intimidated while I ſtand up for Chriſt, and ſee immortal ſouls in danger of eternal fire. About two miles eaſt of Macroom, a reſpectable woman has opened her houſe for preaching, and her eldeſt ſon feels his want of a Saviour, and reſolves to ſerve the Lord. In Spike Iſland we have a little claſs of the third garriſon battalion, who meet regularly. In Cambden Fort alſo, we have nine of the ſecond battalion, moſt of whom enjoy the power of religion. They have rented a little hut, where they hold their early prayer-meetings daily, and in the evening, and meet their little claſs. Their leader is Serjeant S. from Melbourn, in England, a man devoted to God. We preach in another new place, 13 miles weſt of Cork, where a few proteſtants live. And in Douglas, 2 miles from Cork, we have a new claſs, which has been lately formed, about twelve in number. A gentleman whom I have viſited to-day, has told me he will give us a houſe gratis, which will anſwer for a temporary preaching-houſe remarkably well.—Thanks be to God, the hearts of all are in his hands, and he can, and does, and ever will open a way for his everlaſting goſpel. Our friends in the ſouth of Ireland claim a viſit from you, before or after the next Conference. Pleaſe to accept brother Taylor's love, and mine, and of our families. May your exertions be ſucceſsful, and forget not to pray for us. With ſincere love to all the fathers and brethren beyond the Iriſh Channel,

I remain, Rev. and dear Sir,

Cork, *Dec.* 19, 1809. } Your devoted Servant,

JAMES BELL.

LETTER V.

Cork, April 28, 1810.

Rev. Sir,

A Fortnight ago I formed a claſs at Ballincolly Powder-mills, near Cork, conſiſting of ſixteen members; and likewiſe another at Halbolin Iſland, near Cove, of ſeven members, and I am ſtill favoured with the old ſhip to preach in. I truſt they are truly turned from darkneſs to light, and from the power of Satan unto God. A young gentleman was lately converted, while his little ſiſter, twelve years of age, was praying for him; and he continues to experience a conſciouſneſs of the pardoning love of God. Our little preaching-houſe at Douglas is finiſhed, and will hold about a hundred hearers. At Cove, where my life has been in danger from mobs, who attacked me in the open ſtreets, the face of affairs is greatly changed. We

have a hopeful profpect of a chapel being erected; a conſiderable ſum of money is already ſubſcribed for that purpoſe; and a worthy gentleman has given us a piece of ground in a moſt eligible ſituation, in the centre of the town, oppoſite the mouth of the harbour.

Yeſterday I preached near Mount Rivers; half of the congregation were Romaniſts, and many of them were much affected. At a place near Mallow, I joined thirteen new members to the ſociety, and, bleſſed be the Lord, in general, his work is proſpering.

I am, &c.
JAMES BELL.

Extract of a letter from Mr. William Reilly, to the Rev. Dr. Coke.

Burriſakane, Oct. 12, 1810.

Rev. Sir,

This Miſſion takes in a great part of the counties of Galway and Tipperary, part of the county of Limerick, and the whole of the county of Clare; our circuit extends from near the city of Limerick to the Weſtern extremity of the kingdom, 12 miles below Kilruſh; from thence to the towns of Galway, Roſcrea, and Birr, including the intermediate places; being, at leaſt, 350 Iriſh miles. The diſpoſitions of the people are various; in ſome places they are comparatively friendly and humane; in others, particularly the lower orders, are but a little removed from barbariſm, ſunk in the groſſeſt ſuperſtition, and vileſt practices. The good which has iſſued from the labours of the Miſſionaries can only be eſtimated by looking back to the period when they firſt began to explore this rude, uncultivated part of the land. I believe, it may be ſafely affirmed, that till about two years ago, many of theſe deſolate parts never heard the Goſpel of Chriſt. Even many of the poor Proteſtants, by intermarriage, and other connections with the Romaniſts, were ſunk almoſt to a level with their idolatrous neighbours both in ſuperſtition and immorality; but by the labours of the Miſſionaries, a manly ſpirit of inquiry has broke out among them; and, by the grace of God, they are reſtrained from many evil practices; particularly Sabbath-breaking, which has been an inlet to innumerable evils. There are many new places opened on every ſide in this part of our circuit; and we have a good proſpect of ſpreading abroad the knowledge of ſalvation by Jeſus Chriſt. I have had the happineſs of taking a tour round a great part of this Circuit with Brother Ouſeley; and was often a witneſs of his unremitting zeal. Some of the congregations were not leſs than four or five thouſand, conſiſting of rich and poor, Proteſtants and Catholics. They heard with deep attention, and many ſeemed greatly affected. We formed one new ſociety; and many new members were added to others; particularly in one ſmall town the ſociety has increaſed from thirty to ſeventy, and there is a general reformation in the place; inſtead of revelling, dancing, card-playing, &c. on the Lord's-day, they are now employed in hearing the word, ſinging hymns, religious converſation, reading the holy Scriptures, and praying with and for each other. Some who were notorious ſinners, are now patterns of ſobriety and induſtry.

We have good reaſon to hope that many of thoſe who have joined our ſocieties, are not only outwardly reformed and turned from the error of their ways, but inwardly convinced of the ſinfulneſs of ſin, and earneſtly ſeeking redemption thro' the blood of Jeſus; and ſome who were heavy laden with the guilt of their ſins have found a gracious deliverance, and are now rejoicing in the favour and peace of God.

Permit me to add, that when I firſt came into this country, my mind was overwhelmed with great diſtreſs; and I apprehended that I was far ſeparated from my affectionate brethren, whoſe counſel and example I had great need of to direct my ſteps in the way to Zion. But now, I bleſs the Name of the Lord, I can ſincerely praiſe him for caſting my lot here. In the midſt of difficulties, I caſt my care upon him, and he opens a way for my eſcape; his gracious influences ſoften my heart, and inſpire me with a tender concern for the ſalvation of ſinners; and the bleſſed proſpect that he gives me of his kingdom being enlarged, fills me with joy unſpeakable.

I remain, &c.
WILLIAM RIELLY.

Letter from Mr. Thomas Kerr, Miſſionary in Ireland, to the Rev. Dr. Coke.

Sept. 24, 1810.

Dear Sir,

IN July, 1809, Mr. Adams and myſelf were appointed to the Belfaſt Miſſion. Moſt of our hearers were Diſſenters; many of whom inclined to Arianiſm, and the greater part hoped for ſalvation at death; and conſequently were prejudiced againſt Methodiſm. However,

ever, multitudes regularly attended our ministry, both in the ſtreets and fields. Their averſion to the doctrine of a preſent ſalvation from the guilt and power of ſin, continually leſſened. We often viſited and prayed with the people from houſe to houſe, and continued our labours among them for about ſix months, before we attempted to form claſſes; and before the concluſion of the year, we had ſeven claſſes, containing one hundred and ten members; thirty of whom are happy in the enjoyment of the pardoning mercy of God; and moſt of the remainder, I hope, are in earneſt to obtain the ſame bleſſing: and I hope their ſorrow will be ſoon turned into joy.

Hitherto we have been preſerved from our enemies, and wonderfully ſupported under the many difficulties and dangers, to which we have daily been expoſed.

I remain,
Your moſt affectionate Servant,
THOMAS KERR.

From Mr. WILLIAM BENNETT, Miſſionary in Nova Scotia, to the Miſſionary Committee.

Halifax, June 22, 1810.

My very dear and reſpected Brethren,

KNOWING it to be a point of duty to write to you, I avail myſelf of the earlieſt opportunity, after the cloſe of our little Diſtrict Conference. The Minutes, which are forwarded by this mail, will ſhew you our ſtations, numbers, &c. as correctly as we could obtain them, having only had five preachers preſent. I am glad to find that the aggregate of our members this ſeaſon, has increaſed one hundred and thirty-ſeven. But tho' we are ſomewhat favoured in this, we have to complain of a want of a deeper work of grace among the people. I believe the Engliſh preachers are unanimouſly of opinion, that the minds of this people are not eaſily impreſſed with divine things, and awakened to a ſenſe of their importance. Prejudices are ſtrong, and worldly temptations very preſſing. It ſeems indeed, that both preachers and people in this country, want a ſtronger ſtimulus I can ſay, that I love the whole of Methodiſm, at leaſt as far as I know it; but methinks it is not eaſily arrived at. We ſay we want more help, as we certainly do; but I fear you will conſider us as more of a burden, than a lively and fruitful branch of your growing and flouriſhing tree; eſpecially ſince our ſenior brethren are wiſhing to fall into the ſupernumerary or ſuperannuated liſt.

We have had a number of very lively and pious men, however, raiſed up among us in the 7th regiment of Royal Fuſileers, but now the regiment is ordered away, and we ſhall loſe them; all our hope and prayer is, that they may be found at laſt among the redeemed, out of all nations and kindreds. I ſtill am enabled to praiſe God for all his mercies to me. I know, I feel, that God is love. I wiſh your enſuing Conference may be one of the moſt divinely favoured you have ever known. We hope a continued intereſt in your prayers.

I am, &c.
WILLIAM BENNETT.

POETRY.

London, July 5, 1810.

Dear Sir,

SHOULD you conſider the following extra from the Baptiſt Magazine for this Month, worthy place in your uſeful Miſcellany, its early inſerti will greatly oblige,

Your obedient Servant,
R. L. L.

TO-MORROW.

How ſweet to the heart is the thought of To-morro
When Hope's fairy pictures bright colours displa
How ſweet, when we can from futurity borrow,
A balm for the griefs that afflict us to-day.

When wearisome ſickness has taught me to languiſ
For health, and the comforts it bears on the win
Let me hope (oh! how ſoon it would leſſon my a
guiſh)
That To-morrow will eaſe and ſerenity bring.

When travelling alone, quite forlorn, unbefriend
Sweet the hope, that To-morrow my wand'ri
will ceaſe;
That at home, then with care ſympathetic attend
I ſhall reſt unmoleſted, and ſlumber in peace.

Or when from the friends of my heart long divided,
The fond expectation with joy how replete:
That from far diſtant regions, by Providence guid
To-morrow will ſee us moſt happily meet.

When ſix days of labour each other ſucceeding,
With hurry and toil have my ſpirits oppreſt,
What pleaſure to think, as the laſt is receding,
To-morrow will be a ſweet Sabbath of reſt.

And when the vain ſhadows of time are retiring,
When life is faſt-fleeting, and death is in ſight,
The Chriſtian believing, exulting, aſpiring,
Beholds a To-morrow of endleſs delight.

But the Infidel then:---he ſees no To-morrow,
Yet he knows that his moments are haſting awa
Poor wretch, can he feel without heart-rending
ſorrow,
That his joys and his life will expire with to-d
MARY

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